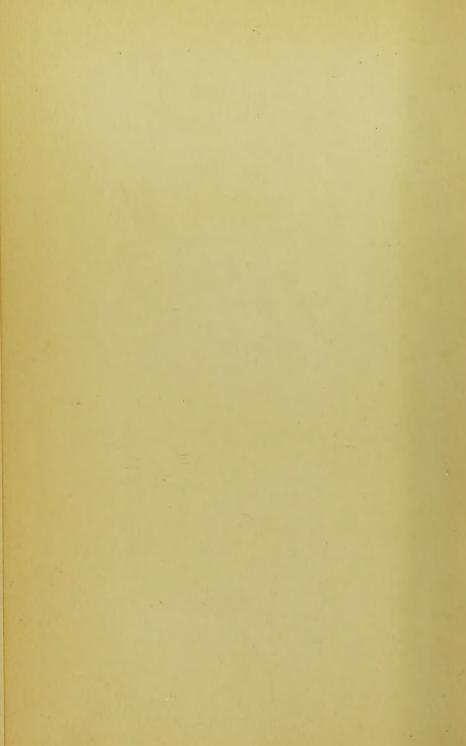




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JAMES MOFFATT D.D., D.LITT., HON. M.A. (OXON.)

THE NEW TESTAMENT: A New Translation

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THE OLD TESTAMENT

A NEW TRANSLATION

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JAMES MOFFATT
D.D., D.LITT., M.A. (OXON.)

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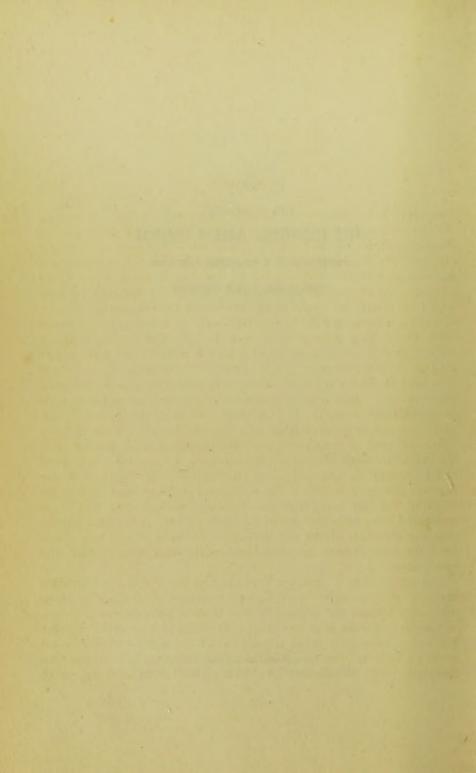
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THE VERY REV.

SIR GEORGE ADAM SMITH

FROM WHOM I LEARNED HEBREW

AND MORE THAN HEBREW



THE aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old Testament in effective and intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Old Testament literature as it lies in the light thrown upon it by modern research. The Old Testament is not always what it seems to those who read it in the great prose of the English version or indeed in any of the conventional versions. What it is, may be partly suggested by a new rendering such as the following pages present. It is a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation, and an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Old Testament becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of the pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such a pleasure, in some degree, to

those who cannot consult the Hebrew scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old Testament adequately, much more to undertake the whole of it singlehanded. But I feel sure that any serious effort, however imperfect it may be, to render the Old Testament into the English of our day will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

I

The primary difficulties are started by the text. The traditional or "massoretic" text is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, 1 Samuel xiii, 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (. . .). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to

have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

II

Even when a more or less sound text has been secured, it has to be rendered into adequate English, and here the common problem of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized certain Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must also be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paranomasia, and verbal tropes of this kind, baffle the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Micah i. 10, 11), the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yahweh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons) who translate this name by "The Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss some-

thing of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

III

The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13-16, this denotes an extract from the combined edition of J and E. made a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Job ii. 11 and Daniel i. 7, I have marked the correct pronunciation of a proper name.

The books are printed, to facilitate reference, in the order of the English Bible.

JAMES MOFFATT.

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THE BOOK OF JOB

God he reverenced and he shunned 2 evil. He had seven sons and three 3 daughters; also in live-stock he possessed seven thousand sheep and goats, three thousand camels, five hundred pair of oxen, and five hundred she-asses, besides a very large household; so that this man was the greatest man in all the 4 East. His sons used to go and feast together, each acting in turn as host for the day; they would also invite their three sisters to eat 5 and drink along with them. When each week of feasting was over, Evob sent for them and had them purified, rising early and offering a burnt sacrifice for each of them; "It may be," said Eyob, "that my sons have sinned by cursing God in their hearts." Eyob did this without fail. One day the angels came to present themselves before the Eternal, and among them the 7 Adversary. "Where have you been?" said the Eternal to the

There was a man once in the

land of Uz, whose name was Eyob,

a blameless and an upright man;

7 Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth."

8 Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless

and an upright man, who reverences God and shuns evil?" The 9 Adversary answered, "But is it for nothing that Eyob reverences God? Have you not hedged him 10 safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the land. Only put out 11 your hand, touch whatever he possesses, and see if he will not curse you to your face!" Then 12 said the Eternal to the Adversary, "There! I leave all he has within your power; but lay no hand upon the man himself." So off went the Adversary from the presence of the Eternal.

One day, when his sons and 13 daughters were eating and drinking wine in the house of their eldest brother, a messenger came and 14 told Evob: "The oxen were ploughing, the asses were grazing beside them, when the Arabs made 15 a foray and carried them off; the servants they cut down, and I alone escaped to tell you." He was still 16 speaking when another came, saying, "Lightning fell from the sky and burned up sheep and goats and shepherds to a cinder; I alone escaped to tell you." He was 17 still speaking when another came, saying, "The Chaldwans formed three parties for a raid upon the camels; they carried them off,

the servants they cut down, and 18 I alone escaped to tell you." He was still speaking when another came, saying, "Your sons and your daughters were eating and drinking wine in the house of their

19 eldest brother, when a whirlwind swept across the desert and struck the four corners of the house, till it fell upon the young folk; they are dead, and I alone escaped to

20 tell you." Then Eyob rose, tore his tunic, shaved his head, and dropped upon the ground in

21 humble worship, crying, "Naked I came from my mother's womb, and naked I must return: the Eternal gave, the Eternal has taken—blessed be the Eternal!"

22 In all this Eyob did not sin, nor did he give offence to God.

2 One day the angels again came to present themselves before the Eternal, and among them the

2 Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth."

3 Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil? He still holds to his loyalty: it was idle of you to

4 entice me to undo him." But the Adversary answered, "He has saved his own skin! A man will let all he has go, to preserve his

5 life. Only put out your hand, touch his flesh and bones, and see if he will not curse you to your

6 face!" So the Eternal said to the Adversary, "There! he is in your

7 power; only, spare his life." Off went the Adversary from the

Eternal's presence, and he smote Eyob with painful ulcers from the sole of his foot to the crown of his head, till Eyob took a potsherd 8 to scrape himself. As he sat among the ashes, his wife said 9 to him, "Still holding to your loyalty? Curse God, though you die for it!" But he told her, 10 "You are talking like an impious fool. Are we to take good from God's hand, and not evil too?" In all this Eyob sinned not with his lips.

Now when Eyob's three friends 11 heard of all the trouble that had befallen him, they came, each from his own home, Elîphaz from Teman, Bildad from Shuah, and Zophar from Maân; they arranged to go and condole with him, to comfort him. But when 12 they caught sight of him at a distance and could not recognize him, they wept aloud; every man of them tore his tunic and flung dust on his head. For seven days 13 and seven nights they sat beside him on the ground; none said a word to him, for they saw how terrible was his anguish.

Then Eyob opened his mouth 3 and cursed his birthday. Eyob 2

began:

"Perish the day when I was born, 3 the night that said, 'It is a boy!'

Utter darkness may it be, 4a longing for light and finding 9b none!

46

May God on high ignore it, till not a ray illumines it!

May darkness and gloom reclaim it, 5 may clouds rest on it.

may clouds rest on it,

may the deep dark seize that night!

JOB IV

Be it severed from the days of the who would rejoice to lie covered 22 with stones. kept out of the count of the glad if they could but reach the months! grave? 7 Aye, barren be that night, Why does God give light to a man 23 bereft of any joyous cry! at his wits' end. 8 May the enchanters curse that day, a man whom he has hemmed enchanters who can rouse the Dragon! Sighs are my daily bread, 24 9 Dark be its stars of the dawn, groans pour from me like water; whate'er I fear befalls me. may it never see the evelids of the morning! and what I dread draws on me: 10 For it did not close the womb on me. I get no peace, I get no rest, 26 and hid not misery from mine I get no ease, only attacks of agony." eyes. 11 Why died I not when I was born, Then Elîphaz the Temanite 4 why did I not perish at birth, replied: " Would you resent it, if we dared 2 16 why was I not buried like an abortion, to speak? like still-born babes that never though who can keep from see the daylight? speaking? You have yourself set many right, 3 12 Why were there knees to welcome and put strength into feeble why were there breasts to suck? 13 I would have been lying still, your words have kept men on their 4 I would have slept in peace, 14 with kings and statesmen of the and you have nerved the weakworld kneed. who had built pyramids for But now that your own turn has 5 themselves, come, you droop; 15 with princes, rich in gold, it touches you close, and you who had filled palaces with collapse. silver. Let your religion reassure you; 6 your blameless life, let that 17 There villains cease to rage, and their victims are at peace encourage you! Think now, what guiltless man has 7 18 captives lying quiet together, deaf to the slavedriver's shout: ever perished? 19 high and low are there alike, When have the just ever been the slave is free from his master. swept away? Men, as I see it, reap the evil that 8 20 Why does God give sufferers light, they plough, and life to men in bitter despair, the trouble that they sow; 21 who long for death, and long in under God's blast they perish, at the breath of his anger they who dig for it more than buried vanish---

treasure,

3

10

roaring lions, hoarse with fury,

they have their fierce fangs shattered,

11 lions perishing for lack of prey, cubs of a lioness, they are scattered!

12 Once a word came stealing to me, the whisper of it reached my ear.

13 When men fall into trances in the night,

I lay rapt in my visions,

14 terror and trembling seized me, till my limbs all shuddered;

15 a spirit glided before me, till my hair bristled—

16 there it stood,

I could not make it out, this form before mine eyes, but in the hush I heard it murmuring:

17 'Before God can a mortal man be

Can man be pure before his Maker?

18 Even on his heavenly servants he cannot rely,

his very angels he convicts of

19 and what of those in houses made of clay,

with dust for their foundations, frail as a moth,

20 crushed in a single day,

perishing utterly, unnoticed?

God blows on them, they wither

they die, and die in ignorance of him.

5 You would appeal? will anyone respond?

what angel would you turn to?

2 Passion like that is futile, fatal;
it is death for a fool to flame out
against God.

3 A senseless man may strike root—
I have seen it—

but suddenly his branches rot;

his children are left in peril,
defrauded — none to defend
them;

hungry men consume their crops, 5 thirsty men drink up their milk.

[[Suffering? it springs not from 6 the soil,

trouble grows not from the ground;

man brings trouble on himself 7 as surely as the sparks fly up.]]

Were I in your place, I would turn 8 to God,

and before God lay my case, who does great things beyond our 9 ken,

marvels beyond all reckoning; he pours rain on the ploughland, 10 and he floods the fields;

he sets the lowly on a height, and helps the forlorn to victory;

he foils the plots of wily men, till they win no success;

he snares the cunning with their 13
own guile,

baffling the schemes of shifty men, till they encounter darkness in the 14

daytime, groping at noon as if it were the

night;

he saves the helpless from the 15 sword,

saves poor souls from the tyrant's clutch;

and so the hapless have some hope, 16 and wrongdoers are silenced.

Ah, happy he whom God is chas-17 tening!

Spurn not the discipline of the Almighty;

he binds up where he wounds, he hurts and heals;

19 in six afflictions he will save you, no harm shall come to you in

20 in famine he will rescue you from

death.

in war from the stroke of the sword;

21 you shall be hidden from the scourge of plague,

you need not be afraid of sudden

death:

22 at sudden death and famine you can laugh,

nor need you fear wild beasts; 23 the very animals shall be your allies.

and the wild beasts your friends; 24 you can be sure your house is safe, you shall miss nothing when you go over your flock;

25 you shall find you have many children,

offspring in number like the blades of grass;

26 you shall come to the grave in a ripe age,

like a sheaf borne home in harvest.

27 This is the truth we have found to be true;

> this we have heard: now, lay it to heart."

Eyob answered:

2 " ' Passion?' Compare my passion of despair

with the full weight of my calamity!-

3 'tis heavier than the sands of the

That makes my words

wild. 4 The Almighty has buried his

arrows deep in me, and their poison stings my soul;

the terrors of God trouble me, a my soul refuses to rest.

Does a wild-ass bray when he has 5 grass?

Does an ox low at his fodder? Can one eat insipid food and salt 6

Has the white of an egg any flavour?

Would that I had my desire! Would that God granted my longing!

Would that God were pleased to 9

crush me,

to let his hand snap off my thread of life!

That would be some comfort to 10

yes, I would exult in its unsparing pain.

What strength have I to hold out? 11 What is before me, that I should be patient?

Is my strength equal to the 12

strength of stones, is my flesh made of bronze?

No, there is no help, none; 13 and all aid has abandoned me.

Friends should be kind to a de-14 spairing man,

or he will give up faith in the Almighty;

but my friends disappoint me like 15 a stream,

like mountain brooks that overflow their banks.

swollen and dark with ice, 16 with melting snow,

but vanishing when they are 17 scorched,

and disappearing in the summer's glow;

caravans turn to them, then turn 18

take to the desert and then perish:

caravans from Tema look for 19 water.

traders from Arabia are in hopes,

20 but their hopes are disappointed. they arrive and they are disconcerted:

21 as I am over you-

you and your fears about my terrible fate!

22 Did I ask you for a present, or to pay bribes on my account,

23 to rescue me from enemies,

to ransom me from bandits? 27 (Ransom? you fall upon a blameless man,

> you would make capital out of a friend!)

24 Show me where I have gone wrong; teach me-then I'll hold my tongue.

25 Honest reproof, how sweet it is! But when you argue, what do you reprove?

26 Words? is it words you mean to censure,

the whirling words of a man desperate?

28 Come, look at me;

I swear I will not lie to your face.

29 Do me no longer an injustice; give over, no guilt has been proved against me.

30 Am I too blunted to be sure of that?

> Is there no sense of wrong left within me?

7 Has not man a hard service upon earth?

Is not his life like a labourer's, 2 like a slave who pants for the evening shadow,

like a labourer longing for his wages?

3 I am forced to live empty months, and nights of misery are allotted me;

I lie down thinking, 'When will 4 it be day?'

and till the day dawns I toss to

Worms and a dry crust cover all 5 my flesh;

my skin grows hard, then breaks. My days go swifter than a weaver's 6

shuttle.

and reach a hopeless end.

O God, my life is but a breath, 7 remember;

remember, I will never thrive again;

[[Those who see me shall never 8 again see me; I shall be gone, under thy very

gaze.]]

As a cloud dissolves and disap-9 so he who passes down to death

rises no more;

never shall he come home again, 10 never shall his place know him any more.

Well, I will restrain myself no 11 longer;

I will speak out, so bitter is my soul.

Am I the sea, am I the Dragon, 12 to be watched narrowly by thee?

When I think my bed will ease me, 13 my couch will soothe my complaint.

then thou scarest me with dreams, 14 thou appallest me with nightmares.

till I would fain be strangled. I would prefer death to my pains.

I would not live for ever: let me alone, my life is frail and fleeting!

What is man, that thou dost make 17 so much of him,

fixing thy mind on him.

JOB VIII, IX

18 punishing him every morning, testing him moment by	and teach you in their wisdom
moment?	'Can the papyrus grow up with-1
19 Wilt thou never take thine eye	out mud?
off me,	can the reed flourish without
or leave me for a second?	water?
20 If I sin, what harm is that to thee,	No, all uncut, all fresh and green, 1
O thou Spy upon mankind?	it withers before any plant.
Why must thou always find me in	So end all who care not for God, 1
thy way,	so perishes the hope of an un-
why vex thyself with me?	godly man;
21 Why not forgive my guilt,	his confidence is like a gossamer 1
why not let my sin pass?	thread,
Soon, soon have I to lie down in	his trust no stronger than a
the dust;	spider's web;
and when thou searchest for me,	he relies upon his house, and it 1
I shall be no more."	gives way,
O The Dilded the Chubite on	he clutches it, and yet it will
8 Then Bildad the Shuhite an-	not stay.
swered: 2 "How long will you talk like that,	He is a green plant, growing in the 1
with wild and whirling words?	sun, with shoots all over the garden,
3 Does God pervert justice?	with roots twined round the 1
Does the Almighty wrest what	spring,
is right?	thriving inside the greenhouse;
4 Though your children sinned	yet, once it is destroyed,
against him,	its place disowns it utterly.
and he left them to their fate,	So ends a godless man,
5 seek God out, for yourself,	and others rise up in his stead.'
entreat the favour of the Al-	Ah, God will never banish a blame- 2
mighty,	less man,
6 and if you are pure and upright,	never will he uphold wrong-
he will answer your prayer	doers;
indeed,	he will yet fill your lips with 2
and prosper your godly home; 7 small though your start may be,	laughter,
he will enrich you amply in the	and your mouth with a shout of
end.	your foes shall be covered with 2
8 Question men of bygone ages,	confusion,
attend to what our fathers	and the tents of evil men shall
found	disappear."
9 (for what know we, mere men of	11
yesterday ?—	Then Eyob replied:
our days on earth are but a	"Yes, it is true; I know it; 2
flitting shadow);	but how is man to get his rights
10 will they not tell you what they	from God?
know.	Even if God chose to argue.

you could not answer one of his thousand questions.

4 He is so wise, so mighty—

who ever defied him without scathe?

5 Mountains he moves, and never notices it

when he upsets them in his anger;

6 he shakes the earth out of its place,

till its pillars are a-trembling; 7 he can forbid the sun to shine,

he can seal up the stars;

8 he spreads the heavens out, all unhelped,

and stalks along their heights;
9 he makes Orion and the Pleiades,
the constellations of the south;

10 he does great things beyond our ken,

marvels beyond all reckoning.

11 He passes me—I cannot see him;
he sweeps on—I behold him not;

12 he pounces—who can stop him? Who dare ask him, 'What do you mean?'

13 God will let his wrath have way; he made the very allies of the Dragon quail.

14 How then could I answer him, what words could I pick to dispute with him?

15 I would not answer him, though
I were in the right,

but beg my adversary to have pity.

16 Were I to summon him, he would not answer;

I cannot believe that he would listen.

17 For he storms and strikes at me with many a wanton blow;

18 he will not let me draw my breath, but fills me full of bitter woe.

19 Is it a trial of strength? Well, there he stands!

Is it a lawsuit? Who then can arraign him?

His lips would condemn me, were 20 I in the right;

and were I blameless, he would prove me wrong!

But I am blameless!—never mind, 21
I care not about life; what
matters it?

He destroys blameless and bad 22 men alike.

He does not? well, who is it, 24c then?

When he is scourging us with 23 sudden death,

he mocks at the despair of innocent men.

The world is handed over to the 24 wicked;

he makes the rulers of men blind to justice!

My days go quicker than a courier, 25 they fly without one happy ray, they flit as rapidly as skiffs. 26

as eagles swooping on their prey.

If I think to forget about my 27

anguish, to cheer up and cast care aside.

I am in dread still of my pain— 28
I know thou wilt not let me off.

I am bound to be held guilty; 29 why should I struggle, then, in vain?

Were I to wash myself with snow, 30 and make my hands ever so white and clean,

thou would'st plunge me in the 31 mud,

till my very friends would loathe me.

He is not a man like me, that we might meet for a fair

that we might meet for a fair trial

(Oh for some umpire over both 33 of us,

ho might decide our case!)

34 Let him but lift his rod from me, let him not overawe me with his terror!

35 Then I would not be afraid to speak—

for inwardly I have no guilty fears.

10 I am sick, sick of life;

I will give rein to my complaint of him.

2 'Do not condemn me,' I will say to God,

'but tell me what thou hast against me.

3 Does it befit thee to be hard on

men,

to disdain what thou hast made?

4 Are thine eyes only mortal, is thy sight no more than

man's,

5 are thy days short as a man's days, are thy years like a man's life, 6 that thou huntest out my guilt

and searchest thus for sin in me, 7 knowing all the while that I am

nowing all the while that I am innocent,

knowing there is no perfidy in me?

8 Thy hands shaped and moulded me;

and wilt thou turn round to destroy me?

9 Remember how thou madest me like clay,

and wilt thou grind me into dust again?

O Didst thou not pour me out like milk

and curdle me like cheese,

1 clothe me with skin and flesh, and knit me with bones and sinews?

2 Thou didst bestow upon me life and love,

my spirit was in thy charge and care.

And all the while this was thy dark 13 design !—

plotting this, well I know it, against me!

If I do wrong, thou markest me, 14 and wilt not acquit me of iniquity.

If I am guilty, woe betide me! 15
If I am guiltless, I must hang
my head!

For, if I dare to raise it, thou art 16 after me like a lion,

so marvellously fresh in thine attacks,

so keen to put me in the wrong, so eager in thy rising wrath!

Why didst thou ever take me from 18 the womb?

Why could I not have died there in the dark?

Then I would be as though I had 19 not been,

borne from the womb straight to the tomb.

My days are few! let me alone 20 awhile,

that I may have life bright with a brief smile,

before I leave it to return no more, 21 before I pass to darkness and to gloom,

to a land dark as midnight, utter 22 chaos,

with no light but the shades of death."

Then Zophar the Minæan re-11 plied:

"Is a crowd of words to go un-2 answered?

Is a glib talker to carry the day?
Are men to be silenced by your 3 babbling?

Is no one to expose your blasphemies?

You say, 'My life is pure,
I am clean in thy sight'?

5 If God would only speak,

and open his lips against you,

6 unfolding all the mysteries of his wisdom.

the marvel of its methods, then you would learn that God does not remember all your guilt against you!

7 Can you discover the deep things of God?

can you reach the Almighty's range of wisdom?

8 It is higher than heaven—how can you match it?

deeper than death—how can you measure it?

9 Its scope is vaster than the earth, and wider than the sea.

10 If he will imprison and arraign,who, as you say, can stop him?11 Well does he know who are worth-

less;

he sees guilt and he marks it,

12 training a worthless creature to be
wise.

till a wild colt of a man is tamed.

13 If you will turn your mind to God and stretch your hands to him,

14 if sin you banish from your life, and evil from your house,

15 then you can face him unashamed, you may be firm and fearless;

16 you shall forget about your misery, you shall remember it no more than floods gone by;

17 your life will rise more radiant than the noon,

your shadows will be like the dawn;

18 you can have hope and feel secure, you can look round you and lie down in safety,

19 lie down with no one to alarm you; nay, many will be suing for your favour. But evil men will strain their eyes 20 in vain, no chance of an escape is left to

them,

their one hope is to breathe their last."

Then Eyob answered:
"No doubt you are the men who 2 know!

Wisdom will die with you!

But I have brains as well as you; 3 why, anyone knows all you say.

[[A man whose prayers were an- 4 swered once by God,

is now derided by his friends!—
a just, a blameless man, derided!

Men at ease sneer at the unfor- 5 tunate:

when a man falters, there are blows for him.

It is the plunderers who live un- 6 harmed,

those who provoke God are secure,

who make a god of their own power.]]

Ask the very beasts, and they will 7 teach you;

ask the wild birds—they will tell you;

crawling creatures will instruct 8

the fish in the sea will inform you:

for which of them all knows not 9 that this is the Eternal's way,

in whose control lies every living 10 soul,

and the whole life of man.

Does not a man's mind test what 11 he is told,

as the palate tastes food for itself?

JOB XIII

12 Wisdom, you argue, lies with aged men,

a long life means intelligence?

13 Nay, wisdom and authority belong

to God;

strength and knowledge are his own.

14 He breaks down: there is no rebuilding;

imprisons: there is no release.

15 He holds the rain back: earth is

he lets it loose: the land is over-

whelmed.

16 Power and providence belong to him:

he is behind deceiver and deceived,

17 he strips statesmen of their wits, and makes a fool of councillors,

18 he dismantles royalty,

and drives kings off in chains,

19 he marches priests away barefoot,
and overthrows their ancient
orders,

20 orators he renders speechless, aged men lose their judgment,

21 he pours contempt on lords,

and he unnerves the powerful, 22 dark policies he brings to light, and shady mysteries he exposes;

23 he will extend a nation, to undo it, he will enlarge a nation, then enslave it;

24 he will distract its leading men and set them in a pathless waste astray,

25 where in the dark they grope without a light,

wandering aimless like a drunken wight.

13 I have seen all this for myself,

I have myself heard it and
noted it;

2 what you know I know, too, I am no more fool than you. Only—I would appeal to the 3 Almighty,

it is with God that I would fain

join issue.

You whitewash everything with 4 lies,

you patch up futile arguments, all of you.

If only you would hold your 5 peace,

then you might pass for wise men!

Listen now to the charge I bring, 6 hear what I have to urge;

listen to all I say, give me a hearing as I plead

my case.

Will you bring unfair arguments 7 for God?

Will you tell lies on his behalf?

Will you be sycophants of the 8
Almighty?

Will you be special pleaders for God?

Will it be well when he probes 9 you?

Can you deceive him like a man?

No, he will punish you,
if you are sycophants of his in

Should not his majesty make you 11 shudder?

should not the dread of him seize you?

Your maxims crumble like ashes, 12 your arguments collapse like mounds of clay.

Silence! let me alone—I must 13 have speech,

whatever happens!

I will run any risks,
I will hazard my very life!

He may kill me—what else can 15
I expect?—

but I will maintain my innocence to his face.

14

JOB XIV

16 This should be in my favour, that before him no godless man dare come.

18 I foresee how my case will go,

I know the verdict will be mine.

19 Will anyone disprove my innocence?

then I would be dumb and die!

20 Spare me two things alone, O God, and then I need not hide away from thee:

21 lift off thy heavy hand, and scare me not with thy terrors.

22 then I will answer thy summons or else, answer thou my summons.

23 Tell me all I have done wrong, let me know what sin I am guilty of.

24 Thou wilt not? Why art thou unfriendly,

why treat me as thine enemy?
25 Wilt thou harry a poor fluttering

leaf?
Wilt thou pursue a withered

straw?

26 A bitter sentence thou hast passed

on me, that I must pay for errors of my

youth.
27 Thou fastenest logs to my feet,

thou watchest every step I take; thou hast clipped my roots,

14 and hemmed my growth in 5b narrow bounds.

1 Man born of woman lives but a few days and is full of trouble;

2 he flowers and fades, he is a fleeting shadow.

3 And thou wilt fasten upon such!
Thou wilt bring him to justice,

his life all rotting in decay like a moth-eaten robe!

[[Oh that among the impure might 14 be found 4

one pure man; but there is not one!]]

As thou hast fixed man's days 5a and numbered his few months,

take thine eye off him, let him 6 have some peace,

until his labouring day be done.

There is hope for a tree that is 7 felled;

it may flourish again,

the shoots of it need not fail;

though its root decays in the 8 soil,

though its stump is dead in the ground,

it may bud at the scent of water, 9 and put out boughs like a plant.

But man dies and departs, man breathes his last — and where is he?

Like the water of a vanished lake, 11 like a dry, drained river,

man lies down, never to arise,
never to waken, though the
skies wear out,

never to stir out of his slumber.

Would'st thou but hide me in the 13 nether world,

concealing me until thy wrath is over,

and then remember me when it is time!

If only man might die and live 14

I could endure my weary post until relief arrived;

thou would'st call, and I would 15 come.

when thou didst yearn for life that thou hadst made;

thou would'st not keep account of 16 all I do,

thou would'st not watch for nothing but my faults;

17 my guilt would be sealed up and set aside.

thou would'st condone my sin. 18 But alas! even mountains crumble. rocks are swept aside,

19 stones are worn by water.

floods wash the soil away,

and thou destroyest all the hopes of man.

20 Thou art too strong for him, he has to go;

thou alterest his face in death. and he departs.

21 His sons are honoured, but he never knows;

his sons are shamed—he never feels it.

22 But his kinsfolk feel grief for him, and for him his servants mourn."

15 Then Elîphaz the Temanite replied:

2 "Would any man of sense argue so wildly,

or make himself a wind-bag?

3 Would he talk on, to no profit, with words that serve no purpose?

4 You undermine religion,

with your threatening of God; 5 it is your sin inspiring you to

speak,

to choose your ground so cunningly.

7 Were you the first man to be born?

Are you older than the hills? 8 Are you a member of God's council?

Have you made divine wisdom all your own?

9 Do you know anything we do not

What lore is yours that is not ours?

Grey hairs and age are on our 10

men older far than your own father.

The divine comfort that we bring, 11 you slight,

our words that deal with you so gently?

Why let your passions carry you 12 away?

Why do your eyes flash proudly? You are convicted out of your own 6 mouth:

your own lips prove-not Ithat you turn angrily on God,

and talk rebelliously.

What is man? how should he be 14

Man born of woman, how should he be pure?

Even on his angels God cannot 15

the very heavens are stained to him:

and how much more a loathsome. 16 tainted creature,

a man who gulps down wickedness like water!

Listen, let me tell you this, let me relate what I have learned-

a truth that wise men handed 18 down,

imparted to them by their fathers.

who had the land all to them-19 selves.

untainted by a foreigner.

'The bad man suffers torment all 20 his life.

through all the years he has to work his will.

Terrors are always sounding in 21 his ears:

some plunderer will break his peace, he fears;

22 Of lasting through the dark hour, he despairs,
23 sure that his doom is fixed,

to be the vulture's prey, to perish by the sword;

24 the dark days terrify him,

anguish and agony overpower him.

25 For he challenged God,

he matched himself against the Almighty,

26 charging at him haughtily, behind stout bossèd shields—

27 so swollen in prosperity, so bloated in his wealth.

28 He rebuilt ruined cities for himself, places that no man ought to dwell in.

29 But what he won he cannot keep, the harvest of his gain he cannot reap.

30 His branches wither in the heat, his fruit is whirled off by the wind;

32 his boughs fade all too soon, before their fronds are green;

33 he drops his unripe clusters like a vine,

he sheds his blossoms like an olive.

34 For the godless are a barren tribe, and fire destroys the men who bribe;

35 big with mischief, they bear mischief—

disappointment — for themselves!'"

16 Then Eyob replied:

2 " Often have I heard you talk like that already—

plaguy comforters that you are!

3 Will your own windy speeches never end?

What ails you that you will be answering me?

I could talk as you talk, if you were in my place;

I could string strictures upon you, and toss my head in scorn;

I could talk courage to you, I would not spare the language of compassion!

I would not spare my pity if I 6 spoke;

even were I silent, I would pity still!

Here is God wearing me out, 7 dazing me!

My misery shrivels me up; my gauntness proves my guilt, 8 it is an open evidence against me!

He flings me down and rends me in 9 his rage,

he shows his teeth at me.

When I was happy, he crushed me, 12 he caught me by the neck and mangled me.

He set me up to be his target, his arrows are raining upon me; 13 he pierces my vitals without pity,

till my entrails ooze out on the ground.

Breach after breach he makes 14 upon my walls,

he storms me with a warrior's rush.

I have stitched sackcloth on my 15 skin,

and bowed my glory to the dust;

16

my face is flushed with tears, my eyes are dimmed,

though I have done no wrong, although my life is innocent.

Cover not up my blood, O earth! 18
let the cry of it wander through
the world!

Yet even already heaven has a 19 witness for me,

JOB XVII, XVIII

and there is One on high to	Are we to be treated like beasts? 3
vouch for me.	Think you we are dumb cattle?
My friends deride me,	Good men are horrified at you, 1
but my tears turn to God in	and honest men provoked by 8
prayer,	your impiety.
that he would plead for man	Nevertheless the upright shall not 9
against Himself,	falter;
and vindicate a man against his friends!	a stainless soul grows ever
intends:	stronger. See here, you angry creature, 10
Come but a few years more,	tearing yourself to pieces in 1
and I go, never to return;	your rage, 4
my strength and time are spent,	is the world to go to wrack and
and the grave alone is left me.	ruin,
Illusions are indeed my lot;	are things to be upset, because
I face the bitter mockery of life.	of you?
Give me a pledge that thou thy-	No, the light of an evil man is 5
self wilt act;	quenched,
who else would undertake my	his fires shall fail,
cause against thee?	the light in his home shall be dark, 6
Thou hast made me a byword in the world;	the lamp over his head goes out;
men look upon me like a	his stride is checked, 7 his own plots make him slip;
monster—	he entangles himself in a net, 8
like one who bids friends to a feast,	and sprawls within its meshes,
and lets his children starve!	his heels are caught in a snare, 9
My eyes are dimmed with weeping,	and the trap closes on him
my limbs are worn to a shadow;	tight,
my days pass in despair,	a noose lies hid for him upon the 10
my heart is broken;	ground,
night is a day to me,	a pitfall on his path.
and light is darkness;	Terrors surround and startle him, 1:
all I can hope for is a home below, to make my bed in the darkness	they chase him at his heels; ruin is ravenous for him,
of death,	disaster only waits for him to
to call the tomb 'my mother,'	stumble.
to call the worm 'my sister'!	Sickness gnaws at his skin, 13
Where, where is any bliss for me?	deadly disease eats away his
oh where can I see any hope?	limbs.
Bliss and hope sink with me below;	He shall be dragged from his 14
we go down to the grave to-	security,
gether."	and haled before the king of
Then Bildad the Shuhite made	terrors.
reply:	His home shall be infested with 18 disease,
"Will you keep quiet?	and brimstone shall be scattered
silence! and let us speak.	on his homestead.

JOB XIX

16 His roots shall be dried up below his boughs shall wither overhead. 17 His memory shall vanish from the land: he leaves no name on earth. 18 He shall be driven from light into the dark. and chased out of the world. 19 He shall leave neither son nor scion: not one remains in the old home. 20 His fate astounds the west. appals the east. 21 So fares a godless home, so fares the man who has no care for God." Then Evob answered: 2 " How long will you harrow my and crush me with your words? 3 Time and again you have taunted you have wronged me shamelessly. 4 Supposing I have sinned. does my sin injure you? 5 Are you to lord it over me. and to reproach me with my misery? 6 Understand, it is God who has undone me, and spread his nets around me. 7 I cry out 'Murder!'—there is no reply; I call for help, and get no justice. 8 He has blocked up my road, he has darkened my path, 9 he has stripped me of honour, he has degraded me, 10 he has demolished me, and torn my hope up by the roots:

on his troops come, in a swarm, bent on besieging me!

My clansmen have abandoned me, 13 my friends are all estranged, my kinsmen will not own me, and my guests ignore me; maids of mine treat me like a 13 stranger, to them I am an alien; my serf will not obey my orders, 16 I have humbly to entreat him; my breath is loathsome to my very 1 my smell is hateful to my children: even young lads despise me, when I draw near they run away; all my intimates detest me, men I love turn against me. My skin is clinging to my bones, my teeth are falling out. Have pity on me, O my friends, 21 have pity, for the hand of God has struck Why persecute me like God, as if no slander were enough for you? Oh that my defence were written, 23 oh that my case could be preserved in writing, cut with an iron pen on lead, 24 or lastingly engraved on stone! Still, I know One to champion me 25 at last, to stand up for me upon earth. This body may break up, but even 26 my life shall have a sight of God: my heart is pining as I yearn to see him on my side, see him estranged no longer.

19

27

11 he has flamed in wrath at me.

and treated me as his foe:

JOB XX

28 O you who think to run me down, asps shall sting him with their 16 to blame me for my sufferings, tongues, beware of your falsehoods! and he sucks in poison. He has to vomit the wealth he has 15 Such slanders call for God's own swallowed: sword. to teach you impious men what God makes him eject it. He shall not feed on milk from the 17 the Almighty is." meadows. on honey or on butter from the 📉 Zophar the Minæan answered: 2 "Now this does rouse my soul, pastures: my heart is stirred, his swelling hoards bring him no 18 3 to listen to your insults and exhappiness, he has no joy, for all his traffickan empty answer to my arguments! As he was hard upon the poor, 19 and seized on houses that he 4 Know you not that from of old, ever since man was in the world, never built. 5 the sinner never sings for long, as his greed knew no pause, and godless men have shorthe shall not save one thing that lived joy? he desired: 6 Though he may tower in triumph as nothing ever escaped his 21 to the skies, grasp, although his head may touch his own prosperity shall not the very clouds, 7 he is swept away like his own dung, for all his wealth, he finds himself 22 till those who knew him ask, in straits. 'Where is he?' exposed to the full force of 8 He disappears like a dream-no misery. trace of him-God lets his anger loose at him, he vanishes like a vision of the and rains on him his wrath! He flies from men in iron mail, night; 11 when manly vigour fills his frame, and is shot down by a bow of he and his manly vigour go to bronze; dust: the arrow comes out at his back, 25 10 he leaves his children poor, the point driven through his his sons have to disgorge his entrails: plunder. death's terrors close on him, and darkness is his doom. 12 Though sin is a sweet morsel in his A fire that no man lit consumes mouth, though he rolls it under his and burns up all he leaves at home; tongue. his house is swept to ruin, 13 loth to let it go, 28 keeping it still on his palate, accursed in the day of wrath 14 yet the food turns to venom in his divine. stomach, Heaven lays bare his guilt, 27 to the poison of asps; earth rises to denounce him. п-с

JOB XXI

29 This is what God bestows upon a sinner,

this is what God awards a godless man."

21 Eyob replied:

2 "Attend to what I urge; it will console me, if you only listen!

3 Pray let me have my say;

and after I have spoken, mock away!

4 It is not against man that I complain;

so why should I be patient?

5 See here! let this astound you, let it awe you into silence!

6 When I think of it, I am all aghast,

I am seized with shuddering.

7 Why do wicked men live on, live to be old and strong?

9 Their homes are safe from fear; God's rod never strikes them.

10 Their bullocks breed without fail, their cows calve safely.

8 They see their family flourishing, their eyes rest on their offspring;

11 their children flock out to the fields,

boys and girls dancing merrily.

12 They sing to the lyre and tambourine,

make merry to the music of the pipe;

13 they lead a prosperous life, and die in peace—

14 men who bade God, 'Begone from us;

we have no interest in thee and thine!

15 Why should we serve the Almighty?

What is the good of us praying to him?'

22 (—to him who fills them with prosperity!

Far be such impious thoughts from me!)

Are they not masters of their 21 fortunes?

Does God concern himself with what they scheme?

How often does he extinguish evil 17 men?

Tell me how often calamity befalls them!

How often does God rack them in his anger?

How often are they mere straws 18 before the wind,

chaff swept before the storm?

'God,' you say, 'punishes the 19 children for it'?

Better he made the men themselves feel punishment!

The evil man should witness his 20 own ruin,

and drink the Almighty's anger for himself.

What interest has he in his family, 21 once his own span of life is snapped?

Does God draw any difference 22 between men?

In high heaven does he govern this world?

Why, one man dies, robust and 23 hale,

in full peace and prosperity;

his powers are fresh,
his health is sound.

Another man dies, broken-hearted, 25 and never gets the good of life.

Both lie down in the dust together, 26 and worms swarm over both of them.

I know what you are thinking,
I know the cruel wrong you do
me.

Why offer me your idle consola-34 tions,

when all you urge is false?

JOB XXII

8 'What of the tyrant's house?' you ask,

'where are the dwellings of

evil men?'

9 Well, talk to travellers,

learn what they have to tell: 30 of how an evil man is spared calamity.

how he goes scatheless from the

wrath of God.

31 Who ever tells him plainly what

Who ever punishes him for his crimes?

32 No, he is carried to a stately grave, and all men follow his great funeral:

quiet he lies amid the clods,

and well his tomb is cared for."

Then Elîphaz the Temanite replied:

2 "Can man offer God any insight, so that a sage should be of use to him?

3 Has the Almighty any interest in your goodness?

Does he gain by your blameless life ?

4 Why should he punish you for your religion,

and pass sentence on you?

5 Grave your guilt must be, endless your sins.

6 You have selfishly fleeced your fellows,

> and stripped your debtors to the skin:

7 you have not given water to the

weary, you have starved the hungry; 9 you have sent widows away empty-

handed, have been oppressing

orphans.

8 to let the powerful hold the land, to let squires settle down.

Therefore it is that snares close 10 on vou,

and panic fear is scaring you,

therefore has your light turned to 11 darkness,

and floods have overwhelmed you.

Is not God high in heaven? Does he not look down on the topmost star?

And yet you say, 'God never 13

notices!

Can he rule through the thick darkness?

He moves on the high vault of 14 heaven:

he cannot see us for the clouds that veil him.'

Is that the line you choose, the line that evil men took long ago?

They came to an untimely end; 16 when the floods undermined

good men rejoiced to see their fate, 19 and over them the guiltless

shouting, 'Our foes are now effaced, 20 and what they leave the flames will burn!

Give way to God, submit to him, 21 and it will mean prosperity for you:

accept the orders that he issues, 22

take his words to heart.

If you turn humbly to the 23 Almighty,

and banish evil from your home, [[if you will throw your treasures 24 to the ground,

and fling your gold of Ophir in

the stream,

and make the Almighty himself 25 your treasure,

sound wisdom your wealth,]]

JOB XXIII, XXIV

26 then the Almighty shall be a joy to you,

and you can raise your eyes to God:

27 when you pray, he will answer you, and then you can fulfil your vows to him;

28 whatever you plan shall prosper, and you shall live in sunshine:

29 for he humbles haughty upstarts, and he helps the lowly,

30 he saves those who are guiltless, rescuing them for their unspotted record."

Then Eyob replied:

2 "But my complaint is bitter still; under his heavy hand I lie and

3 Oh that I knew where to find him, how to reach his very throne,

4 and there lay my case before him, arguing it out to the full!

5 Fain would I learn what his reply would be,

and understand what he would say to me.

6 Would he meet me with his almighty power?

No, he would listen to me;

7 there I might argue with him as one innocent.

and have my judge acquit me for all time.

8 But I go forward, and he is not

backward, and yet I cannot behold him;

9 I seek him on my left, in vain; when I turn to the right, I cannot see him.

10 Yet he knows how I live;

when he tests me, I shall prove

sterling gold.

11 I have kept closely to his footsteps, never swerving from his path;

I never stray from his commands, 12 I treasure up his orders.

But who can make him change his 13 mind?

He does whatever he may choose!

So I am cowed before him: 15 the thought of him dismays me.

For God makes my heart faint, the Almighty cows me;

I am appalled at his dark mystery, 17 and its black shadow has bewildered me.

Why has not the Almighty ses- 24 sions of set justice?

Why do his followers never see him intervening?

Evil men are removing landmarks, 2 plundering flocks and shepherds,

driving off the orphan's ass, seizing the widow's cow for debt.

tearing her fatherless babe from 9 her breast,

seizing the very infants of the poor for debt.

evicting poor folk, till these 4 humble souls

must hide and huddle away; they wander like the wild-ass in 5

the desert. roaming in search of food-

for the children have no bread. They have to steal corn from the 6

fields by night, and rob the vineyards of the

rich:

all night they lie naked, unclad, 7 uncovered from the cold,

drenched by downpour from the 8

and clinging to rocks for shelter. till vigour fails them, 30, 2 and their vital strength is gone.

Gaunt with hunger and with want, 3a they gnaw herbs in the wold, 36

JOB XXIV, XXV

4	gathering salt-wort under bushes,	no foot turns to his vineyard,
	using broom-roots for their fuel.	ruined by drought and heat, 1
C	They grope in waste and desolate	flooded with melting snow.
	places,	The streets of his native place for- 20
5	driven from the haunts of men-	get him,
	the hue and cry after them, like	his greatness is no more remem-
	thieves!	bered,
6	They live in dark ravines,	he is uprooted like a rotten tree,
	in caves and rocks,	he who ill-treats the widow, 2
7	grunting among the bushes,	and pities not her children.]]
	coupling under the scrub,	Yet God lets them remain alive 2:
8	brainless creatures and base,	and strong;
	routed out of the country.	they rise, when they despaired
4	Some have to go bare, unclothed,	of life!
0	7 7 17 . 7 7	He lets them rest in safety, 2
	ing,	he watches over them!
1	pressing the oil between the rows	[[Have patience! they will soon 2
	of olives,	be gone,
	thirsty while they crush wine	brought low and bundled off like
	from grapes.	all the rest,
3	Others evade the daylight,	lopped like the ears of corn.]]
	caring not for the ways of God,	Who can deny it? who can prove 2.
	refusing to pursue his paths.	I lie,
4	The murderer rises in the dark,	and show that what I urge is
	to kill poor folk and helpless;	idle talk?"
2	the groan of victims rises from the	
	town,	Then Bildad the Shuhite an- 2
	and wounded men cry out—	swered:
	but God pays no heed to the	"What a help you are to poor 20
_	crime.	God!
b	The adulterer watches for the	What a support to his failing
	twilight;	powers!
	he muffles up his face,	What wise directions you can give 3 to him
	and mutters, 'Not a soul will see me!'	out of your ample stores of
1.	The thief prowls in the night,	knowledge!
6		Who helped you to such elo-4
U	dark;	quence?
	thieves keep themselves shut up	Who was it that inspired you?
	during the day,	villa vida to ottato iliapitote you .
	they all detest the light;	He wields a dread authority, he 25
7	they choose the midnight as their	keeps the peace within high 2
-	time,	heaven.
	they are familiar with the ways	His armies, who can number 3
	of darkness.	them?
8	[[He is swept off by the flood,	Whom cannot he surprise and
	a curse lies on his property;	seize?

JOB XXVI, XXVII

4 Then how can man be just before God?

How can a mortal man be pure?

5 To him the very moon is not unsullied,

the very stars are stained!

6 How much more that mere maggot, man,

that worm, a mortal man?

26 Before him the primæval giants writhe,

under the ocean in their prison;
6 the underworld lies open to his
eves.

the nether regions are unveiled.
7 The northern skies he spreads o'er empty space,

and hangs the earth on nothing;

8 he wraps up water in his clouds, and the clouds burst not under it;

9 he veils the face of the full moon, spreading his cloud over it.

10 The dome of heaven he arched over the deep,

bounding the darkness from the light:

11 then swayed the pillars of the sky, appalled at the thunder of his rebuke;

12 by his power he quelled the sea, and by his wisdom he laid low the Dragon;

13 by his breath the skies were cleared, and his hand maimed the swift cloud-monster.

14 And all this is the mere fringe of his force,

the faintest whisper we can hear of him!

Who knows the full thunder of his power?"

27 Then Eyob again replied:2 "As God lives, who has wronged

2 "As God lives, who has wronged me,

as the Almighty lives, who has embittered me,

I swear I speak the truth,

I tell no lie,

when I maintain (by God!) that 5 you are wrong,

when I assert that I am innocent!

For I am sound and sane; God's breath is in me.

I hold unflinching to my inno-6 cence;

not for one hour need I reproach myself.

You have all seen this for your-12 selves; then why vapour so vainly?"

Zophar the Minæan replied:
"May my worst enemy fare like

the wicked, may my foe die the death of the unjust!

For what hope has a godless man 8 when God demands his soul?

Will God ever listen to his cry when woe befalls him?

Will he obtain his wish from the 10
Almighty?

Will the Almighty heed him when he calls?

I can show you how God's power 11 works,

I will disclose the dealings of the Almighty.

Here is what God awards an evil 13 man,

what the Almighty bestows upon a tyrant:

if his children grow up, some fall 14 by the sword,

some starve;
his sons are victims of the plague, 15
their widows cannot wail for

them; he may store silver up like dust, 16

JOB XXVIII

and prepare robes abundant as he turns the hills up by the the clay: roots: 17 he may prepare them, but the just he drills a channel in the cliff, 10a shall wear them, to draw the water off: 110 he delves for what is rare, and good men shall divide his 10% silver; and hidden gems he will unbare.11b 18 the house he builds is like a spider's, But where is wisdom to be found? 12 flimsy as a watchman's shelter. And knowledge, where does it 19 He lies down rich—it is the end! abound? he opens his eyes, to find that No vulture knows the path to it, 7 no hawk's eye ever spies it, all is over! 20 Terrors seize him in the day, no proud beast ever paces it. 8 a tempest carries him off by no lion moves along it; not a man knows that path, night; 13 21 an east wind whirls him clean in the land of the living none finds it. away, The deep says, 'Not in me!'
The sea says, 'Not in me!' sweeping him from his site. 14 22 God pelts him without pity, though fain he would escape; solid gold can purchase 15 23 God openly derides him, wisdom. and hisses scorn at him from no silver can be paid for her; heaven. there is no price for her in gold of 16 Ophir, **8** Where is wisdom to be found? in precious beryls or in sap-And knowledge, where does it phires; abound? gold and glass are no match for her, 17 For silver there are mines, jewels of gold are no exchange for her; and places for refining gold; 2 iron from the earth is taken, coral and crystal are not to be 18 copper smelted out of stones. mentioned: 3 Men search the darkness to its wisdom is more precious even than rubies; depth, and in the pitchy gloom for the Ethiopian chrysolite is not 19 stones they grope; equal to her, no weight of gold can be paid 4 they run a shaft down far from down for her. daylight, they hang below, swinging upon Where is wisdom to be found? 20 And knowledge, where does it 5 A harvest comes out of the earth when the miner blasts it under-For she is hid from every living 21 ground; creature, 6 sapphires lie among its stones, even from the eyes of a wild

bird.

Death and the underworld declare, 22

'We have only heard of her.'

and he picks up lumps of gold;

9 he falls to work upon the flinty

rocks,

JOB XXIX

the nobles ceased to talk,

and held their peace,

the magnates became mute,

and were struck dumb.

So I thought, 'I shall grow old 18

among my brood.

9

10

23 God knows where she is,

earth,

God only is aware of her abode;

24 for he saw to the very ends of

seniors rose to their feet,

	and were struck duling.
he scanned the whole world	Men listened to me carefully, 2
under heaven,	and silently awaited my advice;
25 when he fixed the forces of the	my words fell fresh on them like 22
wind,	showers,
and measured out the waters,	they waited for me as for rain, 2
26 when he made rules for the rain,	like the dry alede in a vie 6
and paths for the flash of	like the dry clods in spring for rain,
lightning;	and when I spoke, no one would 22
	speak again.
27 he saw wisdom then, and studied	When I smiled, it encouraged 2
her,	them,
worked with her and proved	my cheerful gaze put heart into
her.	the hopeless;
28 And he declares to man, 'For	I fixed their policy, I presided 2
you	there,
to revere me is your wisdom,	commanding as a monarch
to shun evil—that is know-	among men.
ledge!'"	Men blessed me when they heard 1
	of me,
29 Then Eyob again replied:	
2 "Oh to be as once I was in months	men owned my worth who saw
gone by,	me;
in the days when God was	for I delivered poor men when 1
	they cried,
guarding me,	the fatherless and helpless;
3 when his lamp shone over my	perishing people gave me their 1
head,	blessing,
and I could walk by his light	I gladdened the heart of the
through the dark!	widow;
4 Oh to be as I was in my prime,	I wore the robe of charity and 1
when God was sheltering my	kindness,
home,	my justice was a tunic and a
5 when the Almighty still was with	turban;
me,	I was eyes to the blind,
when my children were about	I was feet to the lame,
me,	I was a father to protect the poor, 10
6 when my farms were a-flow with	taking their case up though it
milk.	taking their case up, though it
and oil gushed from my oil-	was not mine;
	I broke the jaws of any who 1
press!	oppressed,
7 When I went to the city-council,	and forced their fangs to drop
and sat down among the	their prey.
burghers,	
8 the youths fell back before me,	So I thought 'I shall grow old Is

JOB XXX, XXXI

	my days shall be like sand for number;	my skin is wrinkled with the fell	18
	my roots reach to the water,	disease, drawn tight over my limbs.	
f	the dew lies on my branches	God has plunged me in the mud,	19
	all the night;	I am reduced to dust and ashes.	10
j	fresh honours fall to me,	2 dill roadou do dato dire delicov	
	I grow in might.'	Thou wilt not answer when I cry,	20
		thou hast ceased to care for me;	
ı	And now my juniors mock me,	thou hast turned cruel to me,	21
	men whose sires I would have	thou layest thy heavy lash on	
	scorned	me,	
	to trust with a sheep-dog's task!	,	22
I	God leaves me to these impudent	I break up under the blast;	
	lads,	for I know thou wilt house me	23
	he throws me to malicious men;	with death,	
	my foes glare on me grimly,	where all the living have to	
	panting with open mouth,	dwell.	O A
	they strike me on the cheek, in- sulting me,	And yet a sinking man will stretch his hand,	24
	banding together to attack me.	crying for help in his calamity.	
	I am the butt of their songs,	Will not a man in trouble weep?	25
	I am a byword among them;	Is not the soul of the forlorn	
	they loathe me, hold aloof from	distressed?	
	me,		26
	and at the sight of me spit in	I waited for the light, and dark-	
	disgust.	ness fell;	
Ĺ	They have unstrung me and un-	my heart is hot and restless,	27
	done me,	misery faces me,	
	with their unbridled onset;		28
2	a rabble rises against me,	fit company for howling jackals,	00
)	they set on to besiege me,	for any pack of wolves,	29
5	they cut off my escape,	for screaming ostriches.	20
	determined to destroy me;	My skin is peeling off me black-	OU
1	and loose to all restraints, they pour in at the open breach,	ened, my limbs burn with the fever,	
27	rushing upon me through the	my dances turn to dirges,	31
	ruined wall.	my lyrics to laments.	71
5	Thus terrors are let loose on me;	1115 100 100 10011001	
	my happiness is blown away,	Let God take scales of justice to	31
	and like a cloud my welfare dis-	my life,	6
	appears.	and he would own that I am	
6	So now my soul within me melts	innocent!	
	with sorrow,	If ever I lived a false life,	5
	misery masters me;	if ever I took to fraud,	-
1	the bones are rotting in my body,	if ever I went wrong,	7
	the pain that gnaws me never	if my heart ever followed my	
	slumbers;	eyes,	
		20	

JOB XXXI

I never grudged a poor man any- 16 8 may others eat up what I sow, thing, and may my crops be rooted I never made a widow pine in up! 1 I laid an interdict upon my eyes, want: I never ate my bite of food 17 never to look with longing on a maiden. and did not share it with the 2 What would I get from the high God for that? fatherless. For, like a father, God has brought 18 What would the Almighty send on me for that? me up. and cared for me since ever I 3 What but the suffering that falls was born. to sinners, the ruin that rewards the If ever I saw any perishing vicious? for lack of clothing, naked in 4 Does he not see whate'er I do, and count each step I take? their need, and did not warm them with my 20 9 If ever my heart was enticed by fleeces. till they blessed me for covering women, if ever I haunted my neighbour's them: if ever I sued unoffending men, 21 because I knew the verdict 10 may my own wife be a slave to would be mine, strangers, a concubine for other men! then may my shoulder drop from 22 11 Adultery would be an infamous its socket, my arm snap from the collaroffence. a crime that calls for punishbone! 12 it is a fire that burns life to a If ever my land accused me, if the furrows all complained cinder. it would burn up whatever I with tears, that I paid not for the fields I 39 possess. worked, or murdered those who owned 13 If ever I ignored the rightful claim the land. of any servant, man or woman, may thorns grow up instead of 40 14 what could I do when God rose up? wheat. If he took me to task, what foul weeds for barley! could I say? 24 If ever I relied on gold, 23 No, I feared suffering at the hands or rested everything on solid of God; I could not do it, in my dread gold, if I rejoiced because my wealth 25 of him.

was great,

riches:

because my hands had gathered

26

if I looked on the shining sun

15 Did not my Maker make my ser-

and form us both alike within

vant too.

the womb?

JOB XXXII

or on the moon that moved in splendour,

27 and let my heart go out to them, wafting a kiss to them.

28 that also would be a crime for punishment,

for I should have denied the

God on high.

29 If ever I rejoiced at my foe's ruin, or exulted when evil befell him, 30 or practised the sweet sin of curs-

ing him

and praying for his death;

31 if my household did not say,

'Who is not satisfied with his provision?'

32 (for never a stranger had to sleep in the streets—

I opened my door to the traveller);

33 if ever I concealed my sin from men.

covering up my guilt,

34 if ever I kept quiet within doors, afraid of what the crowd would say,

dreading public opinion—

35 well, here I enter my own plea of innocence.

Oh for a hearing!

Oh for an answer from the Almighty!

Would that I had his indictment, whatever my Opponent has against me!

36 I would be proud to bear it on my shoulder,

to bind it like a crown upon my head,

37 entering his presence like a prince, and telling every detail of my life."

32 Eyob ended, and the three men said no more to him, because he

considered himself in the right. Then Elihu the son of Barakêl the 2 Buzite, belonging to the clan of Ram, blazed out in anger—against Eyob, for making himself out to be better than God, but also 3 against his three friends for compromising God by failing to refute Eyob. As they were older men, 4 Elihu had waited for them to argue with Eyob. But when 5 Elihu saw that the three men had no answer to make, his anger blazed. Then said Elihu the son 6 of Barakêl the Buzite:

"I am young and you are aged

men;

so I held back, afraid to tell you my opinion.

I felt the word lay with a long life, 7 and years entitled men to instruct wisely.

Yet God inspires a man,
'tis the Almighty who breathes
knowledge into him;

it is not always seniors who are 9

sage,

or aged men who understand; they get dumbfounded and they 15 say no more,

words fail them.

But am I to wait because they will 16 not speak,

because they stand in silence?

No, I will offer my own answer 17

and speak my mind upon the
matter.

I waited till you spoke, 11a
I listened for your arguments; 11b
I paid attention carefully to you, 12a
as you went over your reasons; 11c
and not a man of you confuted 12b
Eyob,

or answered what he urged. 12c Say not, 'We found him too clever 13

for us!

JOB XXXIII

no. God conceals himself from It must be God, not man, who puts him down!' Now, why do you complain of 13 14 He has not met me vet; and I will not meet him with for never answering your cry? your replies. God has one mode of speech; 18 For I am full of things to say, yes, and if man heeds it not, and my mind urges me to another. speech. 19 My mind is like wine bottled up, In dreams, in visions of the night, 15 ready to burst out, like new when men fall into trances, bottles. slumbering on their beds, 20 I must relieve myself by speaking, 16 he reveals things to them, I must emit my answer. 21 I would show favour to no man, and sends them awful warnings, I would not flatter anyone; to draw them back from evil, and make them give up pride, 22 I know not how to flatter to save their souls from death, 18 or my Maker would soon make their lives from rushing on their an end of me. doom. 33 Now, Eyob, mark my words, Or, man is chastened on a bed of 19 listen to all I urge. Here am I with open mouth, here is my tongue talking, his limbs are all benumbed. till his soul turns from food. 20 3 my heart uttering what is right and even dainty dishes and true, and my speech utterly sincere. abhors: his flesh grows lean and foul, 21 5 Answer me, if you can; his bones stick out: stand up and argue with me. his life is on the verge of death, 22 6 You and I before God are the near the destroying angels. But another angel comes to his 23 I too am formed of clay; aid. 4 God's spirit made me, and the Almighty breathes life one of God's thousand angels; he tells the man his faults, into me. 7 No fear of me need scare you; and then in pity intercedes for 24 I will not be hard on you. that his life may be saved from death. 8 You argued, in my hearing, since he has found a ransom for for I heard you claim-9 'I am pure and sinless, the man. Then his flesh turns fresher than 25 innocent and guiltless: 10 but God picks a quarrel with a child's, his early strength returns; he treats me as his enemy, he prays to God and wins his 26 11 he fastens logs to my feet, he watches every step I take; he worships in his presence joy-12 and if I cry, he will not answer: fully;

JOB XXXIV

he tells men how God saved him,	he is no viceroy lording it on 13
27 singing aloud to others,	earth!—
'I sinned, I went astray,	his heart and hand are on the
but he has not punished me;	universe,
28 he saved my soul from death,	and were he to withdraw his spirit, 1
and let me see the dear light of the living.'	were he to gather in his breath,
the hymig.	the human race would perish in a 1. moment.
29 Now God does all this over and	man would return to the dust.
again,	india would retain to the day.
twice, thrice, for men,	Now, Eyob, listen and attend; 3
30 to bring them back from death	be silent, let me speak! 3
into the sunshine of life."	If you have anything to say, in-3
	deed,
34 Elihu went on:	then answer, for I fain would
2 "Listen to my words, ye wise,	see you cleared;
hear me, O ye sages.	if not, then listen to me,
3 A man's mind tests what he is told,	be silent, I will teach you
as the palate tastes food for	wisdom.
itself; 4 let us choose what may be true,	Pray understand this, listen to my lesson:
let us fix on what is right.	listen to my lesson: Can one opposed to justice gov-1
5 Eyob claims that he is innocent,	ern?
that God has wronged him;	Would you denounce the strong
6 'Though I am right,' he says, 'God	God and the just,
makes me out a liar,	who tells a king he is a knave,
he wounds me fatally, though I	tells nobles they are villains,
am faultless.'	who never favours princes,
7 Was there ever a man like Eyob,	never prefers rich men to poor?
who gulps down blasphemy like	All are his handiwork,
water,	and suddenly, at midnight, they 20
8 who goes in company with evil- doers,	are dead!
and holds with scoffers?	Rich men are torn away, the mighty disappear mysteri-
9 He says it is no use for man	ously,
to be the friend of God.	for God's eye is on human life, 2
	he watches every step that a
10 Listen, you are men of sense:	man takes;
far be it from God to do evil,	there is no darkness, there are no 29
far be it from the Almighty to	shadows,
go wrong!	where evildoers can ever hide.
11 He makes man answer for his deeds,	God has not to fix sessions,
and fare exactly as he may	to bring men to justice;
deserve. 12 No, never will God do an evil deed,	he shatters mighty men without 2-
never will the Almighty act un-	and leaves their place to other
justly—	men;
	90

JOB XXXV, XXXVI

25 he overturns them in the inght,	Elliu welle off.
because he marks what they are	"Is it fair, think you— 2
doing;	call this your 'rights before
	God '?—
26 he breaks the villains in his wrath,	
and strikes them down before	to ask, 'What do I gain, 3
the world,	what good is it to me, if I sin
27 because they swerved from follow-	not?
ing his lead,	7, 011, 1 1/111 0110 11 01) 0 01,
and they were reckless of his	you and your friends.
rules,	Look up to heaven, on high, 5
28 till wails reached him from the	behold the skies above;
oppressed,	how can your sin injure God? 6
and cries from the forlorn came	What are your many misdeeds
to his ears.	to him?
29 If he did nothing, who would dare	Your innocence—is that a gain to 7
denounce him?	him?
Were he indifferent, who dare	Can you be any benefit to him?
	Your guilt affects men like your- 8
blame him ?—	
30 though he does watch over men	self,
and nations,	your innocence is man's concern
that none may reign who would	alone.
beguile the people.	
begune one people.	Eyob is arguing idly, 1
or No tall Cade (Now that I have	lavishing words thoughtlessly;
31 No, tell God: 'Now that I have	
suffered,	he never asks, 'Where is God my 1
I will offend no more;	Maker,
32 teach me what I am blind to,	who gives men songs of glad-
and, if I sinned, I will not sin	ness in the night,
	who grants us better knowledge 1
again.'	
33 Leave him to deal with you, as he	than the beasts,
may please;	more wisdom than the birds?'
are you to choose the terms, not	God will not listen to an idle out-1
God ?	cry,
Say what you like,	the Almighty will not heed it-
Day what you like,	
34 but thinking men will say with	as when you say you 'cannot see 1
me,	him'!
any wise man who hears me will	Hush! only wait for him.
agree,	But now, because his anger does 1
35 that Eyob has been speaking	not strike,
thoughtlessly,	he is not serious about sin, you
line and a serial of mindom	
his words are void of wisdom.	say!"
36 Oh that the trials of Eyob might	
continue,	Then Elihu continued: 3
for his impious answers!	"One moment! I will soon con- 2
37 He adds rebellion to his guilt,	vince you:
her hanning blanhamics on	there is still something to be
by heaping blasphemies on	
God."	said for God!

JOB XXXVI

3 I will now justify my Creator from a wide survey of the truth.

4 Truly it is no false plea that I urge;

here stands a man whose insight is unerring!

5 The stubborn God disdains,

6 he will not spare the wicked, he rights those who are wronged, and gives the just their due;

35 when they cry, cruelly oppressed, for rescue from the tyrant's arm,

12 cry out against his impious pride, and can get no redress,

36 he seats them beside kings,

high on a throne.

8 When they are fettered, fast bound in misery,

9 he lets them see what they have done,

so proudly, so rebelliously;

10 he makes them listen to sense then.

and bids them turn from sin. 11 If they will hear him and submit, they spend a life of prosperous

and pleasant years.

12 But if not, then they die a violent death,

and perish in their folly;

13 godless at heart, they are enraged, they will not cry for help when he confines them;

14 they die an early death, like men debased by vice.

15 God saves the sufferer by suffer-

and by adversity gets them to

16 but your wide freedom has beguiled you,

your life so undisturbed, with never a trouble to haunt you, with rich food on your table.

And so you meet the full doom of 17 the wicked:

God's judgment grips you.

Let not his chastening make you 18 rage at him;

let not the cost of discipline deter you.

Would your wealth save you 19 without suffering.

or all the strength you have at

your command?

Let not your folly tempt you to 20 be proud,

like men who think that they know everything.

Beware, banish all evil thoughts—21 you prefer sin to suffering!

God's power has a high hand; who can call him to account?

Who ever tells him what to do? Who says, 'Thou hast done wrong'?

Remember to extol him for his 24

creation,

that has moved men to song, 25 that all men love to see, though man beholds it only from afar.

He draws up water from the sea, 27 distils it from his vapours,

and pours the rain down from the 28 clouds,

dropping in showers on man; therewith he sustains the nations, 31 and provides food for mankind.

Who knows how the clouds are 29 spread.

or how he thunders out of his pavilion?

Lo, he surrounds himself with 30 clouds,

and shrouds the mountain-tops; he hurls the lightning from an 32 unseen hand,

and bids it strike the mark;

JOB XXXVII, XXXVIII

33 the thunder tells of him, of anger blazing at iniquity.

37 Does it not make you tremble?

does it not make your heart
leap to your mouth?

2 Listen, oh listen to his voice so

loud,

to the rumbling from his lips!

3 He sends the sound pealing across the sky;

he sends his flash to the fringes

of the earth.

4 After the lightning comes a roar, God thundering in his majesty; nor does he hold back the downpour,

whenever his voice thunders.

5 God lets us see his wonders; great things he does, beyond our ken.

6 He bids the snow fall on the earth,

also the heavy rains,

7 that keep men within doors to let all mortals feel his power;

8 the beasts retire into their dens, and lurk inside their lairs.

9 Storms blow out of the south, and cold comes from the north;

10 the ice forms at his breath, and freezes the broad water hard;

11 he loads a heavy cloud with hail, and from the cloud his lightning

scatters,

12 darting here and there, turning as he directs it, doing whate'er he bids it over all his world,

13 either smiting with a curse, or sent in mercy.

14 Listen to this, O Eyob, stand still, think of the wonders of God.

15 When God works, do you know how ?—

how he makes lightning flash from the clouds?

Do you know how the clouds are 16 poised,

that pour a deluge when it thunders?

Do you know why your clothes 17 are hot,

when he stills the earth for the sirocco?

Can you, like him, roll out the sky, 18 solid, as any molten mirror?

Tell me, what can we say to him? 19
How can we argue, with our
darkened minds?

What! man to cavil at his word? 20 Man to charge him with con-

fusion?

Men cannot gaze even upon 21 yonder sun,

so dazzling in the heavens,

now that the wind has come to clear the clouds,

now radiant light streams from 22 the northern sky;

and the splendour of God is awful, the Almighty is beyond our 23 minds.

Supreme in power and rich in justice,

he violates no right.

For this men do him reverence, 24 and thoughtful men revere him."

Then the Eternal answered 38 Eyob out of a storm, saying:

"Who darkens my design with a cloud of thoughtless words?

Confront me like a man; and answer these my questions.

When I founded the earth, where 4 were you then?

Answer me that, if you have wit to know.

JOB XXXVIII

Have the warders cowered 5 Who measured out the earth? do you know that? before you? Who stretched the builder's line? Have you grasped earth in all its 18 breadth? 6 What were its pedestals placed Tell me, if How large is it? Who laid the corner-stone, you know that. 7 when the morning-stars were sing-Surely you know! you, born 21 when it was made, you who have lived so long! and all the angels chanted in their joy? Have you ever entered the stores 22 8 Who helped to shut in the sea, of the snow? when it burst from the womb of Have you seen the arsenals of chaos, the hail-9 when I swathed it in mists. the hail I keep for stormy days, 23 and swaddled it in clouds of for battery and assault? How are the mists marshalled, darkness, 10 when I fixed its boundaries, that scatter water on the earth? barred and bolted it, Who cut a channel for the rain in 25 11 saying, 'Thus far and no further! torrents. Here your proud waves shall not who made a path for thunderpass'? raining on lands where no man 26 12 Have you ever roused the morning, lives. given directions to the dawn, on deserts uninhabited. 13 to catch earth by the corners to gladden lonely wastes, and shake out the wicked ?and clothe the dry land with 14 earth stands out clear like clay green sward? stamped by a seal, in all its colours like a robe, Have showers a human sire? Who was the father of the dew? 15 while wicked men are robbed of From whose womb came the ice? 29 their dark hours, and their uplifted arms are Who gave birth to the hoarbroken. when water freezes hard as stone, 30 and the ice hides the depth 19 What path leads to the home of Light, and where does Darkness dwell? Can you bind up the Pleiades in 31 20 Can you conduct them to their a cluster. or loose the chains of Orion? and lead them home again? Can you direct the signs of the 32 16 Have you found out the fountains Zodiac, or guide the constellations of of the sea? Have you set foot upon the the Bear?

depths of ocean?

17 Have the gates of Death been

ever shown to you?

Can you control the skies?

over the earth?

Can you prescribe their sway

JOB XXXIX

84 Can you send orders to the clouds,	The scoriis the holsy town,
for water in abundance to be	he hears no driver's shout;
yours ?	he scours the hills for pasture, 8
or Con yours and out the lightning on	in search of any green thing.
35 Can you send out the lightning on	in scarcii or any green turing.
its mission ?	77771 (1 11 11 1 1 1 1 1 1 1 1 1 1 1 1 1
Does it say humbly to you,	Will the wild-ox be content to 9
'Here am I'?	slave for you?
36 Who taught the feathery clouds,	Will he stay in your stable?
of who taught the reathery croates,	Can you rope him to your plough? 10
or trained the meteors?	Vall you tope that to your prought. To
37 Who has the skill to mass the	Will he harrow your furrows for
clouds,	you?
or tilt the pitchers of the sky,	Will you trust to his tremendous 11
38 when the soil runs into cakes of	strength,
	and let him do your field-
earth,	
and the clods stick fast to-	work?
gether?	Will you rely on him to come 12
	and carry corn home to your
39 Can you hunt for the lioness,	threshing-floor?
and feed her hungry cubs,	
	Do you give the wer-horse his 10
40 lying within their dens,	Do you give the war-horse his 19
and couching in their coverts?	strength,
41 Who furnishes the lion's food at	or cover his neck with the toss-
evening,	ing mane?
when his young ones cry to God,	Do you make him leap forward 20
	like a locust,
seeking their prey?	
	snorting bravely, furiously?
39 Do you know how wild-goats	He paws the valley proudly, 21
breed on the hills?	facing the clash of arms;
Can you control the calving of	he mocks at fear, unterrified, 22
	he flies not from the sword;
the hinds?	
2 Do you fix their appointed time?	the desired and the second
Do you know when they are to	the glittering spear and javelin,
bear?	but on he charges in wild rage, 24
3 Down they bend, and the womb	straight ahead, never swerving;
	the trumpet sounds—'Aha!' he 25
opens,	cries.
and they drop their young-	
4 lusty offspring, thriving in the	scenting the battle from afar,
open,	where captains thunder, 'mid
that run out and return not to	the shouts of war.
the herd.	
UNIO ALCI ALCI ALCI ALCI ALCI ALCI ALCI ALCI	Does your wit send the hawk to 26
Title was the mild are his free	1
Who gave the wild-ass his free-	soar
dom?	and spread her wings for the
Who let the swift ass roam at	south?
large,	Does your word make the eagle 27
6 whose home I make the steppes,	mount
whose dwelling is the salty land?	to nest aloft among the hills?

JOB XL, XLII

lay all the lofty low,

perches; 29 she spies her prey from the height, with eyes that see from far; 30 her young ones suck up blood, and where the slain are, there is 13 [[The ostrich flaps her wings in pride: but is the feathered creature 14 She leaves her eggs upon the earth to warm and hatch out on the 15 forgetting that a foot may crush them. or a wild beast tread on them. 16 harsh to her young as if they were not hers. unheeding though her labour is in vain: 17 for God makes her devoid of sense, he denies her intelligence. 18 Let hunters come, and she will scour the plain, scorning the horse and its rider.]] 40 Will critics still dispute with the Almighty? To argue with God, answer all these questions. 8 Will you seek to discredit my justice? To justify yourself, will you condemn me? 9 If you have an arm like God's, if you can thunder with a voice like his. 10 then deck yourself in majesty and pomp, array yourself in grandeur and in glory; 11 pour our the fury of your wrath and abase all the proud,

28 Her home is high upon the cliffs,

on the peak of the crag she

and crush the wicked on the spot. bury them all in the dust. 13 and shroud their faces with the darkness: then I will offer praise to you, because your own right hand wins victory!" Then Eyob replied to the Eter-3 nal: "I am of small account: how can 4 I answer thee? I lay my hand upon my lips; once I have spoken—never again! 5 twice—but I will not say one other word! I admit thou canst do anything, 42 that nothing is too hard for thee. 2 thoughtlessly confused the 3 issues: I spoke without intelligence of wonders far beyond my ken. I had heard of thee by hearsay, but now mine eyes have seen thee; so I despise myself, 6 in dust and ashes I repent." Now after the Eternal had 7

spoken thus to Eyob, the Eternal said to Elîphaz the Temanite, "My anger is hot against you and your two friends, for, unlike my servant Eyob, you have not told the truth about me. But go to 8 my servant Eyob with seven bullocks and seven rams: offer them as a burnt sacrifice for yourselves, and my servant Evob shall intercede for you; out of regard for him, I will not wreak destruction upon you for your impiety." Whereupon Elîphaz the Temanite, 9 Bildad the Shuhite, and Zophar the Minæan went and did as the

Eternal had told them; and the Eternal paid regard to Eyob's

10 intercession. Also, when Eyob prayed for his friends, the Eternal turned his own fortunes; the Eternal gave Eyob twice as much

11 as he had before. Then came all his brothers and sisters and his old friends; they dined with Eyob in his house, condoling with him and consoling him for all the misery that the Eternal had brought upon him; they each presented him with a piece of money and a gold ring.

12 In the end, then, the Eternal made Eyob more prosperous than he had been at first; he had fourteen thousand sheep and goats, six thousand camels, a thousand

pair of oxen, and a thousand she-13 asses; also, he had seven sons,

14 and three daughters whom he called Ringdove, Cassia, and Ap-15 plescent. In all the world there

were no women to be found as handsome as the daughters of Eyob; their father even let them share the right of inheritance

16 along with their brothers. After this Eyob lived for a hundred and forty years; he lived to see his grandsons and great-grandsons—

17 four generations. Then Eyob died, old, after a full life.

40 [[Look at the hippopotamus there;

15 munching grass like an ox.

16 Look at the strength of his thighs, and the stout muscles of his belly.

17 His tail is stiff as any cedar,

the sinews of his thighs are closely knit;

18 his bones are tubes of bronze, his ribs like iron bars.

19 He is God's masterpiece, made to be lord of his fellows. The rivers furnish him with 20 food;

wild animals are all amazed at him.

as there he lies, below the lotus-21 trees,

in covert of the reed and fen, in the shade of thorny thickets, 29

surrounded by the water-willows.

He never trembles, though the 23 torrent rages;

he is unmoved amid the swollen streams.

Who catches him with any barb? 24
Who runs a rope through his
nose?

All hopes of seizing him are vain; 11 the very sight of him dismays. 9 No one is bold enough to stir him 10 up:

what man could face him?

Who could attack him with suc-11 cess?

None, none beneath the sky.

No hunter would survive to boast 12

and brag of his exploits and his

fine arms.

Can you pull out the crocodile 1 with a hook,

or tie his tongue down with a string,

or run a cord right through his 2 gills,

or carry him with a gaff between his jaws?

Will he make many a prayer to 3 you?

Will he speak softly to you?
Will he come to terms with you,
always to be at your service?

Will you play with him like a pet 5 bird,

or cage him to amuse your maidens?

JOB XLI

Strength is seated in his neck— 22 6 Will fishermen make a meal of all creatures twitch in terror at him? Will traders cut him up? him. Firm are the flakes of his flesh; 23a 7 Can you plant harpoons in his his heart is stout as a millstone. 24b skin. When he comes up, strong men are 25 or pierce the head of him with terrified. spears? scared by the swirl in the water; 8 Just lay a hand on him !- just no sword avails against him, 26 - once !no spear, no dart, no arrow; you will not forget the fray! he treats a harpoon like a straw, 27 13 Who can strip him of his hide? a bronze lance is like rotten Who can pierce his armoured wood: scales? 28 no arrow makes him fly, 14 Who can force open his jaws? His teeth are a terror! stones from a sling to him are merely stubble, bludgeons are mere bulrushes, 15 His back is row on row of shields, and whizzing javelins he derides. sealed close and tight, 16 one scale so near another His lair is the sharp rocks, that no air can pass between, he rests his loins upon the mud. 17 welded each to each, He makes the water boil and foam, 31 clasped till they cannot be churning the deep like unguents parted. 18 The light plays on his snorting in a pot; he leaves a shining furrow in his 32 snout; his eyes flash like the morning one would think the deep was hoary. 19 flames issue from his mouth, Nowhere on earth is there the like 33 and sparks fly out; 20 steam pours out of his nostrils, of him. a creature born to know no fear; from a seething, boiling wild animals are all in fear of him, 34 pot;

21 his breath would kindle coals,

with the fire from his mouth.

the monarch of proud crea-

tures.

THE PSALMS

1

1 Happy the man who never goes by the advice of the ungodly, who never takes the sinners' road, nor joins the company of scoffers,

2 but finds his joy in the Eternal's law, poring over it day and

night.

3 He is like a tree planted by a stream, that bears fruit in due season, with leaves that never fade; whatever he does, he prospers.

4 Not so the ungodly! No, they are like chaff swept away by

the wind;

5 when judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just.

6 The Eternal cares for the life of the just, but the ungodly life

shall perish.

2

1 Why are the pagans seething, and the nations vainly plotting,

2 headed by kings of the world, and monarchs making plans against the Eternal and his chosen one,

3 crying, "Let us snap their ties, and fling off their control"?

4 Throned in heaven, he laughs, the Lord mocks at them; then in wrath he speaks to them, 5 scares them with his fury.

The Eternal's edict let me tell: 7a
"I, I have installed my king
on Sion, on my sacred hill."

Let me tell the Eternal's message: 7b
"You are now my son,

this day am I your father; ask, and I make you master of 8

pagans, lord over all to the ends of the

earth;

you can maul them with an iron 9 mace,

and shatter them like potter's ware!"

So, kings, be wise; 10
you rulers of the world, take
warning;

worship the Eternal reverently, 11 shudder and submit to him,

do homage to him truly, lest he be 12 angry,

and you end in ruin;

for his anger quickly flames happy are all who shelter beside him!

3

A song of David, when he was flying from his son Absalom.

How many foes have I, O thou 1 Eternal!

Many rise against me, many are saying of me,

"There is no help for him in God."

PSALMS IV, V

3 Ah, but thou shieldest me, O thou Eternal.

in triumph, thou whom I

glorify!

4 When I call out to the Eternal, he answers me from his sacred hill.

5 I laid me down to sleep, and this morning I waken, for the Eternal upholds me:

6 I fear not thousands of the foe ranged all around me.

7b My enemies thou wilt all disable, and the ungodly thou wilt crush.

7a Up, O Eternal, to the rescue! 8 It is for the Eternal to bring help: my God, thy blessing be upon thy people!

From the Choirmaster's collection. To a string accompaniment. A song of David.

1 O God, my champion, answer my

appeal.

When I was hemmed in, thou

hast freed me often;

be gracious to me now and hear my prayer.

2 Proud men, how long will you be so misguided,

loving to deal in libels, eager on vain intrigues?

3 Look how the Eternal marks me out for favour!

The Eternal listens when I call to him.

4 Tremble at it and give over sin-

bethink yourselves at night and hold your peace;

offer true sacrifice and trust the 5 Eternal.

Many long for a sight of prosper- 6 ous days:

"Only look up and smile on us, O Eternal!"

My heart thou hast already given 7 more joy

than theirs who harvest corn

and store new wine. So quietly I lay me down to sleep, 8

for even alone, thanks to thee, I am safe.

From the Choirmaster's collection. For flutes. A song of David.

O thou Eternal, listen to my words, 1 and hear the murmur of my

my King and God, give ear to my 2 appeal,

for I am calling out to thee; oh hear my morning prayer,

for in the morning I set forth my plea,

and wait thine answer.

Thou art no God to take delight 4 in vice.

no evil man is any guest of

no arrogance can look thee in 5 the face:

all wrongdoers and lying men thou 6 hatest,

craft and bloodshed thou abhorrest:

but I have access to thy house, by 7 thy great generosity,

I can bow reverently before thy sacred shrine.

O thou Eternal, let not my foes 8 thwart me,

lead thou me on, as thou art

make thy path smooth before me.

PSALMS VI, VII

9 For in their talk there is no truth,
their hearts are deep with mischief,
their throats are open graves—
smooth-tongued deceivers!
10 O God, condemn them,

let their own plots end them.

Down with them, for their many crimes,

rebelling against thee!

11 So all who shelter with thee shall rejoice,

and under thy protection shout for joy;

Tion of

lovers of thy name ever exult in thee.

12 For thou wilt bless the just, O thou Eternal, shielding them safe, crowning them with thy favour.

6

From the Choirmaster's collection.

To a string accompaniment.

For bass voices. A song of David.

1 Punish me not in anger, O Eternal,

do not chastise me in a rage;

2 have pity on me, Eternal, in my weakness,

oh heal me, formy health is broken, 3 my soul is in an anguish of dismay.

Ah, why art thou so long of helping?

4 O thou Eternal, save my life once more;

for thy love's sake, succour me;
for in death's realm there is no
thought of thee,

and who can praise thee in the

world below?

I faint with moaning,
every night my bed is drenched
with tears,

my couch is wet with them; trouble wears away my strength, 7
I age under outrages from my foes.

"Begone, all of you, evildoers! 8
The Eternal listens to my
wail,

The Eternal will receive my 9

prayer."

My foes shall all be utterly dis-10 mayed,

and suddenly discomfited once more.

7

A dithyramb of David, sung to the Eternal, about the taunts of Cush the Benjamite.

I shelter with thee, Eternal One, 1 my God;

keep me safe from my pursuer, lest he tear me like a lion 2 and devour me, with none to rescue.

If I did it, Eternal One, my God, 3 if I am guilty of injustice, if I ill-treated my friend, 4 if I crushed my foe for no cause,

then let the foe chase me,
then let the foe catch me,
let him trample my life to the
ground,
let him lay me low in the dust!

[[Bestir thyself in anger, O6 Eternal,

in outbursts of fury against our foes:

awake to aid us, to maintain the right.

PSALMS VIII, IX

7 Summon all nations before thee, be seated on thy lofty throne,

O thou Eternal, judge of the world!

9 Right our cause, we are innocent, do justice, thou, to our integrity,

put an end to the malice of the 10

ungodly.

12

13

11 The God of justice reads the inmost heart;

God shields us, he who saves the upright heart;

God is a just God, every day indignant.]]

14 There he is, whetting his sword again!

His bow is strung and stretched, 15 his deadly darts are ready, his arrows are fire-tipped:

16 the scoundrel is alive with malice. hatching mischief and deception:

17 he digs out a deep pit—

and into his own pitfall he shall tumble!

18 His mischief shall recoil on his own

his violence shall drop on his own crown;

19 while I thank the Eternal for his retribution.

and praise the Eternal, the Most High.

From the Choirmaster's collection. Set to a vintage melody. A song of David.

1 O thou Eternal One, our Lord, what majesty is thine o'er all the world!

High in heaven thou hast set thy 2a splendour,

to check thy foes, to crush the 3 rebels.

Let me sing of this, thy heavenly strength,

like tiny children lisping out 2b thy praise;

for, as I look up to the heavens thy 4 fingers made,

the moon and stars that thou hast shaped.

I ask, "And what is man, that 5 thou should'st think of him?

What is a mortal man, that thou should'st heed him?"

Yet thou hast made him little less 6 than divine.

thou hast crowned him with majesty and honour,

giving him sway o'er all thy hands 7 have made,

with all things underneath his feet-

sheep and oxen, all of them, yes and the wild beasts,

birds of the air and fish of the sea - 9 all that swims on the wet seapaths!

O thou Eternal One, our Lord, 10 what majesty is thine o'er all the world!

From the Choirmaster's collection. For a soprano boys' choir. A song of David.

With all my heart I thank thee, 1 O Eternal,

I will tell over all thy deeds of wonder.

I thrill and triumph in thee, singing praise to thee, O thou Most High.

For my foes are routed, stumbling to their ruin at thy frown:

4 thou hast upheld my cause, my rights,

passing just sentence, seated on thy throne;

5 thou hast curbed pagans, crushing

the ungodly,

blotting their very name out for all time.

6 The foe is at an end, no more to be remembered,

the towns thou hast torn up lie in lasting ruin;

7 but the Eternal sits enthroned for evermore,

enthroned for government,

8 he governs all the world with justice and rules its folk with equity.

9 So the downtrodden are safe with the Eternal,

he is a refuge in desperate hours; 10 those who know what thou art can trust in thee.

for never wilt thou abandon those who seek thee.

11 Sing praise to the Eternal, whose seat is in Sion,

declare to the nations what he does,

12 how he bears you in mind, this Avenger of bloodshed,

how he never forgets the wail of the weak.

13 The Eternal has seen what I suffer, and pitied me,

lifting me from the very gates of death,

14 that in the gates of Sion I may chant his praise, exulting in his aid.

15 The pagans have sunk in the pit they dug;

in the net they set their feet are snared.

16 The Eternal has shown what he is, by a sentence of doom,

as his hands have trapped the ungodly.

The ungodly must go back to 17 death,

all pagans who are forgetful of God;

for one day the needy will be re- 18 membered,

the hopes of the downtrodden will not always be disappointed.

Take action, O Eternal! let not 19 man have the upper hand;

let pagans get their doom from thee!

Strike them with terror, O Eternal, 20 let pagans know that they are only men!

Why art thou standing so far off, 10 O Eternal,

hiding thyself in desperate hours?

The ungodly are haughty and 2 harry the downtrodden—may they be snared in their own

schemes!

The ungodly boasts of his rapacity; 3 the plunderer disowns, despises the Eternal;

he thinks, in his insolence, "God 4 never punishes";

his thoughts amount to this,
"There is no God at all";

the dealings of thy justice high 5 are far beyond his sight.

Life for him is always stable; he laughs at any who oppose him,

thinking he can never fail, never come to grief.

His talk is all of perjury and craft, 7 mischief and injury slip from his tongue.

He lurks round hamlets, and murders innocent folk in secret,

ever on the outlook for the hapless;

he lies in ambush, like a lion in his 9 lair,

PSALMS XI, XII

hiding to catch the weak,

to catch the weak and drag them

10 He hunts the helpless till they drop,

unlucky victims, in his clutches.

11 And he thinks, "God has forgotten,"

"He hides his face," "He

never sees."

14 But thou hast seen this misery and mischief;

thou markest it, to punish it thyself!

The hapless can leave their plight to thee.

thou Helper of the forlorn.

12 Take action, O Eternal, lift thy hand;

O God, forget not the afflicted.

13 How dare ungodly men scorn God,
thinking that thou wilt never

punish?

15 Shatter the ungodly's power, punish his evil till there is no more.

16 The Eternal reigns as king for evermore;

the pagans are gone from his land!

17 Thou hearest the desire of the afflicted.

thou heedest them, thou listenest to them,

18 that the forlorn and the downtrodden may have justice,

and mortal man no more may be a terror.

11

From the Choirmaster's collection.
A song of David.

1 With the Eternal I take shelter; how dare you tell me, then,

"Be off, like a bird, to the hills!
2 Look, impious men bend their bow,

their arrow is on the string, to shoot in the dark at the upright!

The pillars of the State are falling: 3 what good can a just man do?"

Ah, but the Eternal is within his 4 sacred palace,

the Eternal is enthroned in heaven,

his searching glance is upon mortal men.

On good men the Eternal sets his 5 stamp,

the impious and violent he loathes;

on impious men he showers down 6 coals of fire,

brimstone and scorching blasts fall to their lot.

For just is the Eternal, he loves 7 justice;

so the upright alone enjoy his favour.

12

From the Choirmaster's collection. For bass voices. A song of David.

Help, O Eternal, goodness is no 1 more,

fidelity has vanished from mankind!

Empty and false are man's words 2 to his fellow;

they talk with flattering lips and double minds.

The Eternal cut off every flatter- 3 ing lip,

and tongues that talk so loftily men who declare, "We give rein 4 to our tongues;

our lips are our own: who calls us to account?"

"The weak are being crushed, the needy sigh;

So I take action," says the Eternal One,

PSALMS XIII, XIV, XV

"and set them safe where they long to be."

6 And what the Eternal promises is

sterling as silver seven times purified.

7 So are we kept by thee, O thou Eternal.

safe ever from this world of men, 8 where all around us the ungodly strut,

and where base creatures rise to power.

13

From the Choirmaster's collection.
A song of David.

1 Eternal One, how long wilt thou forget me?

How long wilt thou withhold thy favour from me?

2 How long must I cherish a daily grief?

How long is my foe to triumph over me?

3 Look to me, O Eternal One, my God, and answer me;

revive me lest I sleep the sleep of death,

4 lest my foe claim, "I have mastered him,"

lest my enemies exult over my downfall.

5 But on thy kindness I indeed rely; let me exult over thy saving aid,

6 let me be singing to the Eternal for having dealt with me so lovingly.

14

From the Choirmaster's collection.
A song of David.

1 Profane men think, "There is no God!"

Depraved their lives are and detestable,

not one of them does right.

The Eternal looks from heaven upon mankind,

to see if any have the sense to care for God.

But all are faithless, one and all are tainted; none does what is right, no, not a single one.

Shall they not rue it, these ras- 4

3

who devour my people with their extortion?

Ha! there they are in a panic, 5 for God is indeed with the godly!

You would baffle these weak 6 folk?

But the Eternal is their resource.

[[Ohthat Israel's deliverance would 7 come from Sion!

When the Eternal restores the fortunes of his people, how Jacob will exult, how glad will Israel be !]]

15

A song of David.

In thy pavilion, O Eternal, who I may be a guest?

who may dwell on thy sacred hill?

He whose life is blameless, who 2 does right,

he whose words are from the heart,

no scandal on his tongue to hurt 3 his fellow,

no insult heaped upon his neighbour;

he who has contempt for rogues, 4 and honours those who reverence the Eternal;

PSALMS XVI, XVII

he who keeps to his oath, though 17 he may lose by it, A prayer of David. he who will take no interest on Listen to the innocent, Eternal 1 a loan; One, and heed our wail, he who will not be bribed against hear prayers we pour from the innocenthe, living so, shall never be honest lips; speed thy sentence in our favour, 2 rejected. that our eyes may see it. For in thine equity thou hast tried 3 16 our heart, A golden ode of David. searching us out by night; 1 Keep me safe, O God, for with thou hast tested us and hast found thee I take shelter. nothing wrong, no evil thought, no sin of speech; 2 "Thou art my Lord," I say to the under thy dealings we are silent, 4 Eternal, "my welfare rests on thee alone; heeding thy words; we have kept close to thy track, 5 3 in the saints of the land, thy noble our feet have never faltered; followers, is all my delight." and so we call on thee, O God, to 6 4 Sorrow on sorrow is theirs who answer us; bend thine ear to us, listen to choose some other god; their bloody libations I will our plea. Strong saviour, in thy kindness 7 never pour, their names I will never meninterpose, for those who shelter with thee tion. 5 Thou art what I get from life, O from their foes; guard us as thine own eye, thou Eternal, hide us under the shadow of thy thou thyself art my share; 6 fair prospects are allotted me, wings. a blissful heritage is mine. from the ungodly who would 9 7 I bless the Eternal for his counsel. harry us, the eager enemies that encircle for teaching me during the very night; Their hearts are closed to pity, 8 I keep the Eternal at all times 10 their words are insolent; before me; with him so close, I cannot fail. at every step they dog us, 11 alert to pull us down, 9 And so my heart and soul rejoice, like lions longing to devour, 12 my body rests secure; like lions lurking for their prey. 10 for thou wilt never let me sink to Up, O Eternal, face them, crush 13 death. them: nor leave thy loyal one to the let thy sword save us from ungrave; godly men! 11 thou wilt reveal the path to life,

to the full joy of thy presence, to the bliss of being close to thee

for ever.

45

May thy hand slay them, O14

sweep them out of the world!

Eternal,

PSALM XVIII

Yet give them here their due of doom, sating their sons with it, let them leave some for their

children!

thy favour, may we be satisfied when we wake to see thy vision.

18

15 But may our innocent lives enjoy

From the Choirmaster's collection. A song of David the servant of the Eternal, who sang these words to the Eternal on the day when the Eternal rescued him from the power of all his enemies, from the power of Saul. He said:

10 Eternal my Strength, I will exalt thee.

2 The Eternal is my crag, my stronghold, my deliverer,

my God, my fortalice where I shelter.

my shield, my saving strength, my retreat.

3 The Eternal is to be praised !—I call to him,

and I am rescued from my foes.

4 For waves of death broke round

floods of destruction burst on me;

5 deadly nets entangled me, and fatal snares surprised me.

6 I called to the Eternal in my plight,

I cried to my God for aid; he in his palace heard my voice, my cry came to his ears.

7 The earth was swaying, quaking, hills were quivering to their base, before his anger shaking;

8 smoke fumed from his nostrils, and scorching fire from his lips, that kindled blazing coals,

9 as down he came on the bending sky,

the storm-cloud at his feet. He rode on flying kherubs, 10 and swooped with the wings of the wind.

shrouding himself in darkness, that veiled his presence round, with rain-clouds dark and dense. Storm-clouds rolled in front of him, 12 with hail and lightning flashes,

and the Eternal thundered from 13

the Most High uttered his voice; he scattered his arrows, shot twisting flashes of lightning, 14 till the beds of the waters were

and earth's foundations were laid 15

at thy storming, O Eternal, at the snorting of thy nostrils.

He reaches down to raise me, he draws me from the flood, he frees me from my foe so strong, 17 from haters far too strong for me, who assailed me by surprise in 18

my distress; but the Eternal comes to my sup-

and sets me free, in a clear space; 19 as he delights in me, he rescues me.

The Eternal deals with me as I am 20 upright,

he recompenses me for my clean

for I have kept to the Eternal's 21

and never sinned by swerving from my God;

his rules are all before my mind, I never set aside his orders; 23

I was blameless in his eyes, and kept clear of my sins.

So the Eternal has rewarded me 24 for my integrity,

for my life clean in his eyes.

PSALM XIX

25 To the kind thou provest kind, and true to the true, 26 to the pure thou provest pure,

and treacherous to the treacherous;

27 the humble thou wilt raise, but the haughty thou wilt abase.

28 O thou Eternal, thou wilt light my lamp,

my God, thou wilt make my darkness shine;

29 by thy help I can face a troop, by God's help I can leap a wall.

30 God is unerring in his ways, the Eternal's promises are tried and true;

he shields all who take shelter with

him.

31 For who is God save the Eternal?
Who is steadfast but our God?—

32 the God who girdles me with strength,

and clears the path for me.

33 He makes me nimble as a deer and sets me on the height.

34 He trains me how to fight, till I can bend a bow of bronze.

35 Thou hast shielded me with thine aid,

thy right hand holds me up; thine answers to prayer have raised me up.

36 Thou hast given me room to move,

and a sure foothold.

37 I chase my foes and catch them,

I never turn till they are killed, 38 I fell them till they cannot rise;

they fall down at my feet.

39 For thou hast braced me for the

thou makest my assailants drop

before me; 40 thou makest my foes run before

till I finish off those who hate me.
41 They cry for help, but there is none to help them,

cry to the Eternal, but they get no answer;

and I pound them to pieces like 42 dust before the wind,

I crush them like mud in the street.

Thou hast freed me from feuds, 43 and made me head over pagans; outsiders fawn on me, foreigners come cringing to me; once they hear of me, they render

homage; foreigners give way,
and creep trembling from their

forts.

The Eternal is living—blest be my 46 Might.

exalted be my God of victory!—
God who lets me enjoy my ven- 47
geance,

subduing the nation under me.

O thou my rescuer from my foes, 48
who settest me high above my

enemies, who rescuest me from violence,

I thank thee before pagans, O 49
Eternal.

I will sing thy praise.

[[He gives his king great victories, 50 and kindness to his chosen prince, to David and his dynasty for ever.]]

19

From the Choirmaster's collection.
A song of David.

The heavens proclaim God's 1

splendour,

the sky speaks of his handiwork; day after day takes up the tale, 2 night after night makes him known;

their speech has never a word, not a sound for the ear,

PSALMS XX, XXI

4 yet their message spreads the wide world over,

their meaning carries to earth's end.

See, there is the sun's pavilion pitched!

5 He glows like a bridegroom leaving his chamber,

he exults like a hero to run his course:

6 he sets out from one end of heaven, and round he passes to the other, missing nothing with his heat!

7 The Eternal's law is a sound law, reviving life;

the Eternal's is a trusty witness, that instructs the open-minded;

8 the Eternal's orders are just, a joy to the heart;

the Eternal's command is clear, a light to the mind;

9 the Eternal's faith is a clean faith, it will last for ever:

the Eternal's rulings are upright, and altogether just—

10 more to be prized than gold, than plenty of rare gold, sweeter than honey itself, than honey from the comb.

11 Yes, and by them thy servant takes warning;

in following them there is rich profit.

12 Yet who can detect his lapses?

Absolve me from my faults unknown!

13 And hold thy servant back from wilful sins,

from giving way to them.

Then blameless shall I be,
from many a transgression free.

14 May the words of my mouth and the thoughts of my heart please thee, Eternal One, my strength and saviour. 20

From the Choirmaster's collection.
A song of David.

On the day of trouble may the 1 Eternal answer you,

may Jacob's God, whom you invoke, protect you,

sending help from the sanctuary 2 and reinforcing you from Sion!

May he remember all your offer-3 ings.

and be pleased with all your sacri-

fices,

granting you your heart's desire, 4 fulfilling all your plans!

We will shout for joy over your 5 victory,

exulting in our God.

[[May the Eternal fulfil all your petitions!]]

Now I am sure the Eternal grants 6 victory to his chosen king;

from his sacred heavens he will answer him

with mighty, saving victories.

Some pride themselves on chariots, 7 some on horses,

but our pride is our God the Eternal;

the foe must bow and fall, we rise and stand erect.

Grant victory to the king, O thou 9 Eternal,

and answer our appeal this day.

21

From the Choirmaster's collection.
A song of David.

Eternal One, the king rejoices in 1 thy power;

how he exults in thy victorious aid!

Thou hast given him his heart's 2 desire,

and denied not his request.

3 For thou didst meet him with blessings of welfare,

> thou didst place on his head a golden crown;

4 he asked for life, and life thou gavest.

life long and lasting.

5 By thy victorious aid his honour is high.

with splendour and state thou

dost endow him;

6 he is richly blessed by thee for

and gladdened with the joy of

thine own presence.

7 For the king's trust is in the Eternal.

and by the goodness of the Most High he stands unmoved.

8 Your hand will find out all your

your right hand will reach all

who hate you;

9 you will burn them like a blazing furnace,

when you appear in anger;

the Eternal will consume them in his wrath.

devouring them in flames of

10 You will sweep their children off the earth,

destroying their offspring from

among men.

11 For all their plotting against

for all their plans of mischief, they shall fail;

12 for you will force them to retreat,

aiming your arrows at their

13 Rise up, O thou Eternal, in thy

and we will sing the praises of

thy might.

From the Choirmaster's collection. To the tune, "Deer of the Dawn." A song of David.

My God, my God, why desert me? 1 Why do my cries of anguish bring no help?

I cry by day, but thou wilt not 2

and no relief comes to me in the

night.

Yet thou art throned, my God, 3 within the sacred shrine, receiving praise from Israel!

On thee our fathers did rely, relied, and thou didst rescue them;

they cried to thee and they were 5

relied on thee and were not disappointed.

But I am a mere worm, and not a 6

derided and despised by men; all who see me mock at me,

they toss their heads and sneer, "He left it to the Eternal! let 8

him come to the rescue; if the Eternal cares for him, let him come to the rescue!"

'Twas thou indeed didst take me 9 from the womb,

didst lay me on my mother's breast;

from birth I have been cast upon 10 thy care.

and from my mother's womb thou hast been my God.

Be not far from me now; danger 11 is near,

and there is none to help.

A brutal horde besets me, fierce bulls of Bashan hem me in,

II-E

PSALM XXIII

13 panting for me open-mouthed like lions roaring as they rend;

14 my strength is weak as water, all my limbs give way;

my heart becomes like wax, it is melting in my breast;

15 my throat is as dry as a potsherd, my tongue cleaves to my jaws;

16 my hands and feet are all disfigured,

15 and I am laid low in the dust of death.

16 For a pack of curs encircles me, a gang of villains surround me;

17 I can count all my bones,

and my foes are gloating over

18 dividing already my very clothes, and casting lots for my raiment.

19 O thou Eternal, be not far from me,

O Strength of mine, speed to my aid,

20 rescue me from the sword, save my life from these curs,

21 pluck me from the lion's jaws, pluck my unhappy soul from these wild-oxen's horns.

22 Then will I tell my fellows of thy fame, and praise thee in our gather-

ing:

23 " Praise the Eternal, ye his worshippers,

glorify him, all ye sons of Jacob,

stand in awe of him, all ye sons of Israel!

24 For he has not despised the poor man's plight,

he has not hidden his face from

he answered my appeal for help.

25 Therefore I praise him in our great gathering,

I pay my vows before his worshippers.

Let the pious partake of the feast 26 to their heart's desire,

let the Eternal's worshippers praise him,

and wish me 'Long life and happiness!'"

[[Men shall bethink them of the 27 Eternal,

and turn to him from earth's very verge;

all families of the nations shall bow before him,

for the Eternal reigns, lord of all 28 nations;

prosperous peoples sacrifice and 29 worship,

dying peoples bow before him, folk who cannot keep themselves

their descendants worship him, 30 and the next generation has news of the Lord;

his saving deeds shall be declared 31 to generations yet unborn.]]

23

A song of David.

The Eternal shepherds me, I lack 1 for nothing;

he makes me lie in meadows green, 2 he leads me to refreshing streams, and revives life in me. 3

He guides me by true paths, as he himself is true.

My road may run through a glen 4 of gloom,

but I fear no harm, for thou art beside me;

thy club, thy staff—they give me courage.

Thou art my host, spreading a 5 feast for me,

PSALMS XXIV, XXV

while my foes have to look on!
Thou hast poured oil upon my head,
my cup is brimming over;

6 yes, and all through my life Goodness and Kindness wait on me, the Eternal's guest, within his household evermore.

24

A song of David.

1 The earth belongs to the Eternal, all earth holds,

the world and its inhabitants;
2 'twas he who founded it upon the seas,

and fixed it on the floods.

3 Who may ascend the Eternal's hill?

Who may stand within his sacred shrine?

4 He only who has clean hands and a heart unstained,

who never sets his mind on what is false,

who never breaks his word;
5 he gains a blessing from the
Eternal.

a boon from God his saviour.

6 Such are the men who are in quest of him.

who seek the presence of the God of Jacob.

7 Raise your arches, O ye gates, raise yourselves, you ancient doors!

Welcome the glorious King!
8 "But who is the glorious King?"
'Tis the Eternal, strong in might,
the Eternal conquering from the
fight.

9 Raise your arches, O ye gates, raise yourselves, you ancient doors!Welcome the glorious King!

"But who is the glorious King!" 10
The Eternal, God of hosts,
he is the glorious King.

25

A song of David.

On thee, Eternal One, I set my 1 heart,

all the day long I wait for thee. 5c In thee I trust; oh disappoint me 2

never let my foes triumph over

May none who wait for thee be 3 disappointed,

but those alone who wantonly abjure thee.

Let me see thy ways, O thou 4 Eternal,

teach me what are thy paths, lead me, as thou art true to thy 5 word.

teach me, for thou art God my help.

Remember thy compassion and 6 thy kindness,

for they are thine of old, O thou Eternal:

remember not my faults of youth, 7 and in remembering my sins be kind to me.

Kind and upright is the Eternal, 8 he teaches any who go astray,

guiding humble souls aright, 9
teaching humble souls his way;
kindly and faithfully he ever deals 10
with those who keep his com-

pact and commands.

O thou Eternal, as thou art thy-11 self,

pardon my guilt, for it is great. Whoever reverences the Eternal, 12

learns
what is the right course to take;
his own life shall continue pros-13
perous,

PSALMS XXVI, XXVII

and his posterity shall hold their land.

14 Those who revere the Eternal have his confidence;

his compact is to instruct them.

15 Mine eyes always are on the
Eternal,

for he will clear me from perplexities.

16 Turn to me and have pity, for I am lonely and low;

17 relieve the anguish of my heart, free me from all this pressure.

19 Confront my foes, for they are many,

and they hate me cruelly.

18 Consider my distress and pain, and pardon all my sins.

20 Preserve me and deliver me, oh disappoint me not, as I take shelter with thee.

21 May my devotion and my loyalty preserve me,

for I am waiting for thyself, O thou Eternal.

22 [[O God, bring Israel safe out of all its troubles.]]

26

A song of David.

1 Right me, O thou Eternal, for my life is right;

my trust in the Eternal never

2 Test me, O thou Eternal, try me, prove me, in heart and mind.

3 I have looked always to thy love, I have lived loyal to thee;

4 I never joined false men,
I would not be seen with hypocrites,

5 I hate the wicked party,

I never would join the ungodly;
6 but blamelessly I wash my hands
and move around thine altar,
O Eternal.

I love the precincts of thy house, 8
the mansion of thy majesty;
I love to sing my thanks aloud 7

and tell of all thy wonders.

Sweep me not away with sinful 9 men,

slay me not with the bloodthirsty,

whose hands are stained with out- 10 rage.

their right hands full of bribes.

But my own life is right;

so do thou save me and be

gracious to me.

And when my foot rests on the 12 temple floor,

then will I bless the Eternal in the choir.

27

A song of David.

The Eternal is my light and aid; 1 whom shall I fear?

The Eternal is the fortress of my life;

whom shall I dread? When evil men assail me

with their slanders, 'tis they, my enemies and foes, who stumble to their fall.

Even though an army were 3 arrayed against me,

my heart would not be afraid; though war were waged on me,

still would I be confident.

One thing alone I ask from the 4

Eternal,

one thing I desire,

a vision of the Eternal's goodness in the temple at the morninghour.

For he hides me within his own 5 pavilion

on the day of trouble,

he shelters me within his shrine, he sets me safe upon a rock.

PSALMS XXVIII, XXIX

6 He will now lift me up to victory, high over all my foes around; and I will sacrifice within his shrine,

and make my joy resound.

7 O thou Eternal, listen to my cry, be gracious to me, answer me.

8 'Tis my heart calling, "Thy face I do seek."

9 O thou Eternal, hide not thy face from me,

turn not thy servant away in

anger;

help me, do not abandon me, forsake me not, O God my saviour.

10 (When my father and mother forsake me,

the Eternal will take care of me.)

11 Teach me what is thy way, O thou Eternal, and lead me by a level road; let not my foes thwart me;

12 leave me not to the fury of my foes.

for false witnesses have started

up against me, breathing injury to me.

13 I do believe I shall yet see the Eternal good to me, in the land of the living.

14 Wait for the Eternal; be strong, my soul, be brave; yes, wait for the Eternal.

28

A song of David.

10 thou my Strength, I call to thee, be not deaf to me; lest, if thou art deaf, I droop like a dying man.

2 Listen to my voice of pleading as

I cry to thee,

as I lift my hands thus toward thy sacred shrine.

Drag me not off with the ungodly, 3 with wrongdoers,

who speak smoothly to their fellows, with evil in their heart;

requite them for their evil prac- 4 tices, for their misdeeds,

let them have all they deserve for all they have done.

[[Since they heed not what the 5 Eternal has in hand,

and never see what he is doing, he pulls them down, he does not build them up.]]

Blessed be the Eternal, who has 6 listened to my voice of pleading!

The Eternal is my strength and 7 shield, my heart has faith in

him;

so I am helped, my heart exults, and I sing to his praise,

to the Eternal, the strength of his 8 people, a saving stronghold for his chosen.

Save thy people, bless thine heri- 9 tage,

shepherd them and carry them for ever.

29

A song of David.

Praise the Eternal, O ye angels, 1 praise the Eternal for his might and glory!

Praise the Eternal for his open 2

worship the Eternal in festal attire!

The voice of the Eternal peals 3 across the waters—

PSALMS XXX, XXXI

it is the God of glory thundering, the Eternal pealing over the mighty waters,

4 the mighty voice of the Eternal, the majestic voice of the Eternal! 5 The voice of the Eternal shatters

cedars.

the Eternal shatters Lebanon's cedars,

6 till Lebânon leaps like a calf, and Sirion like an antelope.

7 The voice of the Eternal splits the rocks,

splits them with flashes of fire; 8 the voice of the Eternal whirls the sand,

the Eternal whirls the desert of Kadesh.

9 The voice of the Eternal twists the trees,

the voice of the Eternal strips the forest—

while in his palace all are chanting, "Glory!"

10 At the Flood the Eternal was enthroned as King,

and King he sits for evermore,
11 bestowing strength upon his
people,

blessing his people with peace.

30

For the dedication festival. A song of David.

1 I will extol thee, O Eternal, for thou hast lifted me,

and hast not left my foes to rejoice over me;

2 O thou Eternal my God, I called for help to thee,

and thou hast made me recover,
3 lifting me up, O thou Eternal, from
the world below,

calling me back to life from the grave beneath.

Sing praise to the Eternal, ye 4 devout,

give thanks, as you recall his sacred name;

for his anger only lasts a moment, 5 his favour lasts a lifetime;

tears may visit us at night, but in the morning there are shouts of joy.

When I was prospering, I thought 6
I never would be shaken;

for by thy favour, O Eternal One, 7 thou hadst set me on a strong hill:

but when thy favour was withdrawn,

I fell into dismay.

I cried to thee, Eternal One, appealing to my God,

"What profit would my death be, 9 if I went down to the grave?

Can the dust of death praise thee, or testify thy faithfulness?

Ah listen, O Eternal One, be 10 gracious,

O thou Eternal, be my help!"

And thou didst change my mourn- 11
ing into dancing,

stripping my sackcloth, girdling me with joy,

that my soul might sing thy praises 12 without ceasing,

that I might thank thee, O my God, for ever.

31

From the Choirmaster's collection.
A song of David.

With thee, O thou Eternal, I take 1 shelter,

never let me be disappointed; oh rescue me, as thou art faithful,

2

Turn thine ear to me, delay not to deliver me;

PSALM XXXII

be a rock of refuge for me, a hill-fort to protect me,	My fate lies in thy hands; 15 oh rid me of my foes and my
for thou art my crag and castle. As thou art God, oh lead me,	pursuers, smile on thy servant,
guide me, 4 safe from the snares spread cunningly to catch me.	in thy love succour me. On thee have I called, O Eternal, 17 disappoint me not;
Thou art my stronghold, 5 I put my life into thy hands,	disappoint the wicked, send them to the silent grave! Strike dumb these lying lips, 18
and, O Eternal, O thou faithful God, thou savest me. 6 Those who heed empty idols thou	so insolent in pride and scorn against the just!
wilt hate, but I put my faith in the Eter- nal.	What wealth of kindness thou hast 19 laid up for thy worshippers,
7 I will exult rejoicing in thy love, who hast looked upon my	and shown to those who shelter with thyself! Thou hidest them under thy wings 20
misery and thought of my life in adversity,	from human plots, thou shelterest them from the
8 who hast not left me in the clutches of my foes,	scourge of slander! Blessed be the Eternal, 21 for wondrous favour shown me
but hast set me at liberty. 9 Have pity on me, Eternal One;	in a desperate plight. In my distraction I cried out, 22
I am in misery, my health is wasting under my	"I am cast out of thy sight!" But thou hast heard my loud
woe, to my life is eaten away with sorrow, and my years with sighing;	appeal, when I called to thee for help. Ah, love the Eternal, all ye faith- 23
my strength gives way under my punishment,	ful; the Eternal will keep faith with you,
my body falls to pieces. 11 I am the scorn of all my foes, the butt of all my fellows;	and richly requite arrogant men.
my very friends are horrified, men shun me in the street;	Only be strong, be brave, 24 all ye who wait for the Eternal.
12 I am forgotten like a buried corpse, flung aside like a discarded	An ode of David.
pot. 13 At every turn I am in terror,	Oh the bliss of him whose guilt is 1 pardoned, and his sin forgiven!
for I hear many whispering, men making plans against me, plotting to take my life.	Oh the bliss of him whom the 2 Eternal has absolved,
14 But on thee, O Eternal, I rely; I say, "Thou art my God."	whose spirit has made full confession!
	55

PSALM XXXIII

3 So long as I refused to own my guilt.

I moaned unceasingly, life ebbed away:

4 for thy hand crushed me night and day. my body dried up as in summer heat.

5 Then did I own my sin to thee, uncovering my iniquity; and as I vowed I would confess, thou didst remit my sinful guilt.

6 So let each loyal heart pray to thee in trouble: the floods may roar, but they will never reach him,

7 for thou wilt be his shelter, safeguarding him in peril, surrounding him with aid.

8 " I will instruct you and teach you what is the road to take; I will give you counsel, O humble soul."

9 Be not like mules and colts, that do not understand the bridle.

unbroken creatures that require a halter's curb,

or they will not come near you.

10 Many a pang falls to the ungodly, but he who trusts in the Eternal shall enjoy his favour.

11 Exult then in the Eternal joyfully, ve just,

and shout for joy, all ye who are upright.

1 Rejoice, ye just, in the Eternal, for songs of praise befit the upright soul.

2 Praise the Eternal on the lyre, sing to him on a ten-stringed

lute.

Sing him a new song, strike the strings bravely at the festival.

For just are all the Eternal's 4 orders.

and all he does is loyally done; he has a love for honesty and 5 justice,

the earth is full of his kindness. The heavens were made at the 6

Eternal's order.

and all their host by his mere word:

he holds the seas as in a water-skin, 7 and stores up the abysses of the deep.

Let all the earth fear the Eternal, 8 let every dweller stand in awe of him,

for he it was who spoke—and earth 9 existed.

'twas at his bidding it appeared. The Eternal wrecks the purposes 10 of pagans,

he brings to nothing what the nations plan;

but the Eternal's purpose stands 11 for ever.

and what he plans will last from age to age.

Happy the nation whose God is 12 the Eternal,

the people he has chosen for his own!

The Eternal looks from heaven, beholding all mankind;

from where he sits he scans 14 all who inhabit the world;

he who alone made their minds, he notes all that they do.

Armies do not bring victory to a 16

the warrior is not rescued by sheer strength;

PSALM XXXIV

The angels of the Eternal camp 7 17 cavalry are in vain for victory, around his worshippers, there is no winning by the strength of that! and rescue them. Try the Eternal; you will find he 8 18 No, the Eternal's eye rests on his is kind; worshippers, happy the man who takes who rest their hopes upon his shelter with him! kindness, Revere the Eternal, O ye saints 9 19 that he may rescue them from death, for the reverent never want for and during famine-days keep anything; them alive. apostates may be famishing and 10 20 And we rest our hopes on the but those who turn to the Eter-Eternal. nal lack no good. we wait for him, our help and shield: Come, listen to me, my sons, 11 21 in him our heart rejoices, I will teach you true religion. our faith is in his sacred name. 12 'Tis your desire to live, 22 Thy kindness rest upon us, O to live long and be happy? Eternal, Then keep your tongue from 13 as our hope rests in thee! keep your lips from deceit; 34 14 shun evil and do good, seek to be friendly—aim at that. A song of David when he feigned madness before Abimelek, who For the Eternal sets his face 16 compelled him to go away. against evildoers, to root their very name out of 1 I will bless the Eternal at all times, the earth: his praise shall be continually but the Eternal turns his eyes 15 on my lips; towards good men, 2 my soul boasts openly of the his ears are open to their cry; Eternal. when they cry, the Eternal listens, 17 and the humble are glad as they he rescues them from all their hear it. troubles. 3 Magnify the Eternal with me, The Eternal is near the broken-18 and let us exalt him together. hearted, 4 I besought the Eternal and he and for crushed spirits he has answered me, he rescued me from all my the good man may have many a 19 terrors; 5 look to him, and you shall beam mishap, but from them all the Eternal with joy, rescues him. you shall never be abashed. He guards every bone of him, 6 Here is a poor man whose cry the not one is broken. Eternal heard.

and helped him out of all his

troubles.

57

Misfortune is the death of wicked 21

men,

PSALM XXXV

and haters of good men are doomed;

22 but the Eternal saves his servants' life.

none who take shelter with him shall be punished.

35

A song of David.

1 Fight those who fight me, O thou Eternal,

war on those who war on me;

2 seize thy shield and buckler, stand up as my champion,

3 draw thy spear and battle-axe, to cope with my pursuers; say to me, O Eternal,

"I am your safety."

4 Disgraced, discomfited, be they who seek my life!

May they be routed and confounded

who aim to injure me!

5 Scattered be they like chaff before the wind,

driven by thine angel!

6 Dark and slippery be their road, pursued by thine angel!

7 For wantonly they spread their net for me,

they dug a pitfall wantonly for

8 May the net they spread ensnare themselves,

into their own pit may they fall, surprised by ruin!

9 Then shall my soul rejoice in the Eternal.

joyful at his deliverance.

10 All my being shall exclaim,

"O thou Eternal, who is like thee,

O rescuer of the weak from a stronger power,

O rescuer of the wretched from the destroyer!" Malicious accusers come forward, 11 charging me with crimes I know naught of;

they repay me with evil for good, 12

rendering me all forlorn.

When they were ill, I wore the 13 sackcloth,

I went humbly fasting,

I prayed for them, with head bent on my breast,

as for a friend, as for my 14

brother;

downcast was I, in black I dressed, like a man mourning for his mother.

And now, when I fall, they are 15

and gather to attack me with cruel, cutting charges, of which I know nothing,

railing at me unceasingly, reviling, mocking me, gnashing at me 16

with their teeth!

How long wilt thou look on at this? 17
Save me from their loud lies, O
thou Eternal,

save my unhappy life from human lions!

Then shall I give thanks to thee in 18 our assembly,

and praise thee in our throng of worshippers.

Let not my foes rejoice over me 19 wrongfully,

let not my wanton haters wink maliciously!

No words of peace are theirs, but crafty plots against the peaceable;

wide-mouthed, they are taunting 21

shouting, "Aha! aha! we see

his plight!"
Eternal One, thou seest it; keep 22

not silence; Lord, keep not far away;

PSALMS XXXVI, XXXVII

23 rouse thyself, wake to do me Eternal One, thy love is high as 5 heaven, justice, thy loyalty soars to the very to defend my cause, my God; 24 do me justice, as thou art just thy justice is like mighty moun- 6 thyself, that they may never rejoice tains. thy judgments are like the deep over me, 25 shouting, "Aha! aha! we have Thy providence is over man and our heart's desire, we have done for him!" beast: how precious is thy love, O God! 7 26 Disgraced, confounded, may they To thee men come for shelter in the shadow of thy wings; who delight in my harm! they have their fill of choice food 8 Shame and dishonour cover those in thy house, who are insolent to me! the stream of thy delights to 27 But may they shout for joy, may drink: they be glad, for life's own fountain is within 9 who love to see me righted! thy presence, May they have ever cause to say, and in thy smile we have the "All hail to the Eternal, light of life. who loves to see his servant prospering!" Continue thy love to those who 10 care for thee, 28 Then shall my tongue talk all the thy justice to right-minded men. day Never let insolence stir a foot 11 of thy justice and thy praise. against us, let no ungodly hand drive us 36 From the Choirmaster's collection. Yonder they lie, the evildoers, 12 A song of David. felled to the earth, unable to 1 An impious spirit inspires the arise! ungodly man; 37 there is no fear of God before his A song of David. eves. 2 He flatters himself Fret not over evildoers, that his iniquity will never be envy not the lawless; found out. soon like the grass they fade, 3 His words are mischievous and and wither like a green blade. deceitful. he has now ceased to live wisely Trust in the Eternal and do right, 3 and well; be loyal to him within his land; 4 he plans some mischief as he lies make the Eternal your delight, in bed, and he will give you all your and then he takes a course that is heart's desire. not goodhe loathes not evil. Leave all to him, rely on him, 5 and he will see to it, 59

PSALM XXXVII

6 he will bring your innocence to light.

and make the justice of your cause clear as noonday.

7a Leave it to the Eternal and be patient,

fret not over the successful man, 14 who aims to slay the upright,

7b and carries out his wicked plan.

8 Cease your anger, give up raging, fret not-it only leads to evil.

9 Evildoers shall be rooted out, and the land left to those who wait for the Eternal.

10 A little longer, and the godless will be gone;

look in his haunts, and he is there no more!

11 The land will be left to the humble. to enjoy plenteous prosperity.

12 The godless man makes plots against the good,

gnashing his teeth at them; 13 but the Eternal laughs at him, knowing his doom is near.

14 The godless draw the sword, and bend their bows for murder;

15 the sword runs into their own heart. and their bows shall be broken!

16 The little that a good man has is better than a godless man's great wealth;

17 for the arms of the godless shall be broken.

but the Eternal will protect the good.

18 The fortunes of the upright are the Eternal's care, and their possessions last for ever;

in a calamity they keep their 19 in famine they have plenty.

The godless perish, 20a their families have to beg for 25c

the foes of the Eternal disappear 20b

like fuel, they disappear in smoke and vanish.

The godless never pays back what 21 he borrows.

but the good man is charitable and gives.

Those who bless the Eternal, they 22 shall own the land;

those who curse him shall be uprooted.

When a man's life pleases the 23 Eternal,

he gives him a sure footing; he may fall, but he never falls 24

down, for the Eternal holds him by the hand.

I have been young and I am old, 25 but never have I seen good men forsaken;

they always have something to 26

give away,

something wherewith to bless their families.

Shun evil and do good, so shall you live your life within the land;

for the Eternal, who loves honesty, 28 never forsakes his faithful band.

The lawless shall be utterly destroyed,

the families of the godless shall

be doomed:

PSALM XXXVIII

29 the land is the possession of the | the Eternal relieves them and 40a good,

and all their days they shall dwell there.

30 The good man's words are wise, his talk is just;

31 the Eternal's law is in his heart. his footsteps never falter.

32 The godless man spies on the good, seeking to have them put to death:

33 but the Eternal never leaves them in his power,

nor lets them be condemned when they are tried.

34 Wait for the Eternal, hold to him, and he will save you from the godless:

34 he will advance you to possess the land,

> and to see godless men exterminated.

35 I saw a godless man once on a time, a terror-

towering like any cedar of Lebânon:

36 then, as I passed by, he was gone! I looked for him—he was not to be found.

37 Hold to integrity, remain upright;

there is a future for the peace-

38 But sinners shall be wiped out at a blow:

> the future for the godless is perdition.

39 Help comes from the Eternal to good men;

he is their refuge in the evil hour:

rescues them.

because they shelter beside

38

A song of David. To be used when incense is offered.

Punish me not in wrath, O thou 1 Eternal.

do not chastise me in a rage! Thine arrows have sunk deep in 2

thy hand is pressing hard on me. There is no soundness in my body, 3 thanks to thine indignation;

there is no health in my limbs, thanks to my sins.

My iniquities are overwhelming 4 me,

crushing me like a heavy load. My wounds are foul and festering, 5 thanks to my sinful folly.

I stagger about, bent to the 6 ground,

all day long I go a-mourning, for my thighs are full of fever, there is no soundness in my body;

I am benumbed and badly 8 bruised.

my moans are louder than a lion's cry.

Lord, all my longing is well known 9 to thee,

thou art no stranger to my sighs;

my heart is throbbing, pith has 10 gone from me,

the light has left mine eyes.

My friends and my companions 11 hold aloof,

my kinsmen keep away.

Those who seek my life are setting 12 snares.

aiming to injure me;

PSALMS XXXIX, XL

they talk of ruining me, and all the day discuss intrigues.

13 But, like a deaf man, I never listen,

like a dumb man, I never say a word.

14 [[I am like one who never hears, who has no argument in answer.]]

15 For thee, O thou Eternal, I am waiting;

thou, thou wilt answer them, O Lord my God.

18 For I confess my guilt, I sorrow for my sin.

16 "Only," I say, "let not my foes exult over me,

who are so insolent when I slip."

17 For I am on the verge of a collapse;

my plight is always present to my mind.

19 Many are they who hate me wantonly,

many are they who hate me wrongfully;

20 they are returning evil for good, they are my foes because I aim at good.

21 Forsake me not, O thou Eternal, be not far from me, O my God; 22 make haste to help me,

to rescue me, O Lord.

39

From the Choirmaster Jeduthun's collection. A song of David.

1 I said, I will be careful what I do, lest I sin with my tongue;I must put a muzzle on my lips in presence of the ungodly.

2 So I kept silence,

dumb and ill at ease. But this only stirred my grief;

3 my heart grew hot within me,

my thoughts kindled, and I prayed:

"O thou Eternal, let me know 4 my end,

the number of my days, how long I have to live!

Thou hast made my days no longer 5 than a span;

my life is a mere nothing, in thy sight,

no better than an empty breath.

Man's busy life indeed is but a 6 phantom,

making an empty ado,

amassing wealth and knowing not who is to have his hoard.

What then can I expect, O Lord? 7 It is in thee I hope.

I am dumb, I never say a word, 9 for it is thou who orderest life so.

Thou chastenest mortal man, in punishing his guilt,

eating away his comeliness like a moth—

man is no better than an empty breath!

Save me from all my sins, 8 from the taunts of the profane; relieve me from thy plague, 10 for I am wasting underneath

thy strokes. Hear my prayer, O thou Eternal, 12 listen to my cry,

answer thou my tears; for I am but a guest of thine, a passing waif, as all my fathers

were.

Avert thy frown, that I may be 13

at ease, ere I depart and be no more."

40

From the Choirmaster's collection.
A song of David.

As I waited patiently for the 1 Eternal,

PSALM XLI

he turned and listened to my cry;

2 he raised me from a lonesome pit, a muddy bog,

he set my foot on a rock and steadied my steps;

3 he put a new song in my mouth, a song of praise to our God, that many might see this, and be awed,

and trust in the Eternal.

4 Happy the man who trusts in the Eternal,

who pays no heed to loud and false apostates!

5 Eternal One, my God, richly hast thou worked out

thy wondrous purposes for us; there is no one like thee!

Were I to tell them, to recount them, they would pass all count.

6 Thou carest not for sacrifice and offering,

for no burnt-offering or sinoffering is thy demand.

An open ear thou gavest me;

I answered, "Here I come to do thy bidding in the Book;

8 to please and serve thee is my joy, thy law lies deep within my heart."

9 Thou knowest, Eternal One, that openly

I told the good news to our gathering;

10 I kept not to myself thy saving help,

but told aloud thy loyalty and aid,

making no secret of thy love and faithfulness.

11 And thou wilt not keep back from me thy mercy,

thy love and faithfulness shall ever be my guard.

[[For numberless evils surround 12 me;

my transgressions have overtaken me,

till I know not where to turn; more trials have I than hairs upon my head—

my courage fails me.

Be pleased to rescue me, O thou 13 Eternal,

O thou Eternal, hasten to my help.

Disgraced, discomfited, be those 14

who seek to murder me!

Routed, dishonoured, be they who delight in harm to me!

Thwarted and appalled be they 15 who taunt me with their scoffs!

But may thy followers all rejoice 16 gladly in thee!

May those who love thy saving help have ever cause to say,

"All hail to the Eternal!"
As for me, I am weak and 17

As for me, I am weak and I'l wretched;

Yet the Eternal will take thought for me.

Thou art my help and my deliverer;

tarry not, O my God.]]

41

From the Choirmaster's collection.
A song of David.

Happy is he who remembers the 1 weak and the poor!

The Eternal will deliver him on the day of trouble;

the Eternal will preserve his life, 2 nor hand him over to his eager foes:

the Eternal sustains him on his 3 sick bed,

and brings him back to health.

PSALM XLII

4 My prayer is: "O Eternal, be thou gracious,

heal me, for I have sinned

against thee."

5 My foes say of me, in their malice, "Whenever will he die and his name perish?"

6 When any of them visits me,

his heart is false;

he gathers matter for his malice, then goes away to spread the tale.

7 All who hate me whisper together, forecasting evil for me:

8 "A deadly trouble courses in his veins,

he will not rise from where he lies."

9 And even my trusted friend, who ate my bread, trips me up heavily.

10 Be gracious, O Eternal, let me rise, and I will pay them back!

11 I shall be sure that thou carest for me,

when my foe fails to triumph over me.

12 Yes, thou revivest me, for my integrity,

setting me down for ever in thy

presence.

13 [[Blessed be the Eternal, Israel's God,

from age to age for ever! Even so, even so!]]

42

From the Choirmaster's collection.
An ode of the Korahites.

 The deer is panting for a stream, and I am panting, O God, for thee.

2 I am athirst for God, the living God;

when shall I reach God's presence? Day and night I have lived on 3 my tears,

taunted all day with, "Where is your God?"

My soul is melting with secret 4 sorrow,

for well I remember it all—how I led the throng once to the house of God.

chanting, praising, marching in 5 full festival.

Why are you downcast, O my 6 soul?

Why so despairing?

Wait, wait for God; I shall 7 again

be praising him, my saving help, my God.

My soul is downcast; so I re-8 member thee

in this far land of Jordan and of Hermon,

at mount Mizar.

Flood follows flood, as thy catar- 9 acts thunder,

thy breakers and billows are all surging over me.

[[Yet the Eternal summoned once 10 for me his love by day, and in the night I sang of him,

praising the God of my life.]]
To God my strength I cry,

"Why hast thou forgotten me?
Why must I mourn, as foes
oppress me?"

It is an agony to hear them in 12 derision

taunting me all day with, "Where is your God?"

Why are you downcast, O my 13 soul?

Why so despairing?

Wait, wait for God; I shall 14
again

be praising him, my saving help, my God.

PSALMS XLIII, XLIV

43 Right me, take my part, O God, By thee we can thrust down our 5 against an impious race, foe, by thee we can crush our rescue me from crafty and maligattackers: nant men. for I rely not on my bow, 2 O God my stronghold, why dis-'tis not my sword that wins the card me? Why must I mourn, as foes battle: from thee the victory comes to 7 oppress me? 3 Oh send thy light and faithfulness the humbling to our haters; to lead me, all day it is of God we boast, to bring me home to thine own unceasingly we praise thee. sacred hill, to where thou dwellest! And yet thou hast discarded us in 9 4 Let me come to the altar of God, disgrace, to God my joy and delight, thou wilt not march with our singing thy praise on the lyre, O God, my God. armies. thou makest us fly from the foe, 10 Why are you downcast, O my soul? till our haters plunder us at Why so despairing? pleasure; thou lettest us be eaten up like 11 Wait, wait for God; I shall again thou scatterest us among the be praising him, my saving help, my God. pagans, selling thy people cheap, for a poor price—no profit to thyself! From the Choirmaster's collection of Thou makest us the butt of our 13 Korahite songs. An ode. neighbours, 10 God, we have heard with our a scorn and derision to all around. ears, a byword among pagans, 14 our fathers have told us the tale, jeered at by the nations; of thy doings in ancient years, all day long the disgrace is before 15 how thou didst plant them, evicting the pagans, the shame of it overclouds me, how thou didst shatter the at the sound of the taunters and 16 nations and scatter them. 3 For the land was not won by the at the sight of the vengeful foe. sword of our fathers, nor the victory won by their All this has come upon us, thine was the hand and the arm, yet we never have forgotten thee, thine was the favour that smiled on them: never were false to thy bond; our heart has never flinched, 4 my King, my God, it was thou 18 by whose command Jacob was our steps have never swerved conqueror. from thine own road, 65 II-F

PSALM XLV

19 that thou should'st so crush us, and plunge us into deathly gloom,

where jackals howl.

20 If we had forgotten the name of our God,

or appealed to a foreign god,

21 would not God have found it out?

He knows the very secrets of the heart.

22 But no, 'tis for thy sake we are killed all day,

counted no better than sheep to be slaughtered.

23 Bestir thyself, Eternal One! Why sleep?

Awaken! ah, discard us not for ever!

24 Why art thou hiding thy face,

forgetting our woe and distress?

25 For our soul is bowed to the dust,
our body lies low on the ground.

26 Come to the rescue!

For thy love's sake, oh save us.

45

From the Choirmaster's collection of Korahite songs. To the tune of "The Lilies." An ode or love-song.

1 A noble theme inspires my soul!

Let me recite my verses to the king,

with tongue as swift as a scribe's nimble pen.

2 You are fairer than all mortals, charm is playing on your lips, as you are ever blessed by God.

3 O hero, gird your sword upon your thigh,

array yourself in splendour and in state.

4 Success to you, as you ride forth to succour loyal men, humble and just!

And may your courage lead to deeds of dread!

Sharp are your arrows; nations 5 fall before you, and the king's foes lose heart

and the king's foes lose heart.

Your throne shall stand for ever- 6 more;

for, since your sceptre is a sceptre just,

since right you love and evil you 7 abhor,

so God, your God, crowns you with bliss

above your fellow-kings.

Fragrant are your robes with 8 orris, myrrh, and aloes; music of ivory harps is ravishing your heart;

kings' daughters in their jewels 9 move to meet you,

and on your right your queen wears gold of Ophir.

Listen, O bride, and bend your ear! 10 Forget your own folk and your father's house;

and when the king desires your 11 beauty,

yield to him—he is your lord.
So Tyrian traders with their gifts 12
shall sue your favour,

the wealthiest in the land shall offer you their treasures.

In pearls and gold embroidery 13 this daughter of a king is decked;

she is led to the king in coloured 14 robes,

with the maidens of her train, moving into the palace of the king 15 with gladness and rejoicing.

Your sons shall step into your 16 fathers' place,

PSALMS XLVI, XLVII

and rise to be princes over all the land,

17 carrying your name on from age to age,

till nations praise you evermore.

46

From the Choirmaster's collection of Korahite songs. For soprano voices.

1 God is a shelter and stronghold for us,

we shall find him very near;

therefore we never fear, though earth be overset,

and the hills sink deep in the sea.

3 Let billows roar and foam,

let mountains shake under the storm:

the Lord of Hosts is at our side,

the God of Jacob is our fortress.

4 The river divine has streams that gladden

the city of God,

the sacred shrine of the Most High.

5 God is within her, she cannot be shaken;

when morning comes, God is her aid.

6 Though nations rage, and realms be shaken,

though his thunders make the world dissolve:

the Lord of Hosts is at our side,

the God of Jacob is our fortress.

8 Come, see the Eternal's work, the desolation he has wrought on earth; wars he has ended all over the 9 world,

breaking the bow and snapping the spear,

burning the chariot in the fire.
"Give in," he cries, "admit that 10
I am God,

high over nations, high over the world."

The Lord of Hosts is at our 11 side,

the God of Jacob is our fortress.

47

From the Choirmaster's collection of Korahite songs.

All nations, clap your hands, with ringing homage to God; for the Eternal, the Most High, is 2

to be feared,
he is a great king over all the
world.

He subdued nations to himself, 3 he conquered races,

and chose our heritage for us, our land, the jewel of his beloved Jacob;

he marched in amid shouts, with 5 trumpet-blasts.

Music of praise for God, sing 6 music!

Music of praise for our King!

Music of praise with an ode,
for over the whole world God is

King!

God now reigns over the nations, 8 seated on his sacred throne; even foreign princes gather, 9 joining the folk of Abraham's

God; for the world's warriors belong to God,

to the supreme God, sovereign of the world.

A song of the Korahites, for music. 1 Great is the Eternal, loudly to be	From the Choirmaster's collection of Korahite songs.
praised within the city of our God, upon his sacred hill.	Hear this, all ye nations, listen, all ye inhabitants of the world,
2 High and fair on the northern slope,	low-born and high, rich and poor, all of you.
the joy of all the world, the hill of Sion lies,	My message will be wise and good, a baffling truth on which I
the city of the great King.	brood; and as I catch its meaning dim,
3 Within her citadels has God shown himself her defence.	I render on the lyre this hymn:
4 For yonder kings combined, invaded her:	Why should I be afraid when 5
5 but scared with panic at her sight,	times are bad, and all around I see my treach-
they took to flight, 6 seized with a shudder,	erous foes,
like women in the pangs of labour,	men who rely upon their riches, eand boast of their abounding
7 shattered like merchantmen wrecked by an east wind.	wealth? Why, none can buy himself off; not one can purchase for a price
8 What once we heard of, now our	from God life that shall never end.
eyes have seen within the city of the Lord of	me char shan hever cha.
hosts;	What! "Never die?" but die I
God does preserve it evermore, the city of our God.	they must— the clever have to die,
9 And so within thy temple we are	the stupid and the senseless perish,
thinking of thy goodness, O God;	leaving their money to others; their home eternal is the grave I
0 thy fame shall echo, like thy name,	below,
to the very ends of earth,	the dwelling where they must
for thy right hand is full of victories.	abide; they vanish from men's memory,
1 Let Sion hill rejoice,	although
let the towns of Judah joy,	they claimed lands for their own.
over thy saving deeds. 2 Walk about Sion, go round her,	For all the splendour that they I cherish,
count up her towers,	men pass, even as the beasts
3 review her ramparts,	that perish.
scan her citadels,	Such is the foto of the self anti-field
that you may tell the age to come what a God our God is for ever-	Such is the fate of the self-satisfied, I the end of all whose faith is in

themselves;

more.

PSALM L

14 death shepherds them unchecked, driving them down to the world below;

ere long their form and fashion

waste away,

and they abide within the world below.

15 (But God can ransom me; he will release me from the grasp of death.)

16 So fear not when a man grows rich,

and when the splendour of his house increases;

17 he can take nothing with him when he dies,

his splendour will not follow him

below.

18 In life he flatters himself on his fortune,

praising himself for his prosperity;

19 but down he goes to where his fathers dwell,

who see no light to all eternity.

20 For all the splendour that they cherish.

men pass, even as the beasts that perish.

50

An Asaphite song.

1 The Eternal speaks!—from east to west

earth falls a-trembling.

2 From Sion, so peerless in beauty, the God of gods is flashing!

3 Our God comes with a summons in front of him devouring fire,

encircling him a mighty storm—4 calling high heaven and earth

to the trial of his people;
6 the heavens announce his assize,
that God begins the trial.

"Gather me my followers, who pledged their troth to me by sacrifice.

Listen, O my people, let me speak, O Israel.

I would testify against you, I who am God, your God.

I blame you not for lack of sacri-8 fice;

daily your offerings are put before me.

I need no bullock from your 9 farms,

no goat out of your herds;

for all the wild things of the wood 10 are mine,

and cattle in their thousands on the hills;

every bird in the air I know,

I own all roaming creatures on

the plains.

If I were hungry, I would not tell 12

you;
for the whole earth is mine and

all it holds.

Do I eat flesh of bulls?

Do I drink blood of goats?

No, offer to God thanks as a 14 sacrifice,

and pay your vows to the Most High:

call to me in your hour of need, 15 then I will rescue you, and you shall honour me."

God speaks thus to the godless: 16
"What right have you to repeat
my laws,

and take my compact on your

when you hate me to control you, 17 and toss my rules behind your backs?

You are a friend to any thief you 18 see.

you ally yourselves with adulterers,

PSALM LI

19 you let your tongue loose for the evil word,

your mouths are weaving malice, 20 you sit and you malign your brother.

slandering the son of your own mother.

21 This you have done, and because I said nothing

you thought I was no better than yourself!

But I will now convict you, I will put it to you plainly.

22 Mark this, you who ignore me, or I will tear you to pieces, with none to protect you:

23 whoever offers thanks to me as sacrifice,

he honours me;

whoever holds by my rules in his life,

I will let him enjoy my help."

51

From the Choirmaster's collection.

A song of David, when the
prophet Nathan came to him,
after he had visited Bathsheba.

10 God, as thou art kind, have mercy on me,

in thy vast pity wipe out my offences,

2 wash me from every stain of guilt, and purge me from my sin.

3 Well do I know my offences; my sin is never out of mind.

4 It is against thee I have sinned, I have done evil in thy sight. Yes, thou art just in thy charge,

and justified in thy sentence.

5 Ah! 'twas in guilt that I was born,

'twas in sin that my mother conceived me.

'Tis inward truth that thou 6 desirest,

grant me then wisdom in my secret heart.

Purge me clean with marjoram, 7 wash me whiter than snow;

fill me with gladness and rejoicing, 8
that the life thou hast crushed
may thrill with joy;

9

hide thy face from my sins, and wipe out all my guilt;

make me a clean heart, O God, 10 and put a new, steadfast spirit in me;

banish me not from thy presence, 11 deprive me not of thy sacred spirit,

gladden me with thy saving aid 12

and give me a willing spirit as my strength,

that I may teach offenders how 13 thou dealest,

till sinful men turn back to thee.

O God my saviour, save me from 14 mortal sin,

and my tongue shall praise thy faithfulness aloud.

O thou Eternal, open thou my lips, 15 till my mouth makes thy praises known.

Thou carest not for sacrifice, 16 thou wouldst not have burnt-offerings from me;

God's sacrifice is a soul with its 17 evil crushed:

a heart broken with penitence never wilt thou despise.

Grant happiness to Sion 18 by building up Jerusalem's walls again;

then wilt thou welcome the due 19 sacrifices.

and on thine altar bullocks shall be slain.

1

From the Choirmaster's collection.

An ode sung by David when
Doeg the Edomite went away
and told Saul that David had
gone to the house of Ahimelek.

1 Why glory in your malice, O you tyrant,
against the faithful day by day?

2 You plan their utter ruin, your tongue like a whetted razor,

you deceitful schemer!
3 Evil you prefer to good,
falsehood to honesty;
4 you revel in deadly speech,
you and your sly tongue!

5 But God will pull you down for that,

he will snatch you right away, he will dislodge you, and root you out of the land o

and root you out of the land of the living.

6 Good men shall see it and be awed, then shall they laugh at him and

7 "So this was the great man who would not upon God

but leant on his abundant wealth, and on his power of money!"

8 But like an olive green am I, living within the house of God;

upon God's kindness I rely,
for ever and for evermore.

I will praise thee for all that thou

9 I will praise thee for all that thou hast done,

I will declare how good thou art,

in presence of thy followers,

From the Choirmaster's collection.

To the tune of "Suffering."

An ode of David.

Profane men think,
"There is no God!"

Depraved their lives are and detestable,
not one of them does right.

God looks from heaven
upon mankind,
to see if any have the sense
to care for God.

But all have lapsed,
one and all are tainted,
not one does what is right,
no, not a single one.

Shall they not rue it, these rascals, 4 who devour my people with their extortion?

Ha! here they are in a panic! 5
God scatters them;
their evil plan is defeated,

for God spurns them.
[[Oh that Israel's deliverance would 6]

come from Sion!
When God restores the fortunes of

his people, how Jacob will exult, how glad will Israel be !]]

54

From the Choirmaster's collection.

To a string accompaniment.

An ode sung by David when the

Ziphites went and told Saul

that David was hiding among
them.

O God, help me with thy might, 1 as thou art strong, uphold my right;

O God, hear my prayer, and listen to my plea.

PSALM LV

patrolling day and night 10 3 Proud creatures are assailing me. and ruthless men would murder the very walls; mischief and misery are what I see, 11 and corruption, in the street; men who care nothing for God. 4 Ah. God my helper, the market-place is never free from fraud and guile. ah, Lord, upholder of my life, 5 may evil recoil upon my foes! O Lord, be true to me and crush It is not taunts of a foe-12 them ! that I could bear: it is not an enemy's insolence-6 Then gladly will I sacrifice to thee, then I could hide from him. with praise for all thy goodness, 7 when thou hast rescued me from No, you are an equal of my own, 13 my close companion and my all my woes, trusted friend! and let me feast mine eyes on Sweet was our fellowship together 14 my defeated foes. within the house of God. May he go to perdition! 15 55 Death seize all such! From the Choirmaster's collection. May they go living to the world To a string accompaniment. below. An ode of David. swept off as their sins deserve! 1 Listen to my prayer, O God, For he laid hands upon his friends, 20 profaning friendship's bond; hide not from my entreaty; his talk was smoother than butter, 21 2 heed me and answer my bitter lament, but his thoughts were of enmity; his words were softer than oil, as I moan at the noise of the foe, at the shouts of godless men, yet sharp as a sword. 3 who overwhelm me with their But as for me, I call to God, 16 injuries, setting upon me furiously. and the Eternal helps me; evening, morning, and at noon, 17 4 My heart is throbbing in my I moan and wail. breast, and anguish overpowers me, He will hear my cry and give me peace and freedom from this 18 5 terror and trembling seize on me, and horror folds me round. strife, from the host of foes around me. 6 Oh for the wings of a dove 19 God will hear me, to fly away and be at rest! 7 Fain would I fly from it all, God upon his ancient throne; and live in the desert; he will lay them low, 8 swiftly would I escape lax, lawless creatures, with no reverence for God. from the furious blast. Thou wilt toss them deep into the 23 from all their storm and confusion, grave, from their double tongues. these murderers and liars; they shall not live out half their For here in the city I suffer the sight days. of violence and disorder but I will trust in thee. 72

PSALMS LVI, LVII

22 Leave all to the Eternal, who loves you;

never will he let good men come to grief.

56

From the Choirmaster's collection.

To the tune of "Dove in isles afar." A golden ode sung by David when the Philistines held him in Gath.

1 Have pity upon me, O God; for men trample me down,

2 pressing on me all day long, many and malignant.

3 The day I am afraid, I put my trust in thee.

4 By God's help I will maintain my cause;

in God I trust without a fear: what can man do to me?

5 All day long they would injure me, ever plotting harm to me;

6 they are in league for evil, and they lurk,

dogging my steps, like murderers.

7 Pay them back for their malice! Down with these men of power, O God, in anger!

8 Thou countest up my sleepless hours,

my tears are gathered in thy bottle—

are they not noted in thy book?
9 God is upon my side; so I am
sure

my foes must turn their back, the day I call to him.

10 By God's help I will maintain my cause;

in God I trust without a fear: what can man do to me?

12 I am under vows to thee, O God;
I will pay thee my offering of praise,

for thou hast saved my life from 13 death,

my feet from stumbling,

that I might live, ever mindful of God,

in the sunshine of life.

57

From the Choirmaster's collection.

To the tune of "Destroy it not."

A golden ode sung by David in
the cave, when he fled from
Saul.

Have pity on me, O God, have 1 pity,

for with thee I take shelter; in the shadow of thy wings I

shelter,

till the deadly danger passes.

I call to God Most High,

to God who acts on my behalf.
God send me help from heaven! 3
God send his love and loyalty,
discomfiting those who would

trample me down!
I have to live among lions,

who prey upon men;

their teeth are spears and arrows, their tongue is a sharp sword.

They set a net to catch my feet, and they were caught in it themselves;

they dug a pit in front of me, and they fell into it!

Up, O God, high over heaven! 5 Up with thy glory over all the earth!

My heart is ready, ready, O God, 7 for song and melody.

Awake, my soul! awake, my lute 8 and lyre!

Let me awake the dawn!

I would praise thee, Lord, among 9
the peoples,

I would chant thee among the nations;

59

10 for thy love is high over heaven, thy loyalty soars to the skies.11 Up, O God, high over heaven!Up with thy glory over all the earth!

58

From the Choirmaster's collection.

To the tune of "Destroy it not."

A golden ode of David.

1 Is it indeed justice you decree?

Is it aright that you rule men?

2 No, in secret you devise injustice, and on earth you deal out violence.

3 Evil men go astray from the start,

false and erring from their birth:

4 their venom is like a viper's, they are deaf as any cobra,

5 that will not listen to the charmer's voice,

to the most cunning spell.

6 Shatter their teeth, O God! O thou Eternal, tear out the

o thou Eternal, tear out the young lions' fangs!

7 May they vanish like a freshet, may they be trodden down like the green grass!

8 May they melt like a snail as it moves,

like an untimely birth, unseen by the sun!

9 Ere ever your pot feels the heat of the faggots,

may He sweep them away in his fury!

10 At the sight of such vengeance, the good shall exult,

and bathe their feet in bad men's blood;

11 "Yes," men shall say, "the good do get their due;

yes, a God rules on earth indeed!"

From the Choirmaster's collection.
To the tune of "Destroy it not."
A golden ode sung by David
when Saul had the house
watched, in order to murder
him.

O my God, rescue me from my foes, 1 protect me from those who assail me;

rescue me from evildoers, 2 save me from bloodthirsty men.

Here they are, lurking to take my 3 life,

a fierce gang to attack me!

And for no sin or crime of mine,
O thou Eternal, for no fault of
mine.

They run to their posts; oh rouse 4 thyself,

5

rescue me, look to me!

O Lord of hosts,
O God of Israel, rouse thee,
punish the insolent, every one of

them, spare not one vile traitor.

They snarl and snarl like dogs, they prowl round the town in the evening;

there they are, blustering, arro- 7

insults on their lips!—

for "Who," they think, "will hear us?"

Thou, O Eternal, thou wilt laugh 8 at them,

wilt mock at all the insolent.

O thou my Strength, to thee I sing, 9 for thou, Eternal, art my fortress.

God in his goodness come to my 10 rescue!

May the Eternal let me gloat over my foes!

Pity them not, lest my people 11 forget;

PSALMS LX, LXI

rout them, ruin them, by thy might,

O Lord who art shielding me.

12 Each word they utter is a sin; so let their own pride trap them, for all their perjury and false talk.

13 Destroy them in thy wrath, destroy them,

till they cease to be;

let the world know from end to

that God does rule in Jacob.

14 They snarl and snarl like dogs, and prowl at even round the town,

15 roaming in search of prey, and growling if they miss it.

16 But I sing of thy strength, a morning song to thy love; for thou art a fortress to me, a refuge in my day of danger.

17 O thou my Strength, to thee I sing, for thou, Eternal, art my fortress.

60

From the Choirmaster's collection.

To the tune of "Lily of the Law." A golden ode for recitation, sung by David during the campaign against Aram-naharaim and Aramzobah, when Joab wheeled round and defeated twelve thousand Edomites in the wady of Salt.

1 Thou hast discarded us, crushed us in anger, O God; restore us to power:

2 thou hast shaken and shattered the land;

repair its tottering breaches.

3 Hard times thou hast given to thy people:

and a cup to drink that has dazed them.

Hast thou given thy worshippers 4 a flag,

only that they might fly from the archers?

To the rescue of thy dear folk! 5
Save by thy right hand, answer
our entreaty,

O thou Eternal who hast dis-10b carded us, shamed us,

who would'st not march out with our army.

Help us against the foe, for man's help is in vain.

With God we shall do bravely; 12 he will trample down our foes.

God gave his sacred promise: 6
"I will divide up Shechem in triumph,

and parcel out the vale of Sukkoth:

Gilead is mine, Manasseh mine, 7
Ephraim I take for helmet,
Judah for my baton,

Moab I make a wash-basin,

Edom I claim as subject,
and over Philistia I will
triumph."

Ah, who will lead us inside the 9 hill-fort?

Who will take us conquering into Edom?

Wilt not thou, O God? 10a

61

From the Choirmaster's collection. For strings. A song of David.

Hear my cry, O God, and heed my prayer;

from earth's far end I call to thee, 2 my heart is fainting.

When troubles are too strong for me.

do thou direct me,

PSALMS LXII, LXIII

3 O thou who art my refuge, a fortress against the foe.

4 Oh to be a guest of thine for ever!
oh to be sheltered underneath
thy wings!

5 For thou hearest my vows, O God, thou grantest the desire of reverent men.

6 Add many a day to the life of the king,

till his years are age on age.

7 May he sit on his throne before God for all time!

Bid thy love and loyalty safeguard him.

8 And I will ever sing thy praise, paying my vows through all my days.

62

From the Choirmaster's collection.

To Jeduthun's tune. A song
of David.

1 Leave it all quietly to God, my soul,

my rescue comes from him alone; 2 rock, rescue, refuge, he is all to me, never shall I be overthrown.

3 How long will you be threatening a man, you murderers all, as if he were a shaky fence, a tottering wall?

4 They plan to push me from my place, delighting in a crafty part; blessings are on their lips,

and curses in their heart.

5 Leave it all quietly to God, my soul,

my rescue comes from him alone;

6 rock, rescue, refuge, he is all to me, never shall I be overthrown.

My safety and my honour rest on 7 God;

God is my strong rock and refuge.

Always rely on him, my fol-8 lowers,

pour out your prayers to him; God is a refuge for us.

The lower ranks are but a thing of 9 naught,

the upper ranks are only a delusion:

weigh them, they prove to be lighter and slighter than a breath of air.

Rely not on extortion,
pride not yourselves on robbery;
if wealth increases,
set not your heart upon it.

There is one thing God has said; 11 aye, twice have I heard him say it:

that power belongs to God, and kindness, Lord, to thee; every man thou rewardest for whatever he has done.

63

A song of David, when he was in the desert of Judah.

O God, thou art my God, I yearn 1 for thee;

body and soul, I thirst, I long for thee.

like a land without water, weary, dry.

As I have seen thee in the 2 sanctuary,

with visions of thy power and majesty,

so will I bless thee while I live, 4 lifting my hands in prayer to thee.

PSALMS LXIV, LXV

8 Thy love is more than life to me; so my lips praise thee.

5 My soul is richly fed,

and with glad lips I sing thy praise.

6 When I remember thee in bed, and muse on thee by night, 8 my soul clings close to thee,

thy right hand holds me fast;

7 for thou hast been my help, and shadowed by thy wings I sing.

9 Those who would take my life shall be destroyed,

they shall go down to death,

0 flung to the sword,

left as a prey for jackals.

1 But the king shall rejoice in God, and all the loyal shall exult [[for false rebels shall be silenced]].

64

From the Choirmaster's collection.
A song of David.

1 Listen to my plaint, O God, save me from the foe and his terrors.

2 hide me from villains and their plots,

from gangs of evildoers,

3 whetting their tongue like a sword, and aiming bitter words like arrows,

4 to shoot in secret at the honest man,

shooting suddenly and unafraid.

5 They work out their dark design, they talk of laying intrigues, for who, they think, will see them?

6 They have thought out their plan

each with a cunning heart, each in his deep craft.

But God shoots at them with his 7 arrow,

wounding them suddenly;

he trips them up in their own plot, 8 till all who see them recoil in horror.

So all men, noting the deeds of 9 God,

shall tell of what he does;

good men will rejoice in the 10 Eternal,

and shelter beside him; right-minded men will all exult.

65

From the Choirmaster's collection.
A song of David, for music.

'Tis fitting to praise thee in Sion, 1 O God;

in Jerusalem shall vows be paid to thee.

O thou who hearest prayer, all men shall come to thee.

Though our sins be too much for 3 us,

'tis thine to cancel our transgressions.

Happy is he whom thus thou 4 choosest

to dwell in thy courts, close to thee.

Fain would we have our fill of this, thy house, thy sacred shrine—its bliss.

God of our victory, answering our 5 prayers

with deeds of dread, so loyally, all ends of the earth come to rely on thee,

and distant shores,

thou by whose might the moun- 6 tains are made firm and strongly fixed,

by whom the roaring seas are stilled, 7 and the tumult of nations,

PSALM LXVI

from brimming streams divine; thou providest the grain by preparing her duly, 10 watering well her furrows, soaking her ridges, softening her with showers, and blessing all her growth. 11 Thou art crowning the year with thy goodness, rich stores drop where thou passest, 12 the very pastures of the downs o'erflow, the hills wear girdles of joy, 13 the meadows are clothed with the valleys covered with corn, shouting and singing for joy. 66 From the Choirmaster's collection. A song for music. 1 Sing homage, all the earth, to God, sing out the glory of his name, and celebrate his praises.

3 Say this to God: "How dread thy deeds are! thine enemies cower before thy power; 4 all the earth bows to thee, singing thy praise, singing praise to thy name." 5 Come and see what God has done, how dread his deeds are among 6 He turns the sea to dry land, till men cross floods on foot.

8 till dwellers at the world's far end

power,

water.

are awed at the proofs of thy

and lands of sunrise and of sunset

9 Thou art good to the earth, giving

enriching her greatly with rain

sing joyfully of thee.

So let us joy in him who rules for ever by his power, 7 whose eyes survey the nations, till not a rebel dares to raise his Bless our God, O nations, sound his praise aloud, who keeps us safe in life, and never lets us come to grief. For, though thou hast put us to 10 the proof, O God, testing our mettle, like silver, though thou hast let us be cap-11 tured. let us be heavily chained, let conquerors ride over us, 12 though we had to pass through fire and water, vet thou hast granted us a rich relief. past set us free in liberty. So I enter thy house with sacri-13 fices. I will pay my vows to thee,

vows poured out by my lips, vows uttered in my agony; fat beasts I will offer thee, 15 the odour of burning rams, bullocks and goats in sacrifice.

14

Come, all ye worshippers of God, 16 hear what he did for me: no sooner had I called to him than I was praising him for

answering me.

Had I been thinking secretly of 18 the Lord would never have lis-

tened:

but God has listened indeed, 19 and to my prayer he has paid heed.

Blessed be God who has not 20

my prayer to him, nor his own love to me.

PSALMS LXVII, LXVIII

67

From the Choirmaster's collection. A song for a string accompaniment.

1 O God, bless us with thy favour, may thy face smile on us,

2 that so thy purpose may be plain to men,

thy saving power to every nation.

3 O God, may the world praise thee, may all races praise thee,

4 may the nations sing for joy, for thou rulest the world justly, thou guidest the nations on earth!

5 O God, may the world praise thee,

may all races praise thee!

6 The land has yielded her harvest by the blessing of God, our God; 7 bless us, O God, bless us,

till men revere thee to the world's far end.

68

From the Choirmaster's collection.
A song of David, for music.

1 When God stirs, his enemies scatter,

those who hate him fly before him; 2 as smoke is driven before the wind, as wax melts at a fire,

so the ungodly perish before

3 But good men before God rejoice, exulting with a joyful voice.

4 Sing to God, celebrate his name, extol him who rides on the clouds,

bless him, exult before him, 5 before God in his sacred home,

father of orphans, champion of widows,

6 the God who brings the lonely home,

and frees the prisoner for prosperity—

only the rebels have to live forlorn.

O God, when thou didst march 7 before thy people,

when thou didst move across the steppes,

earth was quaking, the skies 8 shaking,

before God, Israel's God.

O God, thou didst pour down a 9 generous rain,

reviving thy land as it lan guished;

thy household were settled there, 10 and in thy goodness thou didst meet their needs.

When the Lord sent news of vic-11 tory,

the women who told it were a mighty host:

"Kings and their armies are fly-12 ing, are flying,

their spoil is divided

by Israel the fair Dove at home,

till her wings are covered with 13 silver,

her pinions shimmer in gold.

When the kings were routed on the 14 field,

it was like snow falling on mount Zalmon."

A mighty range is Bashan range, 15 Bashan range has many a peak.

But what is your grudge, O range 16 of peaks,

at the hill that God loves for his home.

where the Eternal dwells for evermore?

With mighty chariots in their 17 myriads

PSALM LXIX

the Eternal came from Sinai to

with tribute taken from men-

18 There didst thou triumph, with

captives in thy train,

this sanctuary.

who has so mightily prevailed

there kings must offer thee 29b

3

Check that Brute of a Nile-power, 30

the bullocks and steers of

for us:

tribute.

only the rebels dwell not there pagans, with God. trample down crafty policy, rout all the races that rejoice 19 Blessed be the Lord, our saving God. till even Egypt sends ambassadors, 31 who daily bears the burden of and Ethiopia hurries to submit our life: to God. 20 God is for us a God of victories, thanks to the Eternal we escape Sing to God, O kingdoms of the 32 from death: world, 21 yes, God will shatter the head of oh celebrate the Lord! his foes, Praise him who rides high on the 33 each long-haired sinner who ancient heavens, defies him. whose voice thunders aloud. 22 The Lord's word is, "Wherever Praise God for his might, you may be, whose sovereign sway is over I bring you from Bashan, from Israel, the sea, whose might is in the skies. 23 to bathe your feet in the blood of God strikes awe from his sanctuary, 35 the foe. the God of Israel who bestows and let your dogs share, as they prowess and power on people lap it." blessed by God. 24 Behold God entering the sanc-69 From the Choirmaster's collection. my God, my King, in high pro-To the tune of "The Lilies." cession, A song of David. 25 singers in front, musicians behind, Save me, O God, between them girls with tamfor the waters are threatening bourines, 26 singing, "Bless the Lord God in my life; I am sinking deep in the mud, your choirs, where foothold there is none, O Israel's offspring!" I have fallen into waters deep, 27 In front the Benjamites, so few, floods o'er me sweep. the chiefs of Judah, a great I am wearied with crying, company, my throat is parched, the chiefs of Zebulun and mine eyes are weak Naphtali! with waiting for my God. I have more men who wantonly 4 29 From thy temple high above hate me Jerusalem, than hairs on my head; 28 display thy strength, O God, 80

PSALM LXIX

my murderous, false foes are more	Answer me, O Eternal, in thy love, 16
than the bones within my body;	in thy vast pity turn to me;
I am forced to repay	hide not thy face from thy servant, 13
what I never extorted.	answer me quickly, for I am in
5 O God, though well thou knowest	misery;
my sinful folly, although no fault of mine is	come to me, rescue my life,
hid from thee,	set me in safety from my foes. Thou knowest how I am taunted, 19
3 may nought befall me that would	my foes are plain to thee;
disconcert	their taunts have broken my 20
those who wait for thee, O Lord	heart,
God of hosts:	I am sick to the soul;
may naught befall me that would	I look for pity—there is none,
disappoint	for comforters, but all in vain.
thy worshippers, O God of	For food men hand me poisonous 21
Israel.	drugs,
'Tis for thy sake that I have	and vinegar when I would drink.
suffered taunts, had insults cover me with	May the table they spread be their 22
shame,	own ruin,
till my own brothers kept aloof	may their offerings ensnare them,
from me,	may their eyes be blurred and 23
my mother's sons were distant	blind,
to me.	may their thighs be all a-quiver!
'Tis zeal for thy house that wears	Vent thine anger on them, 24
me away,	may thy burning fury seize
and taunts against thee fall on	them,
me.	desolate be their dwellings, 25
When I chastened my soul with	empty be their tents,
fasting,	for persecuting him whom thou 26
men jeered at me; when I clothed myself in sack-	hast punished,
cloth,	and adding to the pain of thy wounds!
I became their byword;	Punish them for their crime, 27
men make a jest of me in public,	exclude them from thy favours,
they put me into their maudlin	blot them from the Book of life, 28
songs.	blot their name from the list of
But as for me, I pray to thee;	the upright!
in thy great generosity,	But lift me safe, O God, 29
O God, do thou accept me;	out of my pain and misery,
answer me with thy loyal aid,	and then I will sing praise to God, 30
save me from sinking in the	and magnify him with thanks-
mud,	giving;
from the deep waters of hatred, let not the flood sweep over me,	'twill please the Eternal more than 31
let not the depths drown me;	any bull, or any bullock that has horns
let not death close over me.	and hoofs.
п—с	81

PSALMS LXX, LXXI

32 Mark all this and be glad, O folk forlorn. take heart, O worshippers of 33 the Eternal listens to a life in need. he never overlooks his own in 34 Praise to him from heaven and earth. from seas and all that glide therein! 35 For God will succour Sion and rebuild the towns of Judah. till men dwell there and own them. 36 till his servants leave them to their children, and a race who love him live there. 70 From the Choirmaster's collection. A song of David. To be used when incense is offered. 1 To the rescue, O God, O thou Eternal, hasten to my help! 2 Disgraced, discomfited, be those who seek to murder me! Routed, dishonoured, be they who delight in harm to me! 3 Thwarted and appalled be they who taunt and scoff! 4 But may thy followers all rejoice gladly in thee! May those who love thy saving help have ever cause to say, "All hail to God!" for me, I am weak and wretched; O God, make haste to me. Thou art my help and my de-

liverer:

82

tarry not, O Eternal.

With thee, O thou Eternal, I take 1 shelter: never let me be disappointed. Oh rescue me, save me, as thou art 2 faithful. turn thine ear to me and deliver me. Be a stronghold, a fortress, for me; 3 help me, for thou art my crag and castle. O my God, rescue me from evil 4 from cruel, unjust hands; for thou art my hope, O Lord, I have trusted thee from youth, I have leant on thee from my 6 birth. 'twas thou didst take me from my mother's womb; my hope is ever in thee. Through thee, my strength and 7 shelter. I am a marvel to many; my lips shall be full of thy praise, 8 singing thy glory all day long. Cast me not off in my old age, forsake me not when my powers fail: for murderous foes are plotting, my enemies say of me, "Set on him, seize him, God has 11 forsaken him, he has no one to save him." O God, be not far from me, 12 my God, make haste to help me. May all my enemies be disgraced, 13 defeated, may insults and dishonour cover them! As for me, I hope on and on, I praise thee more than ever: all day long I will be telling of thy victorious and faithful though never can I tell it to the full:

PSALM LXXII 16 I will recite the great deeds of the May he prove the champion of 4 Lord, the weak. and praise thy faithful aid-and may he deliver the forlorn, only thine. and crush oppressors! 17 Thou hast been teaching it from Long may he live, long as the sun, 5 my youth, O God, as the moon that shines for and I have ever told thy wondrous deeds. May his rule be like rainfall upon 6 18 Forsake me not, O God, meadows. when I am old and grey; like showers that water the that I may tell the rising genera-Justice and welfare flourish in his 7 of thy strength and thy might. 19 Thy faithful aid is high as heaven, till the moon be no more! O God. From sea to sea may his domain 8 for great things thou hast done; who is like thee, O God? from the Euphrates to the 20 Many a trial sore earth's far end! hast thou made us suffer, May the foe bow down before him, 9 but thou wilt revive us once more his enemies grovel in the dust! and raise us from the depths, May kings of the west and the sea- 10 21 thou wilt add to our honour, board and comfort us once more. pay tribute to him, 22 So shall I praise thee on the lute may kings of the south and of for loyalty to me, my God, Arabia singing thy praises on the lyre, offer him presents, Majestic One of Israel. all kings do homage to him, 11 23 My lips shall ring with joy and all nations yield to him! praise, For he saves the forlorn who cry 12 even the life which thou hast to him. saved: the weak and helpless: 24 all day long I will be talking he pities the forlorn and weak, of thy faithful aid. he saves the lives of the weak, for those who fain would injure me he rescues them from outrage and 14 are daunted and disgraced. oppressionthey are not cheap to him. 72 Long may he live, 15 A song of Solomon. to receive gold from Arabia! 1 Inspire the king, O God, with For him may ceaseless prayer be thine own justice, made, endow his majesty with thine and all day long may he be own equity, blessed! 2 that he may rule thy folk aright

and deal out justice for the poor; 3 may justice bring the people peace,

from the very hills and moun-

tains!

May the land be rich in waving 16

right up to the top of the hills! May the folk flourish like trees in Lebânon,

PSALM LXXIII

may citizens flower like grass in	So people turn to follow them,
the field!	and see no wrong in them,
17 For ever blessed be his name,	thinking, "What does God care
sure as the sun itself his fame!	How can the Almighty heed
All races envy his high bliss,	when these,
all nations hall him as the	the godless, prosperously fare, thriving thus at their ease?
happy king!	thriving thus at their case.
Tomosl's	'Tis all in vain I kept my hea
18 [[Blessed be the Eternal, Israel's	from stain,
God,	kept my life clean,
who alone works wonders!	when all day long blows fell on n
19 For ever blessed be his glorious	and every dawn brought
may all the earth be full of his	some chastening!
glory!	Yet, had I meant to utter the
Even so, even so !]]	aloud,
Even so, even so · []	I had been faithless to t
20 Here end the devotions of David	family.
the son of Jesse.	So I thought of it, thinking
* * *	fathom it;
	but sorely it troubled me,
73	till I found out God's secret,
An Asaphite song.	viewing their latter end.
1 Yes, to the upright God is good,	Thou plantest them on slippe
to hearts unstained.	ground,
	thou hurlest them to ruin—
2 I almost slipped,	laid low in a single moment,
I nearly lost my footing,	scared away, swept away, like a dream when one awaker
3 in anger at the godless and their	like phantoms despised by
arrogance,	day!
at the sight of their success.	day.
4 No pain is theirs,	When my heart was sour,
but sound, strong health; 5 no part have they in human cares,	when I felt sore,
no blows like other men.	I was a dull, stupid creature
6 So they vaunt them in their pride,	no better than a brute bet
and flaunt them in rough in-	thee.
solence;	Yet I am always beside thee
7 vice oozes from their very soul,	thou holdest my right hand
their minds are rank and	guiding me with thy counsel,
riotous.	leading me after thyself by
8 their talk is mocking and mali-	hand.
cious.	Whom have I in heaven but th
and haughtily they lay their	On earth I care for nothing
plots:	Body and sour may ran,
9 lofty as heaven itself their speech,	but God my strength is n
lording it over the world below.	for evermore.

	and see no wrong in them,
	thinking, "What does God care? 11
	How can the Almighty heed-
	when these, the godless prosperously fare. 12
	the godless, prosperously fare, thriving thus at their ease?"
	thriving thus at their ease!
	m: 11 : I kent my heart 18
	'Tis all in vain I kept my heart 18
	from stain,
	kept my life clean, when all day long blows fell on me, 14
	and every dawn brought me
	some chastening!
5	Yet, had I meant to utter this 18
	aloud,
	I had been faithless to thy
1	family.
1	So I thought of it, thinking to 10
	fathom it;
	but sorely it troubled me,
	till I found out God's secret,
	viewing their latter end.
	Thou plantest them on slippery 13
	ground,
	thou hurlest them to ruin—
	laid low in a single moment,
	scared away, swept away,
r	like a dream when one awakens,
	like phantoms despised by the
	day!
	When my heart was sour, 2
š,	when I felt sore,
	Was a dull, stupic crows
3,	no better than a brute before
1-	thee.
	1 Lallast my right hand
d	guiding me with thy counsel,
a	leading me after thyself by the
i-	hand.
1-	Whom have I in heaven but thee?
iI	
11	Body and soul may fail,
h.	but God my strength is mine

all in vain I kept my heart 13 rom stain, ot my life clean, all day long blows fell on me, 14 d every dawn brought me ome chastening! had I meant to utter this 15 had been faithless to thy amily. thought of it, thinking to 16 fathom it: t sorely it troubled me, found out God's secret, wing their latter end. plantest them on slippery 18 ground, ou hurlest them to ruinlow in a single moment, ared away, swept away, a dream when one awakens, te phantoms despised by the day! n my heart was sour, nen I felt sore, s a dull, stupid creature better than a brute before thee. I am always beside thee; ou holdest my right hand, ing me with thy counsel, ading me after thyself by the om have I in heaven but thee? 25 n earth I care for nothing else. y and soul may fail, ut God my strength is mine for evermore.

17

19

20

21

22

23

24

PSALM LXXIV

27 Those who leave thee are lost: all who are faithless to thee, thou destroyest.

28 But to be near God is my bliss, to shelter with the Lord [[that I may tell of all thy works]].

74

An Asaphite ode.

1 Why discard us, O God, for ever? Why fume in anger at the flock of thine own pasture?

2 Remember the community thou didst win long ago,

whom thou didst rescue to be thine own people,

this hill of Sion, thine abode.

3 Turn thy steps toward the standing ruins,

to all the havoc of the foe within the sanctuary.

4 Thine enemies bawled inside thy house,

set up their emblems there; 5 they smashed the doors down with their axes.

like woodmen felling trees,

6 then broke up all the carved work there

with hatchet and with hammer; 7 they set thy sanctuary ablaze,

laying it low, profaning thine own dwelling.

8 They said to themselves, "Let us root them out!"

so all the synagogues in the land they burned;

9 not an emblem of ours is to be

No prophet now-none knows when this will end!

10 O God, how long is the foe to be scoffing?

Are the enemy always to blaspheme thee?

Why hold back thy hand, O God? 11 Stretch out thy right hand and strike.

thou who art our King of old, 12 gaining victories on earth!

Thou didst divide the ocean by 13 thy power.

shattering the Dragon's heads

upon the waves,

crushing the heads of the Levia-14

leaving him a prev to jackals.

Thou didst open springs and 15 torrents.

thou didst dry up flowing streams; thine is the day and thine the 16 night.

thou hast provided sun and starlight;

thou hast arranged the earth in 17 its due order.

thou hast made summer and winter.

Thou to be scoffed at by foes, O 18 Eternal!

Thou for an impious race to blaspheme!

Leave not thy Dove Israel to a 19 brutal power;

forget not thy poor people for all

Look at these creatures, so sleek 20 and successful !---

every corner is full of their violence.

Let not the downtrodden turn 21 from thee disappointed,

but may the weak and wretched have good cause to praise thee!

Up, O God, to vindicate the cause 22 that is thine own!

Remember how the impious scoff at thee all the day long;

PSALMS LXXV, LXXVI, LXXVII

23 forget not the loud clamour of thy foes,

the endless din that rises from thine enemies.

75

From the Choirmaster's collection.

To the tune of "Destroy it not."

An Asaphite song, for music.

1 We offer thanks to thee, O God, we offer thanks to thee, telling of all thy wondrous deeds.

2 God says, "Through all the long delay

I am still ruling in my justice;

3 when men in any panic melt away, I still uphold the order of the world.

4 I tell the boastful, 'Do not boast,'
I tell the impious, 'Never flaunt
your power.'"

5 No, never flaunt your power thus proudly,

defy not God thus loudly;

6 rely not upon east or west, on the south desert or the northern hills—

7'tis God who rules o'er men, this one he lowers, this one he lifts.

8 The Eternal holds a cup of wine, foaming and spiced;

he pours it out for all the wicked to drink and drain it to the dregs.

9 But I will rejoice for ever,

I will sing praise to Jacob's God, 10 for lopping the power of evil men, and rallying the power of the upright.

76

From the Choirmaster's collection.

To a string accompaniment.

An Asaphite song, for music.

1 In Judah God is renowned, his fame is high in Israel. In Salem, his pavilion, 2
at Sion, his abode,
he has destroyed all flashing 3

arrows,

shields and swords and martial weapons.

Thou didst strike terror from the hills eternal;

the valiant fell a prey to thee and slept their last,

5

the veterans—not a man of them could move a finger;

O God of Jacob, at thy stroke chariot and horse lay stunned.

Terrible art thou; who can stand 7 the weight of thy wrath?

The earth was hushed in terror 8 when thy sentence fell from heaven,

when God arose to act on earth, 9 in aid of the afflicted.

All pagans shall give praise to 10 thee;

the rest of us shall keep thy festival.

Let vows be paid to your God, the 11
Eternal;

and let all round pay tribute to him,

who strips chiefs of their courage, 12 who terrifies a tyrant.

77

From the Choirmaster's collection.
To Jeduthun's tune. An Asaphite song.

I cry aloud to God,
I cry to God to listen,

I turn to the Lord in my hour of 2 need,

I stretch my hands out ceaselessly,

refusing to be comforted.

PSALM LXXVIII

3 I moan as I remember God, I muse upon him till I faint; 4 all night I never close my eyes, I am so troubled that I cannot speak.

5 I dwell on days of old,

I recall the years gone by, 6 thinking to myself by night, musing in my inward quest:

7" Will the Lord for ever discard

will he never be kind again? 8 Has his love left us for ever,

has his faithfulness utterly failed?

9 Has God forgotten to be gracious? Has he, in anger, stopped his pity?

10 Yes, this is my grief, that the Most High

no longer has the strength he

11 Let me recall what the Eternal

let me remember thy wonders of old,

12 let me think of all that thou hast

and muse upon thy deeds.

13 Thy dealings were divine, O God; what god was great like the Eternal?

14 Thou wast a God of wonders, thou didst show the world thy strength,

15 rescuing thy people by thy power, the sons of Jacob and Joseph, 20 leading thy people like a flock

by the hand of Moses and Aaron.

16 O God, the waters saw thee, the waters saw thee and quivered.

the depths of ocean shivered; 17 rain rushed from the clouds,

the skies in thunder crashed, thine arrows flew and flashed, thy thunder rolled and resounded, 18 lightning lit up the world, earth shook and was confounded, as thou didst tread upon the sea, 19 marching through deep waters, thy footprints all unseen."

78

An Asaphite ode.

Listen to my teaching, O my 1 people,

give ear to what I say,

as I open my lips in a poem on the deep lessons of the past, that we know as we have heard,

that our fathers told to us, hiding it not from their children, 4

but telling the next generation the Eternal's praise and power,

the wonders he has done.

He set up his witness in Jacob, he appointed a law within Israel, bidding our fathers instruct their children.

that the next generation might 6

understand,

that children vet unborn might rise and tell their children after

to put their confidence in God, 7 and not forget the deeds of God, but loyally obey him;

that they might not be like their 8 fathers.

a stubborn and unruly race,

a wavering race, no loyal hearts for God.

The Ephraimites were like a dis-9

appointing bow, that fails upon the day of battle;

they would not keep their com- 10 pact with God,

they would not follow his directions,

PSALM LXXVIII

11 they forgot what he had done, the wonders he had shown them.

12 Marvels he wrought, under their fathers' eyes,

in Egypt, in the land of Zoan;

13 he split the sea and led them through,

piling the water up like walls, 14 he led them with a cloud by day, and all night with a blazing fire;

15 he split rocks in the wilderness, to give them drink in the desert,

16 he brought streams out of the rock, made water run like a river.

17 But still they sinned against him, in the desert

they defied the Most High;

18 with a doubt of God in their mind
they demanded the food they
craved.

19 they questioned God—was he able here in the desert to spread us a table?

20 He struck the rock till waters

and streams poured out; but can he give us food as well, and furnish flesh to his people?

21 When the Eternal heard this, he was wroth,

he blazed out against Jacob, his wrath broke upon Israel,

22 for failing to believe in God, for trusting not his saving aid.

23 So, at his bidding, from the skies, as he opened the sluices of heaven,

24 manna rained down for their food, and he gave them heaven's own grain;

25 men ate the bread of angels, he sent them food to the full.

26 He brought an east wind over the sky,

he drove a strong wind from the south,

raining flesh on them like the 27 dust,

and birds like sand upon the beach,

letting them fall inside the camp, 28 close to their very tents.

They ate, and they were gorged 29 then

with the food they craved;

and still they were at their sur- 30 feit,

still eating up their food,

when the anger of God broke on 31 them

and slew their lusty men, laying the pick of Israel low.

Yet on they went in sin;
for all his wonders, they would
not believe.

So he made their days brief as a 33 breath.

and the end of their life sudden death.

Then, if he slew them, they 34 sought after him,

they would earnestly seek God again,

remembering God was their 35 strength,

and God Most High their preserver.

But it was smooth words and no 36 more,

their promises to him were false:

they had a wavering mind, 37 they were not loyal to his compact.

He in his great pity cancels sin, dooms not to death;

often he will avert his wrath, without one angry breath.

So he remembered they were 39 mortal men,

their life no better than a passing breeze;

PSALM LXXVIII

40 though often they defied him in the desert, and vexed him in the wilderness.

41 with doubts of God again and again, that pained the Majestic One of Israel.

42 They remembered not his power. nor the day he saved them from the foe,

43 the portents that he wrought in

Egypt,

his marvels in the land of Zoan; 44 how he turned streams into blood, till none could drink the water. 45 sent out dog-flies to devour,

frogs to destroy,

46 let caterpillars have the crops. and locusts all the fruit of the foe's labour:

47 he killed their vines with hail. the sycomores with frost, 48 gave cattle over to the plague,

and beasts to the murrain.

49 His blazing anger he let loose, fury and rage and ruin, the messengers of woe;

50 straight and swift his anger sped, unsparing,

letting the deadly pestilence prey on life;

51 he struck down all the first-born within Egypt,

each oldest male child in the tents of Khem.

52 But his own people he led out like sheep,

guiding them in the desert like

a flock;

58 he led them safely on, without a fear,

when the sea drowned their

54 he brought them to his sacred soil, to hills he had won for himself;

55 he drove out nations before them, and duly divided their land. for Israel's clans to occupy.

Yet they doubted and defied the 56 Most High God,

they would not obey his rules; they fell back, false like their 57 fathers,

they failed, like a disappointing

their idols angered him upon the 58 heights.

their images provoked

jealousy.

God heard of it, and he was furious, 59 he was done with Israel!

He abandoned his Dwelling at 60 Shilo.

the tent he had pitched among

he let his great ark be captured, 61 let his splendid ark fall to the foe:

he abandoned his folk to the edge 62 of the sword,

so furious was he with his own, till their youths fell in the flames 63 of war,

and girls had never a wedding

till their priests were cut to pieces, 64 and widows dared not raise a

Then the Lord started up, as from 65 a sleep,

and, like a hero wild with wine, he made rout of his foes, 66

defeating and disgracing them for ever;

and then, disowning the tents of 67 Joseph,

passing by Ephraim's clan,

he chose the clan of Judah, 68 his beloved hill of Sion,

where he built his shrine like 69 heaven on high,

firm as the earth he has founded for ever.

He chose David his servant, took him from the sheepfolds,

PSALMS LXXIX, LXXX

71 fetched him from the care of ewes,
to tend his people Jacob,
to shepherd his own Israel;
72 and he did tend them honestly,
he led them with ability.

79

An Asaphite song.

1 O God, the pagans have invaded thy preserve,

they have profaned thy sacred shrine,

they have laid Jerusalem in ruins;

2 they have flung the corpses of thy servants

to the wild birds as their food, the flesh of thy followers to wild beasts:

3 all round Jerusalem

their blood has been poured out like water,

and there was none to give them burial.

5 Eternal One, how long wilt thou be angry?

Is thy passion to burn on for ever.

like a fire, against us?

6 Vent thy rage on pagans who disown thee,

on realms that never call to thee,

7 who devour Jacob and lay waste his homestead.

8 Remember not our fathers' sins against us;

let thy compassion hasten to our need,

for we are low indeed.

9 Help us, O God our saviour, for the sake of thine own honour, and cancel thou our sins; rescue us, as thou art God,
for why should pagans sneer,
"Where is their God?"

Oh may we live to see

Oh may we live to see
thy vengeance fall on pagans
for spilling the blood of thy
servants!

Oh may the moan of prisoners 11 reach thee, and by thy mighty power

release those who are doomed to death.

Pay back our neighbours, Lord, 12 punish them seven times over for the taunts

that they have heaped on thee.

Then we thy people, the sheep of 13
thy pasture,

will ever give thee thanks, and to all ages tell thy praise.

80

From the Choirmaster's collection.

To the tune of "Lilies of the
Law." An Asaphite song.

O Shepherd of Israel, hear us, who leadest Joseph like a flock! Shine from thy throne above the kherubs.

for Ephraim and Manasseh!
Oh stir thy strength

and come to our rescue!

O God of hosts, restore us to 3 power;

a smile of thy favour, and we are saved!

O Lord of hosts, how long will 4 thine anger fume,

though thy people are praying?
Thou hast made tears our daily 5
bread.

and tears on tears our drink; thou hast made us the butt of our 6 neighbours, the jest of our foes.

O God of hosts, restore us to power:

a smile of thy favour, and we

are saved!

8 Thou didst bring a vine from Egypt,

thou didst plant her, driving out

the nations;

9 when thou didst clear a place for her, she took root and she spread

over the land.

0 till her shadow lay over the

mountains, and her boughs covered even the

mighty cedars;

1 she pushed her tendrils to the sea,

her shoots to the Euphrates.

2 Why hast thou torn her fences down,

till passers-by all strip her,

3 till the boar from the forest gnaws her,

and wild beasts graze on her?

4 O God of hosts, we pray thee, look once again from heaven, look on her;

5 take this vine, thy charge, re-

plant her,

this the vine thy right hand planted.

6 Men have burned her, cut her

may they perish at thy frown!
7 Do thou protect thy chosen folk,
those thou hast nurtured for
thyself;

8 then shall we never be faithless to

thee;

9

revive us, and we will worship thee.

O God of hosts, restore us to power;

a smile of thy favour, and we are saved!

81

From the Choirmaster's collection. Set to a vintage melody. An Asaphite song.

Sing aloud to God our strength, shout for joy to Jacob's God;

raise the chorus, sound the drum, 2 sound the sweet lyre and the lute,

at the new moon blow the trumpet, 3 and at full moon, for our festival.

This is laid down for Israel, a rule of Jacob's God;

he made it a law in Joseph, on leaving Egypt's land.

I heard one whom I knew not, saying:

"I freed your shoulder from the 6

your hands from the heavy hod; at your cry of distress I rescued 7

I answered you from thunderclouds.

I tested you at the waters of Merîbah.

Listen, my people, to my warn-8 ing—

O Israel, if you would only listen:

you must allow no foreign god, no worship of an outside god;

I am your God, I the Eternal, 10 who brought you out of Egypt's

open your mouth and I will fill it.

But my people would not listen, 11 Israel would have none of me;

so I left them to their own self-will, 12 to follow their own devices.

Oh that my people would listen to 13 me,

that Israel would live my life!

PSALMS LXXXII, LXXXIII, LXXXIV

10

14

15

16

14 I would soon subdue their foes. So they plan, with one consent, and strike at their oppressors; in a league against thee— Edomites and Ishmaelites. 15 those who hate them would cower Moabites and Hagrites, before them. in unending terror; Gebal, Ammon, and Amâlek, 16 and I would feed them with the the Philistines and Tyre, finest wheat. Samaria a confederate. with honey from the rock to allied to the sons of Lot. Treat them like Sisera their hearts' content." and 9 Jabin at the torrent of the Kishon, An Asaphite song. who perished at Endor. dropping like dung. 1 God stands out in the council of Treat their chiefs like Oreb and 11 the gods, Zeêb. among the gods he rules their lords like Zeba and Zalsupreme. munna. 2 "How long will you rule unjustly, for thinking they could seize and 12 favouring evil men? hold 3 Uphold the weak, the fatherless, the fields of God! let the forlorn and poor have My God, whirl them away like 13 justice; dust, 4 rescue the weak and wretched, like straw before the wind; from the grip of evil men. as fire burns up the forest, 6 Or, I say, though you are gods, as flames set hills ablaze, all sons of the Most High, so drive them as thou stormest, 7 yet, like mere men, you shall die, and scare them in thy rage; you shall perish like a demon." bring them to blank dishonour, till they turn to thee, O Eternal! 8 Up. O God, rule thou the earth, the true Lord of all pagans— Theirs be defeat and dismay un- 17 and ignorant, they 5 senseless ending, blindly move, disgrace and destruction! till the world shakes to its core! to teach them that thou, O Eter- 18 nal, thou art the Most High God over all An Asaphite song, for music. the world. 1 Keep not still, O God, speak, stir, O God! 84 2 Here are thy foes in uproar, From the Choirmaster's collection. thine enemies are alert, Set to a vintage melody. A 3 plotting against thy folk cun-Korahite song. ningly, How dear thy dwelling is, conspiring against thy precious O Lord of hosts! people, 4 saying, "Come, let us blot them My soul has been panting and 2 pining out of being, till Israel be no more a nation." for the courts of the Eternal:

now soul and body thrill with joy over the living God,

b over thine own altars,

O Lord of hosts, my King and God;

a the bird has found her home at last,

a nest to lay her young!

4 Happy are they who live within thy house,

praising thee all day long!

5 Happy are they who, nerved by
thee.

set out on pilgrimage!

6 When they pass through Wearyglen,

fountains flow for their re-

freshing,

blessings rain upon them;
7 they are the stronger as they
go.

till God at last reveals himself

in Sion.

8 Hear my prayer, O Lord of hosts,

O God of Jacob, listen;

9 God, our protector, look on us, welcome thy chosen to thy presence.

O Better a single day within thy courts

than a thousand days outside!

I would rather sit at the threshold of God's house

than live inside the tents of worldly men.

1 For God the Eternal is a sun and shield.

favour and honour he bestows; he never denies bliss to the upright.

2 O Lord of hosts,

happy the man who trusts in thee!

From the Choirmaster's collection.
A Korahite song.

Once thou didst favour thy land, 1 O Eternal,

restoring the fortunes of Jacob, pardoning thy people's guilt, 2 forgiving all their sins,

recalling all thy wrath, averting thy hot anger.

Deliver us again, O God our 4

saviour, and break off thy displeasure. Wilt thou be always angry with 5

us?

Wilt thou prolong thy wrath, age after age?

Wilt thou not again revive us, 6 that thy people may rejoice in thee?

Let us enjoy thy kindness, O 7
Eternal,
grant us thy saving aid.

Let me listen to God speaking, 8 speaking surely words of peace to his people, to devout men,

whose hearts turn to himself; soon shall his worshippers see his 9

till his great Presence dwells within our land.

Kindness and faithfulness unite, 10 victory and peace embrace,

faithfulness rising from the 11 earth,

and kindness looking down from heaven,

victory marching before God, 18 peace following in his footsteps.

[[Yes, the Eternal brings pros-12 perity;

our land is yielding fruit.]]

PSALMS LXXXVI, LXXXVII

86

A prayer of David.

1 Bend thine ear to me, O thou Eternal, answer me,

for I am weak and wretched;

2 Oh save my life, for I am true to thee,

rescue thy servant who relies on thee.

3 Thou art my God, be gracious, O Eternal,

for all day long I cry to thee; 4 gladden the soul of thy servant,

for on thee, O Lord, I set my heart.

5 Lord, thou art kind and ready to forgive,

rich in thy love to all who call on thee.

60 thou Eternal, listen to my prayer,

and hear my pleading cry;

7 I call upon thee in my hour of need,

for thou wilt answer me.

8 There is no god like thee, O Lord,

there are no deeds like thine; 9 all nations thou hast made shall

and bow down before thee, glorifying thee, O Lord,

10 for thou art great, thou workest wonders,

thou, only thou, art God.

11 Teach me what is thy way, O thou Eternal,

how to live loyal to thee; may reverence for thee rejoice my heart.

12 With all my heart I thank thee, O my God,

for ever will I glorify thee;

13 for thou hast a great love to me, O Lord, saving me from the very depths of death.

Proud creatures are assailing me, 14 O God,

a gang of ruthless men would murder me,

men who care nothing for thee. But thou art a God pitiful and 15

gracious, slow to be angry, rich in love and

loyalty; turn and have pity upon me, O 16

Lord, grant thy strength to thy servant.

help thy retainer; let me have some sign of thy 17

favour,
a sight of thine own aid and

a sight of thine own aid and consolation,

to the dismay of those who hate me.

87

A Korahite song, for music.

The Eternal founded her upon the 1 sacred hills;

aye, Sion and her gates are more 2 to him

than any dwelling in the land.

Dear city of God, he utters thy 3 glories:

"Egypt and Babylon, Philistia, 4
Tyre,

I count as mine,

for there this follower and that was born;

but Sion!—her name shall be 5 Mother,

for every follower of mine belongs to her by birth,"

The Eternal writes of every nation, 6 in his census,

"This follower of mine was born in it":

but, prince or people, everyone has his home in thee, O Sion.

PSALMS LXXXVIII, LXXXIX

88

A Kora ite song for music from the Choirmaster's collection. To the tune of "Suffering sore." An ode of Heman the Ezrahite. 1 O thou Eternal, I cry for help in

the daytime,

and at night I moan before thee:

2 let my prayer reach thy presence,

bend an ear to my cry.

3 For trouble fills my soul to the full, my life is on the verge of death; 4 I am already reckoned among the departed,

I am but the shadow of a man, 5 left to myself among the dead,

like the slain lying in their graves,

of whom thou hast mind no more they are deprived of thee.

6 In the nethermost pit thou hast placed me,

in abysses dark and deep; 7 thy wrath lies heavy upon me, thy waves all overwhelm me.

8 Thou hast removed my friends afar,

and made them loathe me; I cannot get free from my prison, 9 and my health pines away under my trouble.

Daily I call to thee, O thou Eternal.

I stretch my hands to thee.

0 Canst thou work wonders for the

Can ghosts arise to praise thee? 1 Can thy love be recounted in the grave,

thy faithfulness within the world

below?

2 Can thy wonders be known in the darkness,

thy saving help in the land of oblivion?

I am crying for help, O Eternal, 13 to thee.

my prayer comes to thee in the morning.

Why discard me, O Eternal? Why hide thy face from me?

Ever since youth I have suffered 15 and languished,

crushed by the dread of thee, I faint;

thy burning wrath sweeps over 16

thy terrors have undone me, surging round me without end, 17 closing round on every side.

Thou hast put far every friend, 18 and darkness is my one companion.

An ode of Ethan the Ezrahite.

I will sing always of the Eternal's 1

telling all ages of thy faithfulness;

for thy love thou hast promised 2 to be lasting,

thy faithfulness is firmly fixed in heaven,

and heaven is praising, O Eternal, 5 heaven's own host,

the marvel of thy faithfulness. For who above can rank with the 6

what angel can compare with the Eternal?—

a God to be dreaded at the 7 heavenly council, an over-awing God.

O thou Eternal, God of hosts, who 8 can compare with thee, in all thy love and faithfulness?

Thy sway is over the proud sea; 9 when the waves toss, thou stillest them.

PSALM LXXXIX

I have picked out my servant 20 10 Rahab thou didst cut and crush to pieces, scattering thy foes by the force of thine arm. 11 The heavens are thine, the earth is thine. 'twas thou didst found the world and all it holds: 12 the north and south, thou madest them. Tabor and Hermon hills acclaim thee. 13 Thine is a right powerful arm, a strong hand, a right hand swung high; 14 thy throne rests upon equity and justice. Love and Faithfulness are thine attendants. 15 Happy the people who know thy festal songs, who live in the sunshine of thy favour! 16 All day long they exult, O thou Eternal, and extol thy equity. 17 For thou art our pride, thou our strength, and, thanks to thy favour, our honour is high; 18 we are defended by the Eternal, by our King, the Majestic One of Israel. 3 Thou saidst, "I make a compact with my chosen, I swear to my servant David, 4 to make his dynasty endure, to make his throne last for all

David and consecrated him as king. My hand shall always help him, 21 my arm shall make him strong: no foe shall ever surprise him, no miscreants shall master him; I will shatter his enemies before 23 19 thou didst tell thy trusted seer, chosen a youth from the peo-

and strike down all who hate my loyalty and love shall be with 24 him, and I will lift him high in honour: I will extend his power to the sea, 25 and his authority far as the Euphrates: he shall say, 'Thou art my Father, 26 my God, my saving strength! And I will make him my first-born 27 highest of all kings on earth. I will always keep my word to 28 my compact with him is secure; I make his dynasty eternal, his throne unending as the heavens. If his sons forsake my law, and follow not my orders, if they break my rules, and obey not my commands, then I will scourge them for their 32 sin and lash them for their lawlessbut I will never take my love from 33 never will I belie my loyalty; my compact I will never break, my spoken word I will not change. Once and for all I took a solemn 35 and I will keep my word to David,

30

31

34

time ";

ple,

thy voice came in a vision: "I have crowned a hero,

PSALM XC

36 that for all time his dynasty should the insults of the world we have to bear. last. the taunts of thine own enemies, 51 his throne endure before me O Eternal, like the sun, taunting thy chosen at every 37 fixed as the moon for evermore, firm as the constant sky." step. 38 And yet thou hast scorned, dis-[Blessed be the Eternal for ever 52 carded. and ever! stormed against thy chosen! Even so, even so !]] 39 Thou hast abjured the compact with thy servant, and thrown his sacred crown into the dust: 90 40 thou hast demolished all his walls A prayer of Moses the man of God. and laid his forts in ruin; Age after age, Lord, thou hast I 41 the passers-by all plunder him, been our home; and he is the butt of his neighfrom all eternity thou hast been bours. 42 Thou hast allowed his enemies to God, ere ever hills were born, triumph, ere ever earth and world were giving delight to all his foes; made. 43 thou hast made him retreat before Thou crumblest man away, summoning men back to the and hast not upheld him in dust. battle. thou to whom a thousand years 4 44 Thou hast removed his splendid are like the flight of yesterday, sceptre like an hour passing in the night. and dashed his throne to the Year after year thou sowest men 5 ground; like grass that grows anew, 45 thou hast shortened the days of his that in the dawn is fresh and 6 vouth flourishing, and heaped disgrace on him. and by the twilight fades and 46 How long, O thou Eternal, wilt withers. thou hide? For under thine anger we perish, 7 Shall thy wrath, like a fire, burn we sink in terror at thy wrath; on for ever? 47 Remember, Lord, what life is ! thou dost expose our sins and layest our guilty secrets how frail and futile thou hast made all men! our days droop under thy dis-9 48 Who can live on and die not, who can escape the grave? pleasure, our life is over like a sigh. 49 Where is thy former love, O Lord, Our life is seventy years at most, 10 which thou didst pledge to or eighty at the best; David faithfully?

50 Remember, Lord, the taunts

II-H

thrown at thy servants,

it is a span of toil and trouble,

soon over, and we flit away.

PSALMS XCI, XCII

11 Yet who weighs the full weight of thy displeasure?

Which of us dreads thine anger? 12 Oh teach us so to count our days. that we may take it to heart.

13 Relent, O thou Eternal, and delay

be sorry for thy servants.

14 Let thy love dawn on us undimmed,

that all our life we may be glad and sing;

15 grant joy as long as thou hast been afflicting us,

for all the years that we have suffered:

16 let thy servants see thee at thy saving work,

and let their children see thy glorious power.

17 Lord, may thy loving favour rest

and prosper all the work we undertake.

91

1 Happy the man who stays by the Most High in shelter,

who lives under the shadow of

Almighty God, 2 who calls the Eternal " My refuge and my fortress,

my God in whom I trust "!

3 He saves you from the fowler's snare

and from the deadly pit;

4 he protects you with his pinions and hides you underneath his wings.

5 You need not fear the terrors of

the night,

nor arrows flying in the day;

6 you need not fear the plague that stalks in the dark,

nor sudden death at noon:

hundreds may fall beside you, thousands at your right hand, but the plague will never reach you,

safe shielded by his faithfulness. 4c You have only to look on and see 8 how evil men are punished;

but you have sheltered beside the 9

Eternal.

and made the Most High God your home.

so no scathe can befall you, 10 no plague can approach your tent. For he puts you in charge of his 11 angels,

to guard you wherever you go, to lift you in their hands 12 lest you trip over a stone;

you can walk over reptiles and 13 cobras.

and trample on lions and dragons.

"He clings to me, so I deliver him; 14 I set him safe, because he cares for

I will answer his cry and be with 15 him in trouble,

delivering him and honouring him; I will satisfy him with a long life, 16 and let him see my saving care."

92

A song for the sabbath. To be accompanied.

It is a joy to give thanks to the 1 Eternal.

to sing thy praise, O thou Most High,

to proclaim thy goodness in the 2 morning

and thy faithfulness at night,

to the sound of a ten-stringed lute, 3 to the sweet music of the lyre;

thy doings have made me glad, O 4 thou Eternal,

I sing for joy at all that thou hast done.

PSALMS XCIII, XCIV

5 How great are thy deeds, O Eternal,

how deep are thy designs!

6 The dull man does not see, the senseless does not under-

7 that when bad men thrive like

grass, and evildoers flourish,

it is only to be rooted up for ever, while thou art supreme ever,

O Eternal.

9 Yonder are thy foes, O thou Eternal,

yonder are thy foes, destroyed !all evildoers scattered!

10 But thou dost raise me high to honour,

thou dost revive my failing strength:

11 I feast mine eyes on my defeated

I hear with joy my enemies' doom.

12 But good men flourish like a palm, and grow like cedars on Lebânon;

13 planted inside the Eternal's precincts,

they flourish in the courts of our God,

14 still bearing fruit when they are

still fresh and green—

15 showing how just the Eternal is, my Strength who never errs.

93

1 The Eternal is reigning, robed in majesty;

the Eternal is robed with a girdle of power.

Thou hast steadied and settled the world,

thy throne stands firm from of 2

thou art from all eternity.

The floods may storm, O thou 3 Eternal,

the floods may storm aloud,

the floods may storm and thunder:

but high above the roaring billows, 4 high above the ocean breakers, the Eternal stands supreme.

Thine own authority will never 5

fail.

thy house will never lose its sanctity,

O thou Eternal One.

O thou Eternal, thou avenging 1 God,

O thou avenging God, appear; rise up, O Ruler of the world, and let the haughty have what they deserve!

How long is it to last, O thou 3 Eternal,

this exultation of ungodly men, blustering insolently, lording it arrogantly?

They crush thy people, O Eternal, 5 thy heritage they are harrying,

killing the widow and the foreigner 6 and murdering the fatherless;

and they think the Eternal never 7 sees them.

Jacob's God will never heed them!

But mark this, dullest of the 8 dull---

when will you understand, O senseless men?—

is he deaf, he who made the ear? 9 Is he blind, he who formed the eye?

Can he not punish men, he who 10

is training them?

Has he no knowledge, he who teaches men?

11 Knowledge! The Eternal knows that human plans are but an empty breath!

12 Happy is he who has thy discipline and thine instruction, training him

13 calmly to wait on, in adversity, till a pit is dug for ungodly men!

14 For the Eternal will not leave his people,

will not forsake his own;

15 no, goodness shall have justice done to it—
the future is with men of upright

mind.

16 Who is my champion against the ungodly?

Who sides with me against the evildoers?

17 If the Eternal had not been my help.

I would have soon passed to the silent land.

18 When I think my foot is slipping, thy goodness, O Eternal, holds me up;

19 when doubts crowd into my mind, thy comforts cheer me.

20 Can evil rulers have thee for an ally,

who work us injury by law, 21 who attack honest men.

and doom the innocent to death?

22 No, the Eternal who is my protection,

my God who is my strength, my safety—

23 may he requite them for their crime, and for their evil make an end of them! 95

Oh come, let us sing to the Eternal, 1 let us sing loudly to our saving Strength,

let us come before him with 2

thanksgiving,

shouting to him songs of praise!
For a great God is the Eternal,
the King of all the gods;

the depths of earth lie in his hand, 4 the mountain-peaks are his,

he made the sea, he made the land, 5 and sea and land are his.

Come, let us worship and bow 6 down,

kneeling to him who made us; the Eternal is our God, and we 7 the people whom he shepherds.

. . . if you would only listen to my voice to-day,

and be not stubborn as at Merîbah, 8 as once at Massa in the wilderness.

when your forefathers doubted 9 me,

and tested me, though they had felt my power.

For forty years I loathed that 10 generation;

I said, "They are a senseless people,

they care not for my ways"; so I swore in solemn anger, they should never reach my

rest.

96

Sing a new song to the Eternal, 1 sing, all the earth, to the Eternal,

sing to the Eternal, praise him, 2 day after day tell of his saving aid;

let pagans hear about his glory, 3 let every nation know his wondrous deeds.

PSALMS XCVII, XCVIII

4 For great is the Eternal, loudly to be praised,

and to be feared above all gods;

5 for all gods of the nations are
mere idols.

but the Eternal made the heavens:

6 grandeur and majesty attend him, splendour and power fill his sanctuary.

7 Praise the Eternal, O families of the nations,

praise the Eternal for his glory and his might!

8 praise the Eternal for his open glory,

enter his courts with an offering, 9 kneel before God in sacred vestments,

tremble before him, all the earth.

10 Proclaim to pagans that the

Eternal reigns;

he has steadied and settled the world,

he will rule the nations justly.

11 Let the skies be glad, let earth

rejoice,
let the sea and all within it thunder
praise.

12 let the land and all it holds exult, let all trees of the forest sing for jov

13 at the Eternal's presence—for he comes,

he comes to rule the earth, to rule the world with justice and the nations faithfully.

97

1 The Eternal reigns! Let earth rejoice,

let many a shore be glad.

2 His throne rests upon equity and justice;

clouds and darkness surround him,

fire burns in front of him
and blazes round his steps,
his lightnings illumine the world, 4

till earth shivers at the sight; the mountains melt like wax

before the Lord of all the earth; the heavens proclaim his high 6 authority,

all nations see his majesty.

All worshippers of images were 7 confounded—

so proud of their empty idols!—all gods lay prostrate at his feet.

Sion heard it and rejoiced, the towns of Judah were in joy at thy saving deeds, O thou Eternal;

for thou art the Most High o'er all 9 the earth,

thou hast proved greater than all gods.

Those who hate evil the Eternal 10 loves,

he saves his followers alive, rescuing them from evil men.

Light dawns for the just, and happiness for men of upright mind;

rejoice, ye just, in the Eternal, 12 give thanks as you recall his sacred name.

98

A song.

Oh sing a new song to the Eternal, 1 for marvels he has done, his right hand has won victory

by his majestic power;

the Eternal has let the nations see 2 his triumph and his victory.

He has remembered to be kind to 3
Jacob

and loyal to the house of Israel;

PSALMS XCIX, C, CI

from end to end the world has seen

the victory of our God.

4 Shout praise, all earth, to the Eternal.

break into music and song, 5 praise the Eternal with the lyre, with the lyre and song,

6 shout praise before the King, the Eternal,

with bugle and with cornet.

7 Let the sea and all within it thunder praise,

the world and its inhabitants,

8 let rivers clap their hands,

let mountains sing in chorus 9 before the Eternal—for he comes to rule the world, to rule the world with justice, nations with equity.

1 The Eternal is king! Let the nations shake! He is enthroned! let the world

quake!

2 Great is the Eternal within Sion,

high over all nations. 3 Praise to him, so great and dread!

A mighty Majesty is he.

4 Thou art a King, in love with justice.

thou hast restored equity, thou maintainest right and justice.

5 Exalt the Eternal One, our God, and worship at his footstool; a mighty Majesty is he.

6 His priests have still a Moses and an Aaron,

> his worshippers have still a Samuel:

and the Eternal answers when they call to him,

still through a cloudy pillar speaks 7 to them.

when they keep the commands he has laid down.

O Eternal, our God, thou answer-8 est them;

thou hast been a forgiving God to them.

and hast avenged their wrongs.

Exalt the Eternal One, our God, 9 and worship at his sacred hill: for the Eternal is a mighty Majesty.

100

A song for the thankoffering service.

Shout praise, all earth, to the 1 Eternal.

sacrifice gladly to the Eternal, 2 enter his presence with songs of praise:

confess that the Eternal is God, 3 'tis he who made us, we are his, the people whom he shepherds;

enter his gates with thanksgiving, 4 his courts with praise,

give thanks and praise to him, for kind is the Eternal.

his love will last for ever, his faithfulness from age to age.

101

A song of David.

I will be kind and just before thee. 1 O Eternal;

let a just man's case come up, and 2 I will deal with it.

I will live uprightly in my own house,

I will have no base aims.

Apostates and their practices I hate:

4

they appeal not to me. I banish purposes perverse.

PSALM CII

I disown evil men.

5 If a man slanders secretly his fellow,

I silence him;

if any man is proud and haughty, I will not suffer him.

6 I look out for the faithful in the land,

to have them at my court;

men of integrity shall be my ministers;

7 deceitful men shall not dwell in my household,

no man who tells a lie shall live with me.

8 I will be active to wipe out all wicked natives from the land,

to root out every evildoer from the Eternal's city.

102

The prayer of an unhappy soul who is overwhelmed and pours out his plaint before the Eternal.

1 Listen to my prayer, O thou Eternal,

let my cry for help reach thee;

2 hide not thy face from me on my day of trouble, bend thine ear to me, answer me quickly when I call.

3 My days are vanishing like smoke; my limbs are fevered like a fire,

4 my health is blighted, withering like grass—

I forget to take my food;

5 my skin is stretched tight on the bone,

so bitterly I moan.

6 I am like a pelican in the desert, like an owl moping in the ruins;7 I cannot sleep, I mourn

like a lonely bird on the roof;

all day long my foes are taunting 8 me,

those who mock me call me "The accursed."

I eat ashes with my food, tears fall into my drink,

so angry and so furious art thou—10 thou who didst lift me and hast thrown me down!

My days are brief as any evening 11 shadow,

and I am withering away like grass.

He has broken my strength,
he has shortened my days, till 24
I cry:

"My God, remove me not before my days are done,

O thou whose years endure age after age!"

O thou Eternal, throned for ever, 12 from age to age thy fame endures;

thou wilt rise and have pity on 13

'tis time, 'tis time to favour her; her scattered stones are dear to thy 14 servants,

and they are distressed at the dust of her ruins.

When the Eternal builds up Sion, 16 appearing in his majesty,

when he turns to the forlorn, despising not their prayer,

then pagans will revere thee, 15 all kings on earth will own thy majesty.

When the Eternal bends from his 19 sacred height,

and looks from heaven to earth, to hear the prisoner's groan, and to release the doomed;

PSALMS CIII, CIV

18 let this be set down for future generations,
that people yet unborn may praise the Eternal,
21 rehearsing his fame in Sion and praising him at Jerusalem,
22 when realms and nations gather

22 when realms and nations gath there

to worship the Eternal.

25 Thou didst found the earth of old, the heavens are the work of thy hands;

26 they vanish, but thou shalt endure, they wear out like a robe; thou changest them like garments, and they change,

27 but thou art still the same, O thou Eternal.

thy years never end;

28 and in thy presence live thy servants' children,
and their posterity perpetually.

103

A song of David.

1 Bless the Eternal, O my soul, let all my being bless his sacred name;

2 bless the Eternal, O my soul, remember all his benefits;

3 he pardons all your sins, and all your sicknesses he heals,

4 he saves your life from death, he crowns you with his love and pity,

5 he gives you all your heart's desire, renewing your youth like an eagle's.

6 The Eternal vindicates the cause of any who are wronged;

7 he let Moses see this purpose, and Israel his methods.

8 The Eternal is pitiful and gracious, slow to be angry, rich in love;

9 he will not always chafe,

he will not hold to his anger for all time;

he treats us not according to our 10 sins,

he deals not with us as our guilt deserves:

but, high as heaven is over earth, 11 so vast his love is to his worshippers;

far as the east is from the west, 12 so far he puts our sins away from us.

As a father pities his children, so the Eternal pities his worshippers;

he knows what we are made of, he remembers we are dust.

Poor man!—his days are like the 15 grass,

he blooms like a flower in the meadow;

at the breath of a breeze it is gone, 16 and its place never sees it again.

But the Eternal's love is ever-17 lasting,

his loyalty goes on to children's children,

when they obey his compact and remember to do his bidding.

In heaven has the Eternal fixed 19 his throne,

and his dominion covers all the world.

Bless the Eternal, O his angels, 20 strong spirits who obey his word!

Bless the Eternal, all his hosts, servants who carry out his will!

Bless the Eternal, all his works, 22 in every sphere of his dominion!

104

Bless the Eternal, O my soul!

Eternal One, my God, thou art
most great,
arrayed in glorious majesty.

PSALM CIV

2 Thou wrappest thyself in a robe of light,

thou spreadest the sky like a

tent,

3 thou buildest thy chambers on the waters above;

thou makest clouds thy chariot, thou ridest on the wings of the wind;

4 thou makest winds thy messengers, fire and flame thy servants.

5 Thou didst found the earth upon its pillars, never to be shaken,

6 drawing the deep over it.

till the waters stood above the

till the waters stood above the mountains;

7 but they retired at thy rebuke, scared at the sound of thy thunder,

9 never to pass thine appointed bounds,

or cover earth again;

8 the mountains rose, the valleys sank,

to the place made for them.

10 He pours the streams into the valleys,

that flow between the mountains.

11 where all the wild beasts drink, wild-asses quench their thirst;

12 there the wild birds settle,

singing among the branches;
16 and the great trees drink their fill,
the cedars the Eternal sowed on
Lebânon,

17 where the birds build their nests, the stork with her home in the cypress.

18 The high hills shelter the wild goat, the marmot hides in the rocks.

13 He waters the hills from his high chambers,

and rains abundantly upon the land,

till grass grows for the cattle, and fodder for the beasts that serve mankind:

that he may bring food from the earth.

wine to cheer up the heart of 15 man,

oil, that his skin may shine, bread to sustain his strength.

He marks the seasons by the 19 moon,

he tells the sun when it must set.

Thou makest it dark; night falls, 20
and every wild beast in the
wood is moving—

lions roaring for their prey and claiming food from God;

when the sun rises, then they 22 slink away

to lie down in their lairs,

but man comes out to work, and labours till the evening.

How manifold thy works, Eternal 24 One,

all of them wisely made! Yonder the sea lies, vast and broad, 25

with its countless swarms,
with creatures small and great,

with fleets of the nautilus, with leviathan at his play!

The world is full of thy creatures, 24c all looking to thee 27

for their food in season due;

what thou givest, that they 28 gather,

feasting from thine open hand.

But when thy face is hidden, they 29 are scared,

when thou recallest their breath, they die.

Yet a breath from thee brings 30 them into being,

renewing the face of the earth.

PSALM CV

31 For ever may the glorious might of the Eternal last!

May the Eternal joy in his own works!

32 Earth trembles at a glance from him.

the mountains smoke at his touch.

33 Long as I live, I will sing to the Eternal,

and praise my God while I have breath.

34 May these my thoughts please him—

I find my joy in the Eternal!
35 May sinners be swept out of the world,

may evil men no longer live

Bless the Eternal, O my soul! Hallelujah!

105

1 Give thanks to the Eternal, proclaim his fame,

celebrate his deeds among the

2 sing to him, make music to him, go over all the wonders he has done,

3 glory in his sacred name,

let the Eternal's worshippers rejoice in heart.

4 Worship the Eternal and his might,

worship in his presence ever-

5 never forget the wonders he has done,

his marvels and his sentences of doom,

6 O race of Abraham his servant, O sons of Jacob whom he chose.

7 The Eternal, he is our God, supreme over all nations. 106 He never forgets his compact, the pledge given for a thousand generations,

the compact made with Abraham, 9 the oath he swore to Isaac,

confirming it as a decree to Jacob, 10 for Israel as a lasting compact,

that he would give them Canaan's 11 land,

to hold it as their own possession.

Few in number were our fathers, 12 few and foreigners;

wandering from one nation to 13 another,

and from realm to realm;

but he would not let a man oppress 14 them,

he would punish kings on their account,

saying, "Never touch my chosen, 15 never harm my prophets."

He called a famine on the land, destroying all the Egyptians' sustenance.

He sent a man in front of them, 17
Joseph, sold as a slave;

his feet were forced into fetters, 18 he was laid in irons,

till the promise of the Eternal 19 came true,

the promise that tested him.

Then the king sent and released 20 him,

the monarch set him free, and made him master of his 21

palace, lord of all that he possessed,

to control his nobles as he pleased, 22 and dictate to his councillors.

Then Israel entered Egypt,

Jacob lived in the land of Khem.

God multiplied his people greatly, 24 till they outnumbered the Egyptians,

PSALM CVI

25 who turned to hate his people, to handle his servants craftily.

26 So he sent his servant Moses, and Aaron whom he chose;

27 he wrought portents within Egypt, marvels in the land of Khem;

28 darkness he sent, he made it dark, but they would not heed his word:

29 he turned their waters into blood, and killed their fish:

30 frogs swarmed over their country, into the very chambers of the king;

31 dog-flies swarmed at his command, and lice through all their land;

32 he gave them hail for rain,

and fire flashed over the land,

33 striking their vines and fig-trees, breaking the trees of the country;

34 at his bidding locusts came,

and grasshoppers past counting, 35 that ate up all the green growth of the land.

and all the crops;

36 he struck down all the first-born in their land, each oldest male child.

37 Then he led out his clansmen, carrying spoil of gold and silver, not a weary man among them;

38 glad was Egypt when they left, for they were dreaded.

39 He spread out clouds to shelter them,

and lit them in the night with fire;
40 he sent them quails, at their
demand.

and bread of heaven in plenty; 41 he opened rocks, and through the sand

water rushed like a river.

42 For he remembered his own sacred pledge to Abraham his servant.

So he brought his people out with 43 joy,

his chosen with a song and shout:

he gave them the lands of the 44 nations,

and they possessed the fruit of others' toils.

'Twas all to make them carry out 45 his orders and obey his laws.

106

Hallelujah!
Give thanks to the Eternal!—he is good,

his kindness never fails.

Who can proclaim the Eternal's 2 mighty deeds, or do full justice to his praise?

Happy are they who hold to what 3 is right,

who do their duty at all times!

They share the welfare of thy 5 chosen band,

thy nation's joy, the triumph of thy land.

Remember us in thy goodwill, 4 Eternal,

oh save and prosper thine own people.

For, like our fathers, we have 6 sinned,

we have done evil, have done wickedly.

At the Reed Sea our fathers defied 7 the Most High,

heedless of his wonders done in Egypt,

forgetting all the kindness he had shown them.

Yet he saved them for his own 8 sake,

to display his power;

PSALM CVI

9 the Reed Sea dried up at his	And then they scorned the land of 24
bidding,	delight;
through the deep he led them	they would not believe what he promised,
like a desert, 0 saving them from hostile hands,	but grumbled in their tents 25
rescuing them from the foe;	and would not listen to his
1 the waters rose over their enemies,	word;
till not a man was left.	so he swore solemnly 26
2 Then they believed his promise,	to lay them low in the desert,
and they sang his praise.	to scatter their children among 27
3 But soon they forgot what he had	heathen men,
done,	and disperse them over the
they would not be patient with	world.
his purposes;	When they joined the Baal of 28
4 they had a craving in the wilder-	Peor,
ness,	and ate food offered to the
that made them doubt God in	dead, they angered him with their mis- 29
the desert;	deeds.
5 he let them have what they desired,	and plague broke out among
then—made them loathe it!	them.
6 When they were jealous of Moses	But Phinehas rose to inter-30
in the camp,	pose,
and of Aaron, whom the Eternal	and so the plague was checked—
consecrated,	which was counted in his favour, 31
18 fire broke out in their company,	as a merit for all time.
and flames burned up the	At the waters of Merîbah they 320
wicked;	enraged God,
17 earth opened and swallowed	rebelling against his Spirit, 336 till they made Moses go wrong 326
Dathan up, and closed over Abiram's crew.	till they made Moses go wrong and utter words in haste. 33
19 At Horeb they made a calf,	Nor did they root out the pagans, 34
and worshipped a metal image,	as the Eternal ordered;
20 bartering God their glory	they mixed with heathen men 3:
for the image of an ox that	and learned their ways,
munches grass!	and worshipping their idols 30
21 They forgot God their deliverer,	were ensnared;
who had done great deeds in	they sacrificed to demons, 3'
Egypt,	sacrificed their sons and daugh-
22 marvels in the land of Khem,	ters,
deeds of awe at the Reed Sea.	pouring out innocent blood, 35
23 So he threatened to destroy them, had not Moses stepped into the	till the land was stained with murder.
breach,	They were befouled by what they 39
had not Moses, whom he had	did.
chosen, faced him,	and broke faith by their
to avert his deadly wrath.	practices.

PSALM CVII

40 So the Eternal's anger blazed against his people,

he loathed his heritage;

41 he abandoned them to pagans, to be ruled by those who hated them;

42 their foes oppressed them, forced them to submission.

43 Many a time he rescued them; but they would take their own rebellious way,

till evil-doing wasted them

away.

44 Yet he regarded their distress, when he heard them wailing;

45 he remembered for their sake his compact,

in his great goodness he relented:

46 he made their very captors have compassion upon them.

47 O thou Eternal, our God, save us, gather us out of the nations, that we may give thanks to thy sacred name,

and triumph in thy deeds of praise.

praise.

48 [[Blessed be the Eternal, Israel's God, from age to age, for ever!

Let all the people add "Amen."]]

107

1 Hallelujah!

"Give thanks to the Eternal!—he is good,

his kindness never fails!"

2 Be this the song of the redeemed, redeemed by the Eternal from their foes,

3 gathered from lands afar,

from east and west, from north and south.

Some wandered in the lonely 4 wilderness,

they could not find a settled town;

5

their soul was faint with hunger and with thirst.

They cried to the Eternal in their 6 need.

to save them from their evil plight,

and straight he led them 7 to a settled town.

Let them thank the Eternal for 8

his kindness, and for the wonders that he does

for men;

he satisfies their longing thirst, 9 and fills them in their hunger.

Some lay in darkness and in 10 gloom,

prisoners in chains and misery, because they had rebelled at God's 11

commands and scorned what the Most High

enjoined; hard labour crushed their spirit, 12

and wearied out, forlorn, they cried to the Eternal in their 13

they cried to the Eternal in their 13 need,

to save them from their evil plight;

he took them from the darkness 14 and the gloom,

and snapped their chains.

Let them thank the Eternal for 15 his kindness,

and for the wonders that he does for men;

he breaks the gates of bronze, and shatters iron bars.

Some, weakened by their sinful 17 ways,

were sick and suffering by evildoing;

PSALM CVIII

18 they had a loathing for all food,	He turns streams into a desert, 3:	3
they were on the verge of death;	and fountains into dry land;	4
19 they cried to the Eternal in their	he turns an oasis into a salt waste, 3 to punish people for their sins.	4
need, to save them from their evil	He turns a desert into pools of 3	25.0
plight;	water,	
20 he sent his word to heal them	and dry land into fountains,	Į
and preserve their life.	where he settles famished folk, 3	16
21 Let them thank the Eternal for his	to build a town to settle in, sowing fields and planting vine- 3	27
kindness, and for the wonders that he does	yards,	Î
for men:	gathering in their harvest;	
22 let them offer the sacrifice of	by his blessing they increase, 3	38
thanksgiving,	and their herds never diminish.	1.0
and joyfully recount what he has done.	He pours contempt on lords, and sets them in a pathless	30
nas done.	waste astray,	
23 Some crossed the sea in ships,	till they grow few and faint 3	38
trading in great waters;	under the weight of misery.	
24 they saw what the Eternal does,	But he lifts poor men from their 4	RI
his marvels in the deep. 25 When the wind rose at his bidding,	woes, and makes their household like	
and the waves tossed with the	a fruitful flock.	
storm,	Good men rejoice to see this, 4	16
26 they soared to heaven, sank to the	and wrongdoers are silenced.	1:
depth, their courage melting;	Let any wise man ponder this, and lay to heart how kind the	4
27 they reeled and staggered like a	Eternal is.	
drunken man,		
and were at their wit's end.	108	
28 They cried to the Eternal in their	A song of David, for music.	
need, to save them from their evil	My heart is ready, O God,	L
plight;	for song and melody. Awake, my soul! awake, my lute 2	2
29 he stilled the storm to a whisper,	and lyre!	
till the waves were hushed.	Let me awake the dawn!	
30 Glad were they for the calm, and then he brought them to	I would praise thee, O Eternal,	3
their longed-for haven.	among the peoples,	
31 Let them thank the Eternal for	I would chant thee among the	
his kindness,	nations,	A
and for the wonders that he does for men;	for thy love is high over heaven, thy loyalty soars to the skies.	4
32 let them extol him, when the		
people meet,	Up, O God, high over heaven!	5
and praise him in the council	Up with thy glory over all the	
of the sheikhs.	earth!	

6 Arrest yon evil knave, 6 To the rescue of thy dear folk! Save by thy right hand, answer let some accuser face him; let him be tried and sentenced, our entreaty. let his prayer pass for a sin! 7 God gave his sacred promise: Few days be his! May another seize his office! "I will divide up Shechem in May his children become father-9 triumph, and parcel out the vale of less. his wife a widow! Sukkoth: May they be vagabonds and 10 8 Gilead is mine, Manasseh mine, Ephraim I take for helmet, beggars, driven out of their ruined home! Judah for my baton, May creditors seize all he has, 9 Moab I make a wash-basin. and strangers help themselves Edom I claim as subject, to all he made! and over Philistia May not a soul be kind to him, triumph." 10 Ah, who will lead us inside the may no one pity his fatherless children! hill-fort? May his posterity be rooted out, 13 Who will take us conquering into and his name blotted out in a Edom? single generation! 11 Hast thou not discarded us, But never may his father's evil 14 shamed us, O God? thou would'st not march out be forgotten, or his mother's sin be blotted with our army. (The Eternal ever keep them in his 15 12 Help us against the foe, for man's help is in vain. to root them from the earth!) 13 With God we shall do bravely; Never did he remember to be kind; 16 he will trample down our foes. but wretched, weak, and brokenhearted creatures 109 he persecuted to the death. From the Choirmaster's collection. He would not bless?—blessings 17 A song of David. be far from him! He loved to curse ?-may curses 1 God of my praise, be not thou light on him! silent: May curses cling to him like 18 for wicked men are loud against clothes! Curses soak into him like water, falsely charging me; sink to his very bones like oil! 3 they beset me with their words of May curses be the garment he 19 malice. puts on! they attack me wantonly; curses be like his girdle day by 4 they return enmity for love, even as I pray for them, So may the Eternal reward my 20 5 rewarding me with cruelty for my accusers, kindness,

and hatred for my love.

and all who threaten my life!

PSALMS CX, CXI

21 O Lord the Eternal, act on my behalf,

oh rescue me in thy kind love;

22 for I am weak and wretched, my heart is in anguish,

23 my days are brief as any evening shadow.

shadow,
I am whirled off like a locust,

24 my knees are giving way with fasting,

my flesh is thin and shrivelled;

25 they are taunting, taunting me, tossing their heads at the sight of me!

26 Eternal One, my God, oh help me, save me in thy love—

27 to let them know thy power by

what thou canst do, Eternal One!

28 They may curse, but do thou bless:

confounded be my foes, but let thy servant joy.

29 May my opponents be covered with disgrace,

robed in their own dishonour!

30 I will give thanks aloud to the Eternal;

yes, I will praise him in the congregation,

31 for he supports a helpless man, to save him from his persecutors.

110

A song of David.

1 The Eternal has this oracle for my lord:

"Sit throned at my right hand,

until I make your foes your footstool."

2 Yes, the Eternal shall send you from Sion

the sceptre of your sway,

to let you reign amid your foes, arrayed in sacred vestments.

The day you come to power, you 3 are supreme,

vital and fresh like dewdrops of the dawn;

"you are to be a priest for life"—4
so swears the Eternal, his oath
will not change—

"a priest as once Melkizedek

was."

The Lord is at your side, shattering kings upon his day of wrath.

He sends pagans to their doom, 6 filling the valleys with their corpses,

shattering their chiefs far and

wide;

he drinks from any stream he 7 crosses,

then charges forward, triumphing.

111

Hallelujah. 1
With all my heart I thank the

Eternal, in gatherings of good men for

fellowship.

Great are the Eternal's doings, 2 to be studied by all who delight in them;

splendid and glorious are his deeds, 3 his victories know no end;

he will have us celebrate his 4 wondrous deeds,

for the Eternal is gracious and pitiful.

He feeds his worshippers; never does he forget his com-

He has shown his people his 6

power in action,

as he gave them the homes of the heathen.

PSALMS CXII, CXIII, CXIV

7 Faithfully he deals and justly,

him-

11-1

he rises to high power and

trustworthy are all his precepts; honour. Ungodly men look on and grieve, 10 8 his orders are enacted for all time, they gnash their teeth andissued in faithfulness and jusdisappear: tice. the ungodly's hope will come 9 He has sent his people freedom, fixing his compact with them to nothing. for all timea God majestic, terrible. 113 10 The first thing in knowledge is Hallelujah. reverence for the Eternal: Praise the Eternal, servants of the it is sound sense for everyone; Eternal, praise his name! his praise endures for ever. Blessed be the Eternal's name 2 from now and evermore! 112 Praise to the Eternal's name from 3 sunrise to sunset! Hallelujah. Happy the man who reverences The Eternal is supreme over the 4 the Eternal, nations, majestic over the who finds rich joy in his comheavens. mands! Who is like the Eternal, our God, 5 2 His children shall rise to power dwelling in high heaven, within the land; stooping to cast his eyes on earth 6 the race of the upright are helow? blessed. 3 Riches and wealth are in his He raises poor men from the dust, 7 house. good fortune never fails him. the wretched from the dung-4 Light dawns upon the good man, hill, to seat them beside princes, the 8 the upright man so mild and princes of his people; merciful. he makes the barren wife a happy 9 5 All goes well with the generous, mother in her home. open-handed, who will act fairly: 6 never shall that man come to 114 grief: Hallelujah. the good man's memory never When Israel went from Egypt, fades. and Jacob's household from a 7 He has no fear of evil tidings, foreign folk, he trusts the Eternal with a Judah he took to be his own, steady heart; and Israel his for domain. 8 his heart is firm and fearless, certain that he will see his foes The sea fled at the sight of it, collapse. Jordan made way for them; 9 He gives to the poor lavishly, and so good fortune never fails the mountains leaped like rams,

the hills like lambs.

PSALMS CXV, CXVI

The Eternal remembers us, and he 12 5 What ails you, sea, that thus you will bless us, flee? he will bless Israel and Aaron's Jordan, that you make way? 6 you mountains, to leap thus like rams? you hills like lambs? 7 Aye, tremble, earth, at the Eternal's presence, before Jacob's God, 8 who turns a rock into a pool, flint into fountains! 115 1 Not for us, O thou Eternal, not for us. but for thyself, win praise, to prove that thou thyself art kind and true. 2 Why should pagans sneer, "Where is that God of theirs?" 3 Ah, he is in heaven, our God, he does whate'er he pleases. 4 Their idols are mere gold and silver, made by the hands of men, 5 with mouths—but they never speak. with eyes—but they cannot see, 6 with ears—but they cannot hear, with noses-but they cannot 7 with hands—but they cannot feel, with feet - but they cannot walk! 8 No sound from them! No breath of life is in them! So be it with their makers, with all who trust in them! 9 But Israel trusts in the Eternal; he is their shield and succour. 10 Aaron's household trusts in the Eternal:

he is their shield and succour.

he is their shield and succour.

11 The Eternal's worshippers trust in the Eternal;

household, he will bless his worshippers, both high and low alike. The Eternal will make you in-14 will multiply you and your children. Your blessing comes from the 15 Eternal. who made heaven and earth, the heaven that the Eternal holds 16 himself. the earth he has assigned to men. The dead cannot praise the 17 Eternal, nor any who sink to the silent but we bless the Eternal now 18 and evermore. 116 Hallelujah. I love to know that the Eternal listens to the voice of my appeal; because he bends his ear to me, 2 I will pray to him all my life. Death had netted me, in desperate 3 I was in anguish and despair; so I appealed to the Eternal, "O thou Eternal, save my life!" Tender and true is the Eternal, our God indeed is pitiful; the Eternal protects poor souls-6 when I am helpless, he is my help. Return to thy rest, O my soul, 7 for the Eternal has dealt lovingly with thee.

PSALMS CXVII, CXVIII

Let Israel repeat, 8 Thou hast saved my life from death, "His kindness never fails"; mine eyes from tears, let Aaron's household repeat, 3 my feet from stumbling; "His kindness never fails"; 9 I will live mindful of thee now let the Eternal's worshippers re- 4 in the land of the living. peat, 10 Though I cried out, "I am "His kindness never fails." crushed." 11 thinking, in my distraction, "All I was hard pressed, I called to the 5 men are a failure," the Eternal answered, and he vet I had faith. 12 Now, what can I render to the set me free. The Eternal is upon my side; I 6 for all his benefits to me? have no fear. 13 I will offer a libation for my rescue, What can man do to me? and proclaim the Eternal aloud; I have the Eternal as my Helper; 7 14 I will pay what I vowed to the so I shall feast mine eyes on my Eternal, defeated foes.

in presence of all his people. 15 Precious in the eyes of the Eternal

is the death of his devoted. 16 Eternal One, I am indeed thy

servant. thy servant, thy retainer;

thou hast delivered me. 17 I will offer thee the sacrifice of

thanksgiving, and proclaim the Eternal aloud:

18 I will pay what I vowed to the Eternal,

in presence of all his people, 19 in the courts of the Eternal's house,

within thee, O Jerusalem.

117

Hallelujah. Praise the Eternal, all ye nations, laud him, all ye races; 2 for his love to us is vast, his lovalty will ever last.

118

Hallelujah. Give thanks to the Eternal !--he is good, his kindness never fails.

Far better rely on the Eternal 8 than put faith in men;

far better rely on the Eternal 9 than put faith in princes.

The pagans all swarmed around 10

I routed them, relying on the Eternal.

They swarmed around me, they 11 beset me;

I routed them, relying on the Eternal.

They swarmed like bees about 12

I routed them, relying on the Eternal.

They blazed like a fire among thorns;

I routed them, relying on the Eternal.

Hard pressed was I, about to 13 fall,

but the Eternal helped me.

The Eternal is my strength, of him 14 I sing,

he has delivered me indeed.

Hark, the joyful shout of triumph 15 in the tents of the just !-

"The Eternal's right hand carries the day,"

16 "The Eternal's right hand triumphs,"

"The Eternal's right hand carries the day!"

17 I shall not die, but live

to proclaim the Eternal's deeds; 18 The Eternal has been chastening

me sorely, but he has not left me to die.

19 Open to me the gates of Victory, that I may enter in to thank the Eternal.

20 "Here is the Eternal's gate; the just alone can enter."

21 Thanks unto thee for answering me,

for thy deliverance.

22 The stone the builders cast aside is now the building's strength and pride;

23 this is the doing of the Eternal—we can but watch and wonder.

24 This is a day we owe to the Eternal;

let us be glad and rejoice in it. 25 O thou Eternal, lend thine aid!

O thou Eternal, prosper us!

26 In the Eternal's name, blessed be he who enters!

We bless you from the house of the Eternal,

27 our God, the Eternal, who has brought light to us.

Round and round the altar dance,

waving your boughs, linked together,

28 singing, "Thou art my God, I praise thee,

thou art my God, I extol thee."
29 Give thanks to the Eternal!—he is good,

his kindness never fails.

119

Happy are they who live up-1 rightly, living by the Eternal's law!

Happy are they who follow his 2 injunctions, giving him undivided hearts,

who do no wrong, who keep to 3 his paths!

Thou hast laid down thy behests 4 for us to do them diligently;

oh that my life were set on thine 5 obedience!

No shame befalls me when I 6 heed thy commands.

As I learn the justice of thy rul-7 ings, I thank thee with unfeigned heart;

I will obey thee: never do thou 8 forsake me.

How can a young man keep life 9 clean? By keeping to thy word.

I give thee an undivided heart; 10 oh never may I stray from thy control!

I store thy word within my 11 heart, to keep myself from sinning against thee.

Blessed be thou, O Eternal; teach 12 me thy will.

My lips recount all that thy lips 13 enjoin;

I find more joy in thine injunc- 14 tions than in any wealth.

I muse on thy behests and mark 15 thy paths;

I delight in thy will, I never 16 forget thy word.

Deal kindly with thy servant, 17 that I live to do thy bidding;

open mine eyes to see the won- 18 ders of thy law;

hide not thy commands from 19 me, an alien on the earth.

20 My soul yearns all the time for thee to intervene,

to check the arrogant, to curse 21 all who swerve from thy control:

relieve me from their insults 22 and contempt, for I follow

thine injunctions.

23 Nobles may plan to attack me, but thy servant muses on thine orders:

my advisers are thine own injunctions — I delight in them.

25 My soul is bowed to the dust: revive me, as thou hast promised:

teach me thine orders, thou who 26 answerest me when I tell thee

my plight;

show me how thy will works, 27 that I may muse upon thy wondrous deeds.

28 My soul is melting under trouble: nerve me as thou hast pro-

mised:

keep me from being false to 29 thee, and graciously direct

30 A faithful life is what I choose, thy demands I desire;

31 O thou Eternal, disappoint me not, I bind me to thy bidding;

I will obey thee eagerly, as thou dost open up my life.

33 Teach me, Eternal, how thine orders run, and I will follow to the end;

instruct me how to carry out thy 34 law, and I will keep it with all my heart;

lead me in thine obedience, for

it is my joy.

35

36 Incline my heart to thy behests, and to no love of gain,

make me alive to follow thee, 37 and turn mine eyes from cravings vain.

Fulfil thy promise to thy servant, 38 to advance thy faith;

remove the insults that I dread, 39 and intervene for good;

as thou art true, revive me; I 40 am yearning for thy will.

Let thy love come to my rescue, as 41 thou hast promised;

then I can face my revilers, 42 relying on thy promise;

leave me not speechless for the 43 truth: my hope is, thou wilt intervene.

I would obey thy law continually, 44 always and evermore;

let me live unhampered, for I 45 study thy behests.

I bear testimony to thy law before 46 kings, unashamed;

I take delight in thy com- 47 mands, so dear to me,

I adore thy commands and 48 muse upon thine orders.

Remember thy promise to thy 49 servant, for thou didst bid me hope:

this comforts me in trouble, thy 50 promise puts life into me.

Arrogant men may deride me, 51 but from thy law I never swerve;

I console myself, remembering 52

thy judgments of old.

Hot indignation seizes me at the 53 ungodly who forsake thy

Thy statutes are my songs, as I 54 wander through the world.

I remember thy name by night 55 and I obey thy law;

this is my blessed lot, to carry 56 out thy behests.

57 Yes, O Eternal, to obey thy bidding, this is my lot:

58 with all my heart I pray thee to revive me, as thou hast pro-

mised.

59 Thinking on how to live, I turn to thy directions,

60 I hasten instantly to follow thy commands:

evil men may ensnare me, but I never forget thy law.

62 At midnight I rise to praise thee for thy just interventions;

63 I keep company with all thy worshippers who carry out thy will;

64 teach me thine orders, for the world is full of thy good-

ness.

65 Thou hast been good to thy servant, as thou didst promise;

66 train me in judgment and knowledge, for I believe in thy commands;

before my trouble I went wrong, but now I do thy bidding.

68 Thou art good and doest good, teach me thine orders;

69 proud men bespatter me with lies, but I carry out thy behests:

70 their minds are gross and dull, but I thrill to thy law.

71 It is good for me to have been in trouble—to learn thy will;

72 thy law means more to me than piles of gold and silver.

73 Thy hands made and moulded me, to understand thine orders;

74 may thy worshippers rejoice to see me waiting on thy word!

75 Just are thy dealings, I know, thou wert faithful in afflicting me;

but now console me with thy 76 love, as thou hast promised thy servant;

let thy compassion bring me 77 life, for my delight is in thy

law.

Confound the arrogant who ill-78 treat me, as I muse on thy behests:

let thy worshippers learn how 79 thou rulest, by turning to my

ase:

let my obedience to thee be 80 perfect, that I may not be disgraced.

My soul pines for thy saving aid, 81
I am waiting for thy promise;

I pine with looking for thy pro- 82 mises; when wilt thou comfort me?

Though shrivelled like a wine-83 skin in the smoke, I never forget thine orders.

How few thy servant's days? 84 When wilt thou doom my persecutors?

Insolent creatures, reckless of 85 thy law, they dig pitfalls for me:

help me against their wanton 86 wiles, O faithful lawgiver!

They nearly made an end of me, 87 but I would not give up thy laws:

as thou art loving, revive me, 88 and I will do thy bidding.

O thou Eternal, evermore thy law 89 stands fast in heaven,

thy faithful promise holds from 90 age to age, sure upon earth;

thy rule and order last to-day, 91 for all things are thy servants.

Unless thy law had been my com- 92 fort, I would have died in my misery;

never shall I forget thy laws, 93 for they put new life into me.

94 Help me, for I am thine, I study

thy behests;

the ungodly lie in wait to kill 95 me, but I pay close heed to thine orders.

I see a limit to all things, but 96 thy law has a mighty range.

97 Oh how I love thy law! I muse upon it all day long;

thy commands make me wiser 98 than my foes; I am never without them.

99 I have more insight than all these oracles, for I muse on thine injunctions!

I know more than these sages. 100 for I carry out thy behests!

101 I avoid all evil courses, that I may do thy bidding;

thou art my teacher, never do 102 I swerve from thine instructions.

103 How sweet thy sayings are, sweeter than honey to the taste!

I learn sense from thy behests, 104 learn to hate godless ways.

105 Thy law is a lamp for my feet, a light on my path;

I swore to follow thy just 106 decrees, and I will do it;

revive me as thou hast pro-107 mised, O Eternal, in my great misery.

108 Accept the vows I breathe to thee, and teach me thy decrees:

my life is ever in danger, but 109 I never forget thy law;

ungodly men set snares for me, 110 but I never give up thine orders.

I have a lasting heritage in thy 111 commands, they are my heart's delight;

I set myself to execute thine 112 orders ever, at every step.

I hate men who are half and half, 113 I love thy law;

I await thy promise, thou my 114 shield and shelter.

Begone, you villains, let me 115 keep my God's commands!

Uphold me, as thou hast pro-116 mised, disappoint not my hope, but let me live;

hold me up safe, let me delight 117

for ever in thy will.

Thou spurnest all who swerve 118 from thy will, their notions end in nothing.

I count all the ungodly so 119 much dross; I love thy rule and order:

my being shudders before thee, 120 in awe of thy judgments.

Leave me not to be oppressed, 121 for I have done right and justice;

pledge thy word to help me, 122 let not the arrogant oppress

I pine with looking for thy 123 rescue, for thy saving pro-

Deal in kindness with thy ser-124 vant, teach thy laws to

instruct thy servant, let me 125 understand thine orders.

High time for thee to act !-men 126 break thy law;

but I love thy commands above 127 all things, above solid gold;

I order all my life by thy 128 behests, I hate all godless ways.

129 Thy laws are a wondrous mystery -my soul obeys them-

130 the interpretation of thy words enlightens and instructs the open-minded;

131 and I am open, eager, panting

for thy commands.

132 Turn to me and have pity—it is due to those who love thee:

133 direct my steps as thou hast promised, free from evil influence:

134 deliver me from man's oppression, that I may do thy behests.

135 Smile on thy servant, teach thy laws to me;

136 when men are disobedient to thy law, mine eyes stream with tears.

137 O thou Eternal, thou art just, thy sentences are true;

138 the rules thou hast enjoined are just and absolutely sure.

139 Zeal carries me away, when my foes forget thy laws:

140 thy promises are tried and true. thy servant loves them:

141 I am weak and despised, but I never forget thy behests.

142 Thy justice is eternal justice, and thy law is truth itself;

143 trouble and anguish seize me, but thy commands are my comfort:

144 thy laws are ever just; let me know them and so live.

145 Answer me as I cry with all my heart, for I would obey thine orders:

I call to thee, O Eternal, help 146 me, and I will do thy

bidding.

147 I am up before the dawn to pray, waiting for thy promises:

I waken through the night to 148 muse upon thy word;

oh listen-thou art kind; re-149 vive me—thou art just.

My pursuers draw near in malice, 150 far away from thy law;

but, O Eternal, thou art near, 151 all thy commands are true;

I have long seen that thy 152 decrees are valid for all time.

Look at what I suffer, save me, 153 for I never forget thy law;

take my part, avenge, revive 154 me as thou hast promised.

The ungodly are far from help, 155 for they have no mind to thy laws;

O Eternal, rich in pity, revive 156

me-thou art just;

I never swerve from thy con- 157 trol, though many persecute and press me.

I loathe apostates when I see how 158

they disobey thy law;

look at my own love for thy 159 law, and in thy love revive

the sum of thy commands is 160 truth, and all thy just commands are ever binding.

Nobles persecute me wantonly, 161 but my heart stands in awe of thy commands.

I delight in thy promise, as in 162

ample spoil;

ungodliness I hate and I ab- 163 hor, but I do love thy law.

Seven times a day I praise thee 164 for the justice of thy rule;

right well they fare who love 165 thy law; their road is clear.

I do thy bidding, O Eternal, and 166 I hope for thy deliverance;

my soul obeys thy laws, I love 167

them dearly:

PSALMS CXX, CXXI, CXXII

168 I obey thy laws and thy behests, I live all my life under thine eye.

169 Let my cry come before thee, O
Eternal, and enlighten me as
thou hast promised;

let my entreaty reach thee, and relieve me as thou hast

promised.

170

175

171 Let my lips praise thee for teaching me thine orders; 172 let me sing of thy word, for

just are all thy commands;

173 let thy hand come to my help, for I have chosen to obey thee.

174 I am longing for thy help, O thou Eternal, and thy law is my delight;

> let me live that I may praise thee, help me by thy judgments:

176 seek out thy servant in his wanderings, for I forget not thy commands.

120

A pilgrim song.

1 I cried to the Eternal in my woe and the Eternal answered me—

2 "Save me from lying lips and

crafty tongues!"

3 What will you get from Him, O crafty tongue, what punishment in full?

4 Sharp arrows poured on you, and

burning coals!

5 Alas, I have to dwell in Meshek!
Alas, I have to live in Kedar's tents!

6 Too long have I been living where

men hate peace;

7 however peaceably I talk, they are for war.

121

A pilgrim song.

I lift mine eyes to the mountains; 1 ah, where is help to come from?

Help comes from the Eternal who 2 made heaven and earth.

Never will he let you slip; he 3 who guards you never sleeps:

he who guards Israel will neither 4 sleep nor slumber.

The Eternal guards you, shelter- 5 ing you upon the right;

the sun shall never hurt you in the 6 day, nor the moon by night.

The Eternal will guard you from 7 all harm, he will preserve your life;

he will protect you as you come 8 and go, now and for evermore.

122

A pilgrim song, by David.

I am glad whenever they say to 1 me, "We go to the Eternal's house,"

glad when our feet stand at last 2 inside Jerusalem—

Jerusalem that is now rebuilt, a 3 city solid and unbroken.

Thither go the clans on pilgrimage, 4 the Eternal's clans,

to offer the Eternal praise, as he 5 prescribed for Israel

[[there were the seats of justice, the royal tribunals of David]].

Pray for the welfare of Jerusalem, 6
"May all thy homes be safe,

may all go well within thy walls, 7 within thy palaces!"

PSALMS CXXIII, CXXIV, CXXV, CXXVI

8 For the sake of my friends and fellows I pray, "May all be well with thee!"

9 for the sake of the house of our God the Eternal, I would have thee prosper.

123

A pilgrim song.

1 To thee I lift mine eyes, enthroned in heaven.

2 As the eyes of servants are fixed on the hand of their lord,

and as a maid's eyes on the hand

of her mistress,

so our eyes look to our God, the Eternal, till he takes pity on

3 Take pity on us, O Eternal, oh take pity;

4 for we have had our fill, and more, of scorn and sneers,

from arrogant creatures at their ease.

124

A pilgrim song, by David.

1 " Had not the Eternal been upon our side "-

so let Israel say-

2 " had not the Eternal been upon our side,

when men rose to attack us,

3 they would have swallowed us alive.

so fierce their anger flamed;

4 the floods would have swept us

the streams would have surged over us,

5 surging clean over us, with proud, wild waves.

6 But, blessed be the Eternal! he did not leave us for their teeth to tear:

we escaped like a bird from the 7 fowler's snare,

the snare broke, we made our escape.

Our help lies in the Eternal, who made heaven and earth!"

125

A pilgrim song.

Those who trust in the Eternal are 1 like Sion hill, never to be shaken;

Jerusalem sits enthroned for ever, 2 with the hills around her,

and the Eternal is around his people now and evermore.

He will not leave the land of the 3 just under the sway of knaves;

or else just men themselves might take to evil.

O thou Eternal, be good to the 4 good, to those who are upright in heart:

as for the shifty and disloyal—5 may the Eternal scatter them swith evildoers, and Israel prosper] !

126

A pilgrim song.

When the Eternal brought the 1 exiles back to Sion,

we were like men who dreamed; laughter filled our lips,

shouts of joy were on our tongues;

the very heathen said,

"The Eternal has done great things for them."

Yes, he had done great things 3 for us.

and we rejoiced at it.

O thou Eternal, bring back now 4 the rest of our exiles,

PSALMS CXXVII, CXXVIII, CXXIX, CXXX

Here is the blessing to fill us up, like streams in the for one who reveres the Eternal! dry south. The Eternal will send you a bless- 5 5 Those who are sowing in tears ing from Sion; shall reap with shouts of joy; 6 sadly they bear seed to the field, you shall see Jerusalem flourish all your days, gladly they bear home the you shall live to see sheaves. children's children. 127 [[May Israel prosper!]] A pilgrim song, by Solomon. 129 1 Unless the Eternal builds the A pilgrim song. house. workmen build in vain; "Cruelly have they harried me 1 unless the Eternal guards the town, from my youth "sentries are on guard in vain. so let Israel say-"cruelly have they harried me 2 2 Vain is it to rise early for your from my youth, work. but they have never crushed me. and keep at work so late, The ploughmen ploughed my back, 3 gaining your bread with anxious and long they drew their furrows: God's gifts come to his loved but the Eternal, he is just, ones, as they sleep. he has cut down the ungodly." 3 Sons are a gift of the Eternal, May all who hate Sion be routed 5 and children are a boon from and shamed! let them fare like grass-blades 6 him. 4 Strong sons born when one is on a roof, that fade ere ever they flourish, young are like arrows in an archer's that fill no reaper's arms, that none shall gather as he hand: 5 happy the man who has a quiver binds the sheaves, that move no passer-by to say, 8 full of them, he need not fear to face a hostile "The blessing of the Eternal band. be upon you! In the Eternal's name we bless 128 you!" A pilgrim song. 130 1 Happy is everyone who reveres A pilgrim song. the Eternal. Out of the depths I call to thee, 1 who lives his life! O thou Eternal; 2 You shall earn your daily bread, you happy man and prosperous! Lord, listen to my cry, let thine ears heed my entreaty. 3 Your wife within your house If thou didst keep strict tally of 3

sins,

O Lord, who could live on?

shall be like a fruitful vine;

your children, round your table,

like slips of olive evergreen.

PSALMS CXXXII, CXXXIII, CXXXIII

4 But thou hast pardon,

that thou mayest be worshipped.

5 So I wait in hope for the Eternal,
my soul waits hoping for his

promise;

6 my soul looks for the Lord

more eagerly than watchmen for the dawn,

than watchmen for the dawn.
7 Put your hope in the Eternal,
Israel,

for with the Eternal there is love.

there is a wealth of saving power:

8 'tis he who shall save Israel from all their sins.

131

A pilgrim song, by David.

1 No haughty heart is mine, O thou Eternal,

no lofty looks are mine;

I never meddle with high schemes, with matters far beyond me.

2 No, I have soothed and stilled my soul,

as a mother calms her weaned child;

my soul is like a weaned child.

3 O Israel, put your hope in the Eternal, now and evermore.

132

A pilgrim song.

1 For David's sake, O thou Eternal, remember all his piety,

2 how he swore to the Eternal, vowing to the Mighty One of Jacob,

3" I will not enter my house, I will not lie on my bed,

4 I will not close my eyes in sleep, I will not shut my eyelids,

till I find some residence for the 5
Eternal, some dwelling for
the Mighty One of Jacob."

We heard of the ark at Ephrathah, 6 we found it in the woodland;

we went to where he dwelt, and at 7 his footstool knelt:

"Ascend, Eternal, to thy resting-8 place, thou and thy mighty ark!—

thy priests in triumphant array, thy 9 worshippers loudly rejoicing!

For the sake of thy servant David, 10 reject not thine own king."

The Eternal swore an oath to 11
David, and he will not break
his word:

"I will set one of your own sons upon your throne;

and if your sons will keep my com- 12 pact and the laws I teach them,

their sons shall also sit for ever on your throne."

For the Eternal has chosen Sion 13 as the seat that he desires;

"Here is my resting-place," he 14 says, "the seat I choose for evermore;

I will enrich her food-supplies, and 15 satisfy her poor with bread.

I will robe her priests in triumph, 16 and make her worshippers shout for joy.

There will I make David's dynasty 17 flourish, and my chosen king

shine prosperously;
his foes I shroud with dark dis- 18
grace, but his own crown

133

A pilgrim song, by David.

shall sparkle."

How rare and lovely is it, this fellowship of those who meet together!—

PSALMS CXXXIV, CXXXV

he makes mists rise from the ends 7 2 sweet as the sacred oil poured on of the earth. the head. sends lightning to bring on the that flows down Aaron's beard, down to the very collar of his and wind out of his storehouses. 'Twas he who killed the first-born 8 3 vital as dew of Hermon, in Egypt, that falls on the hills of Sion. both of man and beast, For in this fellowship has the who sent portents upon Egypt, Eternal fixed on the Pharaoh and all his the blessing of an endless life. servants: many a nation he struck down, 10 134 and mighty kings he slew, A pilgrim song. Sihon king of the Amorites, 11 1 Come, all ye servants of the Og the king of Bashan, Eternal, bless the Eternal, and all the powers of Canaan, ye who stand by night in the giving their land to Israel, 12 Eternal's house, to his people to possess. 2 lift hands of prayer to the shrine, bless the Eternal! Thy name, O thou Eternal, lives 13 for ever. 3 " And may the Eternal, who made thy fame from age to age; heaven and earth, the Eternal will right his people's 14 bless you from Sion!" wrongs, and be sorry for his servants. 135 Hallelujah. Pagan idols are mere gold and 15 Praise the Eternal's name, silver, praise him, ye servants of the made by the hands of men, Eternal. with mouths-but they never 16 2 who stand within the Eternal's speak. with eyes—but they cannot see, in the courts of the house of with ears - but they cannot 17 our God. hear. with no breath in their lips! 3 Praise the Eternal, he is good; So be it with their makers, sing to his name, he is gracious; with all who trust in them! 4 the Eternal has chosen Jacob to Bless the Eternal, Israel's house-19 be his. hold! and Israel as his prized pos-Bless the Eternal, Aaron's session. household! Bless the Eternal, Levi's house-20 5 We know the Eternal is great, and our Lord high over all gods. hold! Bless the Eternal, ye his wor-6 The Eternal does whate'er he shippers! pleases, Blessed be the Eternal in Sion, 21 in heaven and earth, the seas who dwells at Jerusalem!

125

and all abysses;

PSALMS CXXXVI. CXXXVII

PSALMS CXXXVI, CXXXVII		
136	who slaughtered mighty king his kindness never fails:	
Hallelujah. Give thanks to the Eternal!— he is good, his kindness never fails.	Sihon king of the Amorites; his kindness never fails: and Og the king of Bashan;	
2 Give thanks to the God of gods; his kindness never fails.	his kindness never fails: and gave their land to Israel;	
3 Give thanks to the Lord of lords; his kindness never fails:	his kindness never fails: to his servants to possess; his kindness never fails.	
4 to him who alone works wonders; his kindness never fails:	Who remembered us when were low;	
5 to him whose wisdom made the heavens; his kindness never fails:	his kindness never fails: and saved us from our foe;	
6 to him who spread earth over the abyss;	his kindness never fails: who furnishes us all with food his kindness never fails:	
his kindness never fails: 7 to him who made great lights; his kindness never fails:	give thanks to the God of heav his kindness never fails.	
8 the sun to rule the day; his kindness never fails:	137	
9 the moon and stars to rule the night;	By the streams of Babylon, two sat	
his kindness never fails.	and wept at the thought of S There on the poplars we hung	
O To him who killed Egypt's first- born;	our harps, when our tyrants asked fo	
his kindness never fails: 1 and brought out Israel;	song; those who had harried us bad	
his kindness never fails: 2 with strong hand and with out- stretched arm;	be merry, "Sing us a song of Sion," t	
his kindness never fails: 3 who severed the Reed Sea;	But how can we sing the Etern songs,	
his kindness never fails: 4 who brought Israel through it;	here, in a foreign land? Jerusalem, if ever I forget th	
his kindness never fails: 5 and drowned the Pharaoh and his	withered be this my hand May my tongue cleave to	
host :	mouth	

1

1

1

1

1

1

126

host;

desert;

his kindness never fails.

16 Who led his people through the

his kindness never fails:

17 who struck down powerful kings; his kindness never fails:

The second	and gave their land to Israel; 21
i	his kindness never fails: to his servants to possess; 25
l	his kindness never fails.
ı	IIIS KIIIUIIESS IIEVEI 14115.
l	Who remembered us when we 23
Į	were low;
l	his kindness never fails:
i	and saved us from our foe; 2
ı	his kindness never fails:
ı	who furnishes us all with food; 2
l	his kindness never fails:
	give thanks to the God of heaven; 2
i	his kindness never fails.
	405
	137
	By the streams of Babylon, there 1
	we sat
	and wept at the thought of Sion!
	There on the poplars we hung up 2
	our harps,
	when our tyrants asked for a 3
	song; those who had harried us bade us
	be merry,
	"Sing us a song of Sion," they
	said.
	But how can we sing the Eternal's 4
	songs,
	here, in a foreign land?
	Jerusalem, if ever I forget thee, 5
	withered be this my hand!
	May my tongue cleave to my 6
	mouth,
	if ever I think not of thee,
	if ever I prize not Jerusalem
	above all joys!
	The Edomites! remember against 7
	them, Eternal,
	that day of Jerusalem's fall,
	chat day of octubalent 5 tail,

slaughtered mighty kings;

18

19

20

PSALMS CXXXVIII, CXXXIX

when "Down with her! down with her!" Edomites cried, "Raze her to the ground!"

8 And you, Babylonians, you who

plundered us,

a blessing on him who deals to you

all that you dealt to us!

9 A blessing on him who snatches your babes

and dashes them down on the

rocks!

138

A song of David.

1 With all my heart I thank thee,
I sing thy praise in face of all
the gods,

for thou hast listened to my

cry;

2 I bow before thy sacred shrine to praise thee for thy love so true,

that far excels all ever known of thee;

3 the very day I call, thine answer

with courage to inspire my soul!

4 When kings on earth hear of thy mind and methods,

they shall all praise thee, O

Eternal One,

f and sing thy providence; for great is the Eternal's sovereign might,

6 he looks upon the lowly from

his height,

and from afar he strikes the haughty down.

7 Though I must pass through the thick of trouble, thou wilt preserve me;

thy hand shall fall upon my

angry foes,

thy right hand rescues me.

The Eternal intervenes on my 8 behalf:

Eternal One, thy kindness never fails.

thou wilt not drop the work thou hast begun.

139

From the Choirmaster's collection.
A song of David.

Thou searchest me, Eternal One, 1 thou knowest me,

thou knowest me sitting or 2 rising,

my very thoughts thou readest from afar;

walking or resting, I am scanned 3 by thee,

and all my life to thee lies open; ere ever a word comes to my 4 tongue,

O thou Eternal, 'tis well known

to thee;

thou art on every side, behind 5 me and before,

laying thy hand on me.

Such knowledge is too wonderful 6 for me;

it is far, far beyond me.

Where could I go from thy Spirit, 7 where could I flee from thy face?

I climb to heaven?—but thou 8 art there;

I nestle in the nether-world?—
and there thou art!

If I darted swift to the dawn, to the verge of the ocean afar,

thy hand even there would fall on 10 me.

thy right hand would reach me.

If I say "The dark will screen me, 11 the night will hide me in its curtains,"

yet darkness is not dark to thee, 12 the night is clear as daylight.

14 I praise thee for the awful wonder of my birth;

thy work is wonderful.

13 For thou didst form my being, didst weave me in my mother's womb.

14 Thou knowest all about my soul;

15 my body was no mystery to thee,

as I was being moulded secretly and put together in the world below;

16 all the days of my life were foreseen by thee,

set down within thy book;

ere ever they were shaped, they were assigned me,

ere ever one of them was mine.

17 O God, what mysteries I find in thee!

How vast the number of thy purposes!

18 I try to count them ?—they are more than the sand;

I wake from my reverie, and I am still lost in thee.

19 O God, that thou would'st slay the ungodly,

and bid bloodthirsty men begone from me!—

20 men who defy thee lawlessly, rising against thee!

21 Shall I not hate all who hate thee, Eternal,

shall I not loathe these rebels?
22 I hate them with a perfect hatred,

I count them enemies to myself.

23 Search me, O God, and know my heart,

test me and try my thoughts; 24 see if I am taking any course of wrong.

and lead me on the lines of life eternal.

140

From the Choirmaster's collection.
A song of David.

From evil men deliver me, O1 Eternal,

save me from violent men, from those who in their hearts plot 2

evil,

all the time making mischief, their tongue sharp as a snake, 3 with venom of vipers on their lips.

Preserve me, O Eternal, from the 4 grip of the ungodly,

save me from outrageous men, who plan to overthrow me,

from the arrogant who set a trap 5 for me,

and spread their nets to catch me,

their snares beside my path.

"Thou art my God," I cry to the 6
Eternal,

" oh listen to my plea.

Eternal One, my Lord, my saving 7 strength,

who screenest me against attack, let not ungodly men have their 8 desires,

let not their plots succeed!"

When they dare to beset me, 9 may their own intrigues over-whelm them!

God rain upon them burning coals! 10 God hurl them down, never to rise again!

Away with slanderers! may vio-11 lent men

be hunted from one woe to another!

They shall find the Eternal 12 champions

the rights of the forlorn and feeble,

PSALMS CXLI, CXLII, CXLIII

13 Just men shall one day give thee	142	
thanks for this, and upright men shall dwell	An ode or prayer of David, when he	
within thy presence.	was in the cave. I cry aloud to the Eternal,	1
	loudly I entreat him,	
141	I pour out before him my plaint,	2
A song of David.	and tell him all my trouble, when my spirits faint.	610
1 Eternal One, I call thee, hasten		Ĭ
to me; listen, when I call thee.	They have laid a hidden snare for	
2 Let my prayer rise like incense	on the road I have to go;	
before thee,	I look to right and left,	4
my lifted hands like the evening	but no man cares to know;	
sacrifice.	all help has failed me, none cares for my life.	
3 Set a watch upon my mouth, O	none cares for my me.	
thou Eternal,	But thou knowest my path,	
guard thou the door of my lips; a may I have no mind to evil,	Eternal One, I cry to thee; I say, "Thou art my help,	F
to take part in godless doings.	I have thee, in the land of the	Ĭ
	living.	,
5 When good men wound us and	Oh listen to my cry, for I am brought very low;	t
reprove us, 'tis a kindness; I would pray ever to have their	for I am brought very low,	
goodwill.	save me from my pursuers,	
b But as for evildoers, never would	they are too strong for me; bring me from my prison,	7
I taste their feasts, never would I be their guest.	that I may praise thee;	Ì
never would be their gasses	for good men are waiting	
6 [[They are given over to their	till thou deal kindly with me.	
tyrants, to teach them that the Eternal's	143	
threats are true;	A song of David.	
7 their bones lie scattered for the	O thou Eternal, hear my prayer,	1
grave to swallow, like stones splintered and	listen to my entreaties, as thou art faithful and true,	
crushed upon the road !]]	oh answer me;	
	put not thy servant on his trial,	2
8 O Lord, I turn mine eyes to thee; let me not perish, I shelter with	for before thee no living soul can be acquitted.	
thee.	can be acquitted.	
9 Save me from the snare they laid,	The foe parsaes into,	3
from evildoers and their trap; 10 let the ungodly fall into their own	stamps me to the ground; he forces me to dwell in darkness,	
net,	like those who have been dead	
while I pass on rejoicing!	for long.	
п—к	129	

PSALM CXLIV

4 And so my spirits faint,

my heart grows numb within me.

5 I remember the days of old, I meditate on all that thou hast

l muse on what thy hands have

muse on what thy hands have wrought;

6 and I stretch my hands to thee, my soul thirsts for thee like dry land;

7 make haste to answer me.

O thou Eternal, my spirits are failing,

withhold not thy favour from me, lest I become like a dying man.

8 Satisfy me with the dawn of thy love,

for in thee do I trust:

teach me what is the road to take, for my heart is set on thee;

9 O thou Eternal, save me from my foes,

I flee to thee for refuge;

10 teach me to do thy will, thou art my God;

guide me by thy good Spirit on a straight road;

11 O thou Eternal, as thou art thyself, revive me,

as thou art faithful, bring me out of trouble;

12 in love to me, wipe out my foes, destroy all who harass me for I am thy servant.

144

A song of David.

1 Blest be the Eternal One, my Strength,

who trains my hands to war, my fingers how to fight!—

2 my Crag, my Stronghold, my Fortalice and Deliverer, the Shield behind whom I shelter, the subduer of nations before me! [[What is man that thou should'st 3 care for him,

or mortal man that thou should'st think of him?

Man is like a passing breath, 4 his days are like a flitting shadow.]]

Eternal One, come down upon 5 the bending heavens,

touch the mountains till they smoke,

flash lightning out to scatter my 6 foes,

shoot thine arrows to discomfit them;

reach from on high to raise me 7 from these floods,

rescue me from these alien hordes,

with lies upon their lips, with right hand raised in a false oath!

O God, I would sing thee a new 9 song,

and play to thee on a tenstringed lute,

O thou who makest kings vic- 10 torious,

who savest thy servant David. Save me from peril of the sword,

rescue me from these alien 11 hordes,

with lies upon their lips,

with right hand raised in a false oath!

May our sons be straight and 12 strong like saplings,

our daughters like cornices carved in a palace!

May our barns be bursting with 13 all sorts of produce,

may our sheep in the fields multiply in myriads!

PSALMS CXLV, CXLVI

14 May our rulers be strong, may nothing go wrong—

no raids or retreats, no panic in

our streets!

15 Happy the nation that so fares! Happy the nation whose God is the Eternal!

145

A song of praise, by David.

1 I will extol thee, my God, O King, and bless thee for ever and ever;

2 all the day long will I bless thee, and praise thee for ever and ever.

3 Great is the Eternal, loudly to be praised,

his greatness is unsearchable.

4 One age shall praise thy doings to

another,

and utter thy mighty acts,
5 dwelling on the glorious splendour

of thy state, and on thy marvellous doings; 6 they shall proclaim thine awful

powers, and tell thy mighty deeds;

7 they shall spread the fame of thy great goodness,

and sing songs of thy faithful-

ness.

8 The Eternal is gracious and pitiful, slow to be angry, very kind;

9 the Eternal is good to all who look to him,

and his compassion covers all he has made.

10 All whom thou hast made shall praise thee, O Eternal,

thy faithful followers shall bless thee.

11 telling of thy glorious kingdom, talking of thy might,

12 letting men hear of thy mighty acts,

of the glorious splendour of thy kingdom.

Thy kingdom is an everlasting 13 kingdom,

and thy dominion lasts from age to age.

The Eternal is true to all his promises,

and kind in all his dealings;

The Eternal holds up all who are 14 falling,

and raises all who are bowed down.

All thy creatures look to thee, for their food in season due;

and from thine open hand they feast upon thy favour.

Faithful in all his dealings is the 17 Eternal,

loving in all he does;

the Eternal is near all who call on 18 him.

who call on him sincerely;

he satisfies his worshippers, 19
he hears their cry and helps
them:

the Eternal preserves all who love 20

but all the ungodly he destroys.

My lips shall pour out the Eternal's 21

praise;

let all men bless his sacred name

for ever.

146

Hallelujah.
Praise the Eternal, O my soul!

As long as I live, I will praise the 2
Eternal,

and sing to my God, as long as I survive.

Rely not upon great men— 3 mere mortals who can give no help;

when their breath goes they return 4 to the dust,

and on that very day their projects perish.

PSALMS CXLVII, CXLVIII

5 Happy the man whose help is Jacob's God,

whose hope lies in the Eternal One, his God,

6 maker of heaven and earth and sea, and all they hold.

He remains ever true,

7 he rights those who are wronged, he feeds those who are hungry. The Eternal sets the captives free,

8a the Eternal gives the blind their sight,

8b the Eternal raises those who are bowed down,

9a the Eternal preserves poor foreigners,

9b the widow and the orphan he relieves;

8c the Eternal loves those who are good,

9c but the ungodly life he ruins.10 The Eternal shall be king for ever, thy God, O Sion, for all ages.Hallelujah.

147

Hallelujah.

Praise the Eternal, for he is good; make melody to our God, for he is gracious.

2 The Eternal restores Jerusalem, he gathers the outcasts of Israel,

3 he heals the broken-hearted and binds up their wounds.

4 He fixes the number of the stars, and gives a name to each.

5 Great is our Lord, mighty in power,

his wisdom is unsearchable.

6 The Eternal has relief for the afflicted,

he brings the ungodly to the ground.

7 Sing thanks to the Eternal, make melody to our God upon the lyre, who covers the sky with clouds,
provides rain for the earth,
till gross groves on the years hills

till grass grows on the very hills, and fodder for the beasts that serve mankind,

who gives wild animals their food, 9 that cry for it at eventide.

He cares not for the strength of 10 the war-horse,

delights not in man's armour; the Eternal delights in those who 11 revere him,

who trust to his own goodness.

Praise the Eternal, O Jerusalem, 12 praise your God, O Sion;

for he has fortified your gateways, 13 and blessed your citizens within,

has made Peace guard your 14 boundaries,

and filled you with the finest wheat.

He issues his commands to earth, 15 his orders run apace,

showering snow white as wool, 16 scattering hoarfrost thick as

casting hailstones down like 17 crumbs.

The waters freeze;

he sends an order, and they 18 melt;

once he makes the wind blow, then the waters flow.

He makes his purpose known to 19 Jacob.

his orders and his laws to Israel; never has he done so to other 20 nations—

they know not his commands.

148

Hallelujah. 1

Praise the Eternal from the heavens,

praise him in the heights, praise him, all his angels,

2

PSALMS CXLIX, CL

praise him, all his hosts, 3 praise him, sun and moon, praise him, all stars of light,

4 praise him, heaven of heavens, ye waters higher than the heavens!

5 Let them praise the name of the Eternal,

for he commanded and they were created.

6 he fixed them fast for evermore, he set them boundaries that they should not pass.

7 Praise the Eternal from the earth, ye depths of ocean and ye waterspouts,

8 lightning and hail and snow, and

ice,

storms carrying out his will, 9 mountains and every hill, fruit-trees and every cedar,

10 wild animals and every beast,crawling things, birds on the wing,11 kings of earth and all the nations,

princes and all authorities, 12 young men and maidens too,

old men and boys;

13 let them praise the name of the Eternal,

for his name only is supreme; his majesty is above heaven and earth,

14 and he has raised his people to high honour.

To praise him is for all his faithful, for Israel, for the nation near to him.

149

Hallelujah.
Sing a new song to the Eternal,
praise him where his faithful
gather;

let Israel be joyful in their Maker, 2 let the sons of Sion triumph in their King,

let them dance in praise of him, 3 make melody to him with drum and lyre:

for the Eternal delights in his 4 people,

adorning the afflicted with a victory.

Let the faithful exult over their 5 triumph,

shouting joyfully in their great temple,

God's praise upon their lips,
and a sharp sword in their hands,
for vengeance upon pagans,
7

for punishment on nations, to put their monarchs into chains, 8 their nobles into iron gyves.

To execute on such their appointed 9

this is an honour for God's faithful ones.

150

Hallelujah. 1
Praise God in his sanctuary,
praise him in his heaven of power,
praise him for his mighty deeds, 2
praise him for his sovereign
strength;

praise him with a bugle blast, 3 praise him with the lute and lyre, praise him with the drum and 4 dance,

praise him with strings and flute, praise him with resounding 5 cymbals,

praise him with the clash of cymbals.

Let everything that breathes 6 praise the Eternal!
Hallelujah.

PROVERBS

1 Maxims of Solomon king of	if they say, "Come along, let us 11
Israel, the son of David:	trap honest folk,
2 for gaining sagacity and intelli-	let us ambush the innocent,
gence,	let us swallow them up like death, 12
for a grasp of wise teaching,	swallow them whole as men die
3 for training in right conduct,	
in duty, goodness, and in-	in their prime;
tegrity,	we shall get all sorts of rare stuff, 13
	and cram our houses with booty.
4 for imparting insight to the	Cast in your lot with us, 14
ignorant,	we will all have one purse "—
knowledge and sense to the	my son, never join them,
young,	keep clear of their courses.
6 for understanding maxims and	It is in vain that birds behold 17
parables,	the net spread for them;
the sentences of sages and their	and these men trap themselves in 18
aphorisms.	death.
5 (Let the sage too listen and learn	'tis their own lives they am-
sense,	bush.
let the intelligent know how to	
handle life.)	Such is the fate of gain ill-got, 19
manate me.,	it ruins those who grasp it.
7 Reverence for the Eternal is the	YYY:- J. 11 1 1 1 1 1 1
	Wisdom calls aloud in the streets, 20
first thing in knowledge,	and lifts her voice in the squares,
but the impious scorn sagacity	crying from the busy markets, 21
and intelligence.	and at the entry of the town-
	gates:
8 Listen, my son, to your father's	"O heedless ones, how long will 22
instructions,	you choose to be heedless,
reject not your mother's direc-	and scoffers delight in scoffing,
tions:	and senseless folk hate know-
9 they will be a graceful garland for	ledge ?
your head,	Pay heed to my warning, 23
as a necklace for your neck.	I open my mind to you,
J 2 312 1X0022.	I let you hear what I decide:
10 My son, if scoundrels would lead	the you hear what I decide:
20 mg bon, it scoundicts would lead	'because I have called and you 24

would not listen,

none heeded me as I beckoned.

you astray, never agree to it;

PROVERBS II

25 because you have shunned my	then you shall see what is rever- 5
advice,	ence for the Eternal,
and would not take my warning,	and find what the knowledge of
26 the laugh will be mine in the hour	God means
of your plight,	(for it is the Eternal who supplies 6
I will be mocking when your	wisdom,
terror comes,	from him come insight and
27 when your terror comes like a	knowledge,
tempest,	he has help ready for the up-7
when your plight comes on like	right,
a whirlwind,	he is a shield for those who live
when shock and calamity seize	honestly,
you.'	a safeguard for the straight life, 8
28 Then they may call, but I will never	a protection for the pious);
answer,	then you shall understand duty 9
then they may seek, but never	and goodness,
shall they find me,	and keep to every honest
29 since they hated knowledge	course,
and chose not to reverence the	living the life of honest men 20
Eternal.	and keeping to the good man's
30 They would have none of my	road.
advice,	For wisdom will be welcome to 10
but despised every warning of	your mind, and knowledge will be a joy to
mine;	
31 so now they must eat the fruit of	you, good sense will take charge of you, 1:
their own doings,	sound judgment will keep you
and have their fill of all that	
they devised. 32 For heedless folk fall by their own	right, saving you from wicked courses, 19
self-will,	from the self-willed speech of
the senseless are destroyed by	men
their indifference;	who leave the paths of right
33 but safe he lives who listens to me,	to follow dark courses,
from fear of harm he shall be	who delight in doing wrong,
wholly free."	who have joy in wilful wicked-
Wholly lice.	ness.
2 My son, if you take to heart what	men of crooked courses
I say,	and of devious paths—
and set store by my commands,	saving you also from the loose 1
2 bending your ear to wisdom	woman,
and applying your mind to	the harlot with her words so
knowledge;	smooth,
3 if you cry to intelligence	who leaves her own husband 1
and call for knowledge,	and forgets her married troth
4 seeking her out as silver	before God;
and searching for her like	her house leads down to death, 1
treasure;	her courses lead to death-land:
	135

PROVERBS III

19 none who visit her ever come back, they never come out on the path of life.

21 For upright men have lasting

bliss,

and blameless men survive;
22 but evil men are swept away,
and vicious men are rooted out.

3 My son, forget not my directions, keep in mind what I command;

2 for that will bring you welfare, long days and a happy life.

3 Never let kindness and loyalty go, tie them fast round your neck;

4 so you shall have goodwill and good repute

with God and man alike.

5 Rely on the Eternal with all your heart,

and do not lean on your own insight;

6 have mind of him wherever you may go,

and he will clear the road for

7 Never pride yourself on your own wisdom,

revere the Eternal and draw back from sin:

8 that will mean health for your body and fresh life to your frame.

9 Honour the Eternal with your wealth,

and with the best of all you make;

10 so shall your barns be full of corn, your vats brim over with new wine.

11 My son, spurn not the Eternal's schooling,

never be weary of his discipline;
12 his discipline is for the man he loves,

he chastens any son whom he delights in.

Happy is the man who gathers 13 wisdom,

the man who gains knowledge: her profits are richer than silver, 14 she brings in more than gold;

she is more precious than rubies, 15 no treasure can compare with her;

long days lie in her right hand, wealth and honour in her left;

her ways are ways of tranquil ease 17 and all her paths are bliss; to those who grasp her, she is vital 18

strength—
happy are all who hold her fast.

With wisdom did the Eternal 19

found the earth,
with knowledge did he raise the
heavens;

'twas with intelligence he broke 20 up the abyss and made the clouds drop dew.

My son, hold to sagacity and sense, 21 never lose sight of them;

they will make your life long, and add charm to it;

then you can safely go your way, 23 with never a slip;

you can rest unafraid, you can lie down and sweetly

sleep;

never need you fear sudden blows 25 or the storm that strikes the wicked,

for the Eternal will be your pro-26 tection,

and preserve you from all danger.

Never refuse help to your neigh- 27 bour,

when you can render it; never say to him, "Go, and come 28 again,

I will have it to-morrow for you"—when you have it beside you!

PROVERBS IV

29 Never plot mischief against your Listen, my son, take to heart what 10 neighbour I say, as he lives near you unsusand the years of your life shall pecting. be many; 30 Never quarrel with a man for no I am giving you wise directions 11 and leading you aright; when he has never done you any when you walk, you will never be 12 hindered, when you run, you will not slip. 31 Never envy a high-handed man, Hold fast to my instructions, 13 or choose his methods; never let them go, 32 for the Eternal loathes a bad man. keep them—they are life to you. the honest are the Eternal's Never set foot on a bad man's 14 friends: 33 the Eternal's curse lies on the and take not the road of evil house of the wicked, but he blesses the good man's avoid it, never follow it, 15 dwelling; shun it, and pass on. 34 scoffers he scoffs at, For they cannot sleep till they 16 but he favours the devout: have done some wrong, 35 wise men come to honour, till they have tripped up some but shame is all the foolish gain. one, they are sleepless; they eat ill-gotten food 4 Listen, my children, to a father's and drink wine won by cruelty. instruction. The course of bad men lies through 19 attend and learn intelligence: darkness dim. 2 I give you good counsel, they cannot see what makes turn not from my teaching. them stumble: 3 When I was a son with my father, the course of good men, like a ray 18 a little one, loved by my mother, of dawn. 4 he taught me and told me this: shines on and on to the full light "Keep in mind what I say, of day. do what I bid you, and you shall live, My son, attend to what I say, 20 5b swerve not from my orders. bend your ear to my words: 5a Get sense, get knowledge, never lose sight of them. 21 at any cost get knowledge, but fix them in your mind; 6 never leave her, and she will to those who find them, they are 22 guard you, love her, and she will take and health to all their being. care of you, Guard above all things, guard 23 8 prize her, and she will promote your inner self, you, for so you live and prosper; and bring you to honour, if you bar out all talk of evil, 24 will embrace her, and banish wayward words: 9 she will adorn you with charm let your eyes look straight ahead, 25 and crown you with glory. gaze right in front of you;

PROVERBS V, VI

26 keep a clear path before you, and ever make your footing firm;

27 never turn to right or left, draw back from a wrong step.

5 My son, attend to wisdom, bend your ear to knowledge,

2 that caution may be your safeguard,

and prudence may take care of vou:

keep hold of caution and sound sense,

3 that they may save you from the loose woman:

her lips drop honied words, her talk is smoother than oil itself.

4 but the end with her is bitter as poison,

sharp as a sword with double edge;

5 her feet go down to Death,

her steps lead straight to the grave:

6 the high road of Life is not for her,

shifty and slippery are her tracks.

7 Now listen to me, my son, hold fast to what I say:

8 keep clear of her,

never go near her door, 9 lest you have to part with your money,

and hand your earnings over,

10 lest outsiders enjoy all that you make,

and all your wealth goes to a stranger's household,

11 till you are left at last to moan, when all you have is wasted,

12 'Ah! why did I hate guidance, why did I despise all warning?

13 Why did not I listen to those who trained me,

and bend my ear to those who were my guides?

I have been nearly sentenced to 14 death by the community.'

Drink from your own cistern, 15 drink fresh water out of your own well.

Are you to seek your pleasures 16 here and there,

and drink them in the streets?

Have them at home, 17 never share them abroad.

Let your fountain flow for yourself 18 alone:

let a young wife be your joy,

a lovely hind, a charming doe is 19 she;

let her breasts give you rapture, let her love ever ravish you.

Why be ravished with a loose 20 creature, and embrace the bosom of

and embrace the bosom of another woman?

Man's goings are observed by the 21 Eternal,

he takes account of all his ways.

A man's misdeeds shall snare him, 22 his sin shall catch him in its meshes;

23

for lack of sense he dies, his utter folly ruins him.

My son, if you have gone bail for 6 your fellow,

and given your pledge for some one else,

if you have snared yourself with 2 your own words,

and trapped yourself by promises,

then do this, my son—release 3 yourself,

for you are in your fellow's power;

PROVERBS VI

1 11 1 0 0 11	0.3
be quick, beseech your fellow,	a false witness who tells lies,
4 close not an eye,	and any man who sows discord
let not your eyelids slumber,	in his circle.
5 but free yourself like a roe from	n
the snare,	My son, do your father's bidding, 20
like a bird from the hand of th	and reject not your mother's
fowler.	directions;
IOWICI.	
Co to the ent area alarment	fix them ever in your mind, 21
6 Go to the ant, you sluggard,	tie them fast round your neck;
look at her ways, learn sense;	
7 for she has no leader,	upon your life,
no foreman or chief,	their directions will enlighten
8 yet in the summer she provide	es you,
her food,	and to be trained is the way to
and gathers during harvest	t- live.
days.	Wisdom, when you walk, will 22
9 You sluggard, how long will yo	u guide you,
sleep?	when you rest, she will take care
When will you rise from	n of you,
slumber?	
	when you wake up, she will talk
0 'Let me sleep for a little,	a to you,
little!	keeping you clear of the married 2
let me fold my hands for a littl	
to rest?'—	from the wiles of a loose woman's
1 yes, and poverty will pounce o	
you,	let not your heart long for her 2
want will overpower you.	beauty,
	let not her glances captivate
2 A rascal, a knave—	you;
he works with falsehood on h	is for the harlot is only out to earn 20
lips,	a meal,
3 he winks with his eyes and scrape	
with his feet,	your very life.
he signs with his fingers,	Can a man take fire in his lap 2'
4 his mind is ever planning mis	without burning his clothes?
chief.	9
he is always sowing discord;	Can anyone walk upon hot coals 28
	without scorching his feet?
5 so doom shall strike him sud	8
denly,	neighbour's wife:
suddenly, hopelessly, shall h	
be broken.	unpunished.
6 Six things the Eternal hates,	Men do not let off a thief, 36
aye, seven he loathes:	even if he steals to satisfy his
7 haughty eyes, a lying tongue,	hunger;
hands that shed innocent blood	, if he is caught, he has to pay for 3:
8 a mind with crafty plans,	it seven times over,
feet eager to go mischief-making	
Too sager to go minemer-making	5, to give an ins nouse contains.

PROVERBS VII

32 But an adulterer is devoid of | now in the streets and now in the 12 sense. squares, he ruins himself by what he haunting every corner)! does. She catches him and kisses him 13 33 he is whipped, he is disgraced. and says to him, with an imthere is no wiping away his dispudent look, honour: 'I am holding a thanksgiving 14 34 for jealousy rouses a husband to feast, furv. for my vows are paid to-day; he has no mercy when he takes so I came out to meet you, 15 revenge. to look for you-now I have 35 no money buys him off. found you! he will not be satisfied, for all I have spread rugs on my couch, 16 you offer. striped sheets of Egyptian yarn, I have scented my bed with myrrh, 17 7 My son, do what I tell you, with eagle-wood and cinnamon; set store by my commands. come, let us take our fill of love till 18 2 do as I bid you, and you shall live. keep my directions as the very let us revel in caresses. apple of your eye; For my man is not at home, 19 3 bind them upon your fingers, he is off on a long journey; write them upon the tablet of he has taken a bag of money with 20 your mind. him. 4 Say to Wisdom, 'You are my he will not be home till the full darling,' moon feast.' call Knowledge your kins-With her coaxing pleas she per-21 woman, suades him. 5 that they may keep you from with her smooth words she another's wife. carries him away; from the loose woman with her and he is enticed to follow her, 22 words so smooth. like an ox moving to the 6 At the window of her house slaughter, she looks out through the lattice; like a dog cajoled to the muzzle. 7 she notices among the lads like a bird fluttering straight into 23 a brainless youth, the net-8 strolling along near the streetnever dreaming its life is in danger, in the direction of her house, till its heart is pierced by an 9 in the twilight of the evening arrow. or at black midnight. Now, my son, listen to me, 10 And there is the woman, out to attend to what I say: meet him. never let yourself swerve to her 25 dressed like a harlot, the cunning creature never wander on her paths: 11 (restless and restive, she must be

for many a one she has brought 26

aye, many a man she has slain;

down dead,

she cannot stay at home,

PROVERBS VIII

Those who love me, I love them, 17 27 her house is the road to the grave, it leads down to the chambers and those who seek me find me. of death." I hold wealth and honour, grandeur and good fortune; 8 Is it not Wisdom calling, what I vield is better than the 19 Knowledge raising her voice? best of gold. 2 On the high ground by the roadwhat I bring in is better than rare silver. side. in the streets she takes her I deal quite fairly. 20 justly do I act, stand. 3 by the gateways opening to the enriching those who love me, 21 city, and filling their stores full. at the entries, she is crying out: 4 "O men, I am calling to you, The Eternal formed me first of 22 my appeal is to all men! his creation, 5 O heedless souls, learn insight, first of all his works in days of O foolish folk, learn to be I was fashioned in the earliest 23 sensible! 6 Listen, for I have a weighty from the very first, when earth message, my lips open with right words, began: I was born when there were no 24 7 I utter what is true. false lips I loathe, abvsses. 8 all I say is honest, when there were no fountains full of water: with nothing in it false or wrong; 9 it is all plain to the man of sense, ere he sunk the bases of the 25 and true to those who are inmountains, ere the hills existed, I was born, telligent. when the earth and fields were not 26 10 Choose instruction rather than created, and knowledge rather than rare nor the very first clods of the world. gold; 11 for wisdom is better than rubies, When he set the heavens up, I 27 no treasure is equal to her. was there. 12 I Wisdom have intelligence in hand, when he drew the Vault o'er the knowledge and insight I comwhen he made the clouds firm 28 mand 13 [[to reverence the Eternal is to overhead. when he fixed the fountains of hate evil: pride, arrogance, an evil life, the deep, and lying lips-I hate them]], when he set the boundaries of the 29 14 counsel and skill are mine, when he laid foundations for I possess mind and might. 15 It is by me that monarchs reign, the earth, and rulers deal out justice, I was with him then, his foster- 30 16 by me that great men govern, child. I was his delight day after day, and magnates rule the earth.

PROVERBS IX. X

playing in his presence constantly, playing here and there over his world.

finding my delight in humankind.

32 Now listen to me, children,

33 listen to instruction and get wisdom.

do not refuse my counsel.

32 For happy are they who hold to

happy the man who listens to

daily at my gate on the watch, waiting at my doorway.

35 He who finds me finds life, and he wins favour from the Eternal:

36 he who ignores me injures himself, for all who hate me are in love with death."

9 Wisdom has built her mansion, and set up her seven pillars;

2 her beasts are slain, her wines are blended.

her table is prepared;

3 she has sent her maidens out to cry

on the thoroughfares of the city, 4 " Let all who are heedless turn in

here!" She calls to him who is devoid of sense.

5 "Come, eat my bread,

drink wines that I have blended,

6 leave your foolish ways and live, follow the ways of thoughtful sense."

13 Folly is loud and alluring, she knows no sense of shame,

14 but sits at the door of her mansion, on the thoroughfares of the city,

15 and calls to passers-by as they go on their way, "Let all who are heedless turn in 16 here!"

She calls to him who is devoid of sense,

"Sweet are stolen waters, bread in secret is delicious!"

Little he knows that dead men 18 are within,

the guests of Death!

He who corrects a scoffer only 7 gets insulted,

he who reproves a rascal is reviled for it.

Reprove not a scoffer, or he may 8 hate you:

reprove a man of sense, and he will love you.

Instruct a man of sense, and he 9 will gain more sense:

teach a good man, and he will learn the more.

The first thing in knowledge is 10 reverence for the Eternal.

to know the Deity is what knowledge means;

this will multiply your days and increase the years of your

If you are wise, your wisdom 12 avails for yourself;

if you are a scoffer, you-you have to suffer for it.

Maxims of Solomon.

10 A sensible son is a joy to his father,

but a senseless son is a grief to his mother.

Ill-gotten gains are never a profit: 2 'tis honesty that secures life for

The Eternal never stints an honest 3

he thwarts the craving of dishonest men.

PROVERBS X

4 A slack hand makes men poor: a busy hand makes men rich.

5 He who reaps in summer is a man of sense:

he who sleeps through harvest does a shameful thing.

6 God's blessing is upon the good man's head.

but the bad man's face shall be darkened with disaster.

7 The memory of the upright is blessed,

but cursed shall be the name of wicked men.

8 A man of sense defers to authority: a silly chatterer comes to grief.

9 The upright life is safe and sure,

but crooked courses shall fare badly.

10 He makes trouble who winks maliciously:

a frank rebuke will make for peace.

11 The talk of good men is a lifegiving fountain:

the talk of bad men overflows with harm.

12 Hatred stirs up strife:

love draws a veil over all wrong-doing.

13 Good sense is on the lips of the intelligent,
but folly lies in the talk of

senseless men.

14 Sensible men are reticent,

but a fool's babbling will bring trouble down.

15 A rich man's wealth is his protection.

but poverty is the ruin of the poor.

16 A good man's earnings lead to life: a bad man's gain is the undoing of him.

17 He who accepts advice is safe:

he who will not be warned is in
danger.

The good man will not vent his 18 hate;

and he is a fool who spreads a slander.

Where words abound, sin is not 19 wanting:

he who controls his tongue is a wise man.

Good men's talk is like rare silver: 20 a bad man's views are little worth.

The words of good men will make 21 many wise,

but a fool's lack of sense is death to himself.

'Tis the Eternal's blessing that 22 brings wealth,

and never does it bring trouble as well.

Wrongdoing is the fool's delight, 23 but to a man of sense it is disgusting.

Whatever a bad man fears will 24 befall him,

but a good man's repose will last for ever.

When the storm sweeps by, the 25 wicked are gone,

but the just are rooted for ever.

As vinegar to the teeth, as smoke 26 in the eyes,

so is a sluggard to those who give him a message.

Reverence for the Eternal is the 27 prolonging of life,

but the years of evil men are shortened.

The hopes of good men end in 28 bliss:

bad men lose what they look for.

For the upright the Eternal is a 29 fortress,

but he is the ruin of evildoers.

Good men will never be displaced, 30 but the wicked have no footing in the land.

PROVERBS XI

31 The talk of good men puts forth | A city is exalted by the success 11 buds of wisdom.

but men of false tongue shall be felled.

32 The speech of good men is a breath of pleasure,

but bad men talking breathe out malice.

11 A false balance is loathsome to the Eternal.

> but a proper weight is his delight.

2 When pride comes, disgrace comes

modest men show good sense.

3 The upright are kept straight by their own honesty:

dishonest men are ruined by their vice.

4 On the day of God's anger wealth is of no avail:

goodness alone saves man from death.

5 The path of a right-minded man is cleared by his own goodness.

but a bad man is overturned by his own badness.

6 Upright men are safe, through their goodness,

but crafty men are caught by their own schemes.

7 When a good man dies, his hope is never lost:

the bad man's vaunted hope is

8 The good man is brought safe out of adversity:

the bad man takes his place!

9 A godless man would ruin his neighbour with slander,

but the good man is cautious and escapes.

10 When good men prosper, the city rejoices:

> when bad men perish, there are shouts of joy.

of the upright,

and overthrown by the policy of knaves.

A man who mocks at his neigh- 12 bour has no sense:

the prudent man will hold his tongue.

A gossiping fellow will betray 13 secrets.

but a trustworthy man will keep a confidence.

For lack of statesmanship, a 14 nation sinks:

the saving of it is a wealth of counsellors.

He who goes bail for some one 15 else will suffer:

he who loathes being a surety is in a sure position.

A charming woman wins respect: 16 high-handed men win only wealth.

A kind man helps his own life: 17 a cruel man harms himself.

It is not real what a bad man 18 gains,

but goodness yields a lasting profit.

It makes for life, to set one's heart 19 on goodness:

the fatal thing is to be bent on

Evil-minded men are loathsome to 20 the Eternal.

but a blameless life is his delight.

Be sure of this: bad men never 21 go unpunished,

but all is well with the good. A golden ring in the snout of a 22 sow,

and a pretty woman without sense!

What good men desire ends in 23 their favour:

a bad man's hope ends in the wrath of God.

PROVERBS XII

24 One gives away, and still he grows the richer:

another keeps what he should give, and is the poorer.

25 A liberal soul will be enriched, and he who waters will himself be watered.

26 He who holds corn up, the people curse him:

they bless the man who sells it.

27 He whose aims are good wins the goodwill of God:

he whose aims are evil, evil shall befall him.

28 He who relies on his wealth shall wither.

but a good man blooms like a green leaf.

29 He who stints his household ends with empty hands—

a fool like that becomes a wise man's slave.

30 Life thrives like a tree on generosity,

but grasping greed is death to men.

31 If good men are punished on the earth,

how much more the sinful and the evil!

12 He who cares to know cares to be set right,

but he who hates to be admonished is a stupid creature.

2 A good-natured man has the good-will of the Eternal,

but He passes sentence on malicious men.

3 No man can hold his own by doing wrong,

but never shall the good man be uprooted.

4 A good wife is an honour to her husband:

a shameless wife rots all his strength away.

The aims of a good man are 5 honourable:

the plans of a bad man are underhand.

Knaves speak of secret bloodshed, 6 but men are helped by plans of honest men.

When bad men are thrown down, 7 they disappear:

a good man's house stands firm.

A man is praised as he shows in-8 sight:

a brainless creature is despised. Better a man of low rank, with a 9

servant,

than one who makes a show and has to do his own work.

A good man cares even for his 10 beast,

but the bad man has a cruel heart.

The man who works his farm has 11 plenty of food:

a man of useless interests has no sense.

Vice proves a net for vicious men, 12 but a good man's root remains untouched.

By sins of the lips bad men get 13 into trouble:

good men get out of trouble.

A man reaps the result of all his 14 words,

and he must answer for his deeds.

A fool is sure that his own way is 15 right:

sensible men will listen to advice.

A fool shows instantly that he is 16 angry:

a prudent man ignores an in-

A man who gives true evidence 17 furthers justice:

a dishonest witness furthers injustice.

II-L

PROVERBS XIII

18 A reckless tongue wounds like a sword,

but there is healing power in thoughtful words.

19 Truth told endures:

a lie lasts only for a little.

20 Fraud is the aim of evil-minded men,

but those who plan the good of others prosper.

21 Injustice is no pleasure to the good,

but evil men are full of all injustice.

22 Liars are loathsome to the Eternal, but the sincere are a delight to him.

23 No cautious man blurts out all that he knows,

but a fool comes out with his folly.

24 The diligent will get the upper hand,

but slothful men will end as serfs.

25 Worry weighs a man down:

a kind word cheers him up. 26 The good man gives a lead to his

neighbour, but a bad man's life leads him-

self astray.
27 The lazy man will not hunt game

for himself:

a diligent man is a rare treasure.

28 To live aright is the way to live for long:

wrongdoing is the road to death.

13 A sensible son heeds what his
father tells him,

but a scoffer will not listen to rebuke.

2 A good man reaps the fruit of his goodness,

but evil souls come to an untimely end.

3 He guards his life who guards his lips:

he who talks freely—it is ruin to him!

The lazy man longs, but he gets 4 nothing:

the diligent man is amply supplied.

A good man hates deception: an evil life is odious and disgraceful.

Goodness safeguards men of in-6 tegrity,

but vice is the downfall of sinful men.

One man pretends to be rich, 7 though he has nothing: another pretends to be poor,

though he has plenty.

A rich man may buy off his life: 8

a poor man can ignore the robber's threat.

The light of good men shines out 9 bright:

the lamp of bad men will go out.
'Tis insolence that leads to strife, 10
but wise men give themselves
no airs.

Wealth won in haste will dwindle, 11 but, gathered gradually, it will

Hope deferred is sickening:

it is new life to have desire
fulfilled.

He who despises God's decree shall 13 perish:

to stand in awe of God's command is safety.

A sage's teaching is a fount of life, 14 it shows how to evade the nets of Death.

A man of tact is popular:
the way fools live stirs up dislike.

A shrewd man never vaunts his 16 wisdom,

but fools display their folly.

A careless messenger is a calamity: 17 with a reliable envoy, all is well.

PROVERBS XIV

18 Poverty and shame are his who will not take advice,

but he who takes a warning comes to honour.

19 It is delicious to obtain the heart's desire . . .

but fools hate to give up evil-doing.

20 Mix with wise men, and you will be wise,

but a companion of fools will come to grief.

21 Misfortune follows up the sinful, but prosperity will overtake the pious.

22 A pious man leaves wealth to his children's children:

the sinner lays up treasure to enrich the good!

23 Good men enjoy their wealth for many a year,

but bad men perish rapidly.

24 He hates his son who fails to ply the rod:

the man who loves his son chastises him.

25 The good man has enough to meet his needs:

wicked men are in want of food.

14 Wisdom builds the house of life:
frivolity pulls it down.

2 An honest life shows reverence for the Eternal:

a wayward life despises him.

3 A fool's talk brings a rod across his back,

but men of sense are safe with what they say.

4 No oxen, no corn:

good crops come from the work done by the ox.

5 An honest witness never tells a falsehood,

but a dishonest witness utters lies.

6 The scoffer seeks in vain for wisdom,

but knowledge is easy to a serious man.

Withdraw from an impatient 7 man:

you will not find one word of sense in him.

Shrewd men are wise in grasping 8 their affairs,

but the folly of a fool leads him astray.

Guilt harbours among fools, 9
God's favour among upright
men.

The heart knows its own bitter 10 misery,

and no outsider shares its joy. Even in laughter the heart may be 13

aching, and joy may end in sorrow.

The house of the wicked shall be 11 destroyed,

but the dwelling of the upright shall flourish.

What man thinks a right course, 12 may end upon the road to death.

He who goes wrong must take the 14 consequences:

the good man reaps the harvest of his deeds.

The simpleton believes what he is 15 told:

the shrewd man watches where he goes.

A man of sense is cautious and 16 shuns harm,

but a fool goes into it jauntily.

A man of quick temper will do 17 foolish things,

but a prudent man will be patient.

What simpletons acquire is folly: 18 shrewd men will pick up knowledge.

Bad men must bow before the 19 good.

and wicked men must supplicate the just.

PROVERBS XV

20 The poor man is hateful even to his neighbour,

but the rich has many a friend.

21 A man sins if he looks down on his neighbour;

but if he pities the poor, blessed is he.

22 Do not evil-minded men fare miserably?

Good-natured men find people kind and true.

23 In all labour there is profit:

mere talk only tends to penury.

24 The crown of wise men is their

wisdom:
the coronet of fools is their own
folly.

25 An honest witness will save life; but one who tells a lie destroys

26 He who reverences the Eternal has strong ground for confidence;

his very children win security.

27 Reverence for the Eternal is a fount of life.

it shows how to evade the nets of Death.

28 When a nation swarms, it is the monarch's glory:

when a nation is scanty, it is the king's scathe.

29 To be forbearing is to show great sense:

the height of folly is to be quicktempered.

30 A mind at ease is life and health, but passion makes man rot away.

31 He who is hard on the forlorn reviles his Maker:

he honours his Maker who is kindly to the poor.

32 A bad man is brought down by his own evil-doing,

but the good man may trust to his integrity.

Wisdom settles in the mind of 33 thoughtful men,

folly in the mind of the thought-less.

Integrity exalts a nation:

evil brings any people low.

The king favours an able minister: 35 his anger is for the incompetent.

A mild reply turns wrath aside, 15 but a sharp word will stir up anger.

Knowledge distils from wise dis-2 course:

folly gushes from the discourse of fools.

The eyes of the Eternal are in 3 every place,

keeping watch upon the wicked and the good.

A soothing tongue means life and 4 peace,

but wild words wound.

A senseless fellow scorns his 5 father's counsel,

but he who listens to reproof shows his good sense.

In a good man's house there is 6 ample treasure,

but revenues of bad men go to wreck.

Wise men's discourse diffuses 7 knowledge,

but a fool's mind will never master it.

Sacrifice from evil men is loath-8 some to the Eternal,

but the prayers of upright men are his delight.

A wicked life is loathsome to the 9 Eternal:

he loves the man bent upon honesty.

There is stern punishment for him 10 who breaks away;

he who will not be warned shall die.

PROVERBS XVI

11 Death and the world of the dead lie open to the Eternal;

how much more the hearts of

12 A scoffer never cares to be corrected.

he will not mix with men of

13 A glad heart makes a cheerful face.

but a sad heart breaks the

spirit.

15 For the hapless, every day is hard, but a cheerful heart is an endless feast.

14 The thoughtful mind is eager to know more,

> but a fool's heart is taken up with folly.

16 Better a little, with reverence for the Eternal,

than large wealth with worry. 17 Better a dish of vegetables, with

than the best beef served with

hatred.

18 An ill-tempered man stirs up disputes, but a forbearing man smoothes

strife away.

19 The lazy man finds life beset with thorns:

the diligent find it a well-paved

20 A sensible son is a joy to his father, but a fool of a man despises his mother.

21 Folly is a delight to senseless men, but a man of sense leads a straightforward life.

22 When no one is consulted, plans are foiled:

> when many are consulted, they succeed.

23 Apt answers are a joy to men; a word in season, what a help it is!

The wise man's road winds upward 24 into life:

he shuns the downward path to death.

The Eternal overthrows the proud 25 man's house.

but he preserves the widow's field intact.

Crafty schemes are loathsome to 26 the Eternal.

but friendly words are a delight to him.

A grasping nature is its own un-27

but he who hates a bribe shall prosper.

A good man ponders what to 28

bad men let out a flood of evil talk.

The Eternal keeps the wicked at 29 a distance:

he listens to a good man's prayer.

Good fortune is the joy of life, 30 good news is health and vigour.

A man who listens to healthy re- 31

will rank among wise men.

He wrongs himself who will not 32 be set right,

but he who listens to reproof gains sense.

Reverence for the Eternal trains 33 men to be wise,

and to be humble is the way to honour.

A man may think what he will say, 16 but at the moment the word comes to him from the Eternal.

A man's ways seem all right to 2 himself.

but the Eternal has the verdict on his life.

Trust your affairs to the Eternal, 3 and your plans shall prosper.

PROVERBS XVI

4 The Eternal has made everything for an end of its ownves, and the wicked for their day of doom! 5 Anyone who is defiant is loathsome

to the Eternal;

be sure of this, he will not go unpunished.

6 Kindness and loyalty atone for

by reverence for the Eternal men avoid punishment.

7 When the ways of man please the Eternal.

He makes even his foes friends with him.

8 Better a little with honesty, than a large income with injustice.

9 A man thinks out his plans, but the Eternal controls his course.

10 Unerring is a king's decree; never are his rulings wrong.

11 Balances and scales are controlled by the king,

weights and measures are his concern.

12 Kings have a horror of wrongdoing, for the throne is maintained by iustice.

13 Honest talk is the delight of

they love a man who tells the

14 A deadly thing is the king's anger; a sensible man will try to pacify it.

15 When the king's face is friendly, all is well;

> his favour is like rain-clouds in the spring.

16 Better get wisdom than gold, better choose knowledge than silver.

The path of the upright avoids 17 misfortune;

he safeguards life who watches where he goes.

Pride ends in disaster; 18 haughtiness means a downfall.

Better be modest among poor 19

than divide plunder with the proud.

He shall prosper who heeds God's 20 command:

he who relies on the Eternal, happy is he.

A wise man is esteemed for being 21 pleasant:

his friendly words add to his influence.

The thoughtful find their wisdom 22 adds to life,

but the fool suffers for his folly. Good sense makes men judicious 23

in their talk, it adds persuasiveness to what

they say. Kindly words are like a honey-24 comb.

both sweet and healthful.

What man thinks a right course 25 may end upon the road to death.

A labourer's appetite labours for 26 him: his hunger drives him to work.

The rascal sets mischief afoot. 27

his words scorch like a fire. 28

The intriguer sows discord, the tell-tale divides friend from friend.

The knave misleads his neighbour, 29 and draws him into evil courses.

The slanderer concocts a lie, 30 the detractor has designs of mischief.

Grey hairs are a crown of honour, 31 gained by a good life.

PROVERBS XVII

32 A forbearing man is better than a fighting man:

he who controls himself is better

than a conqueror.

33 The lot is thrown into the lap, but the issue lies only with the Eternal.

17 Better a morsel of dry bread and peace

> than a house full of banqueting and quarrels.

2 An able slave is put over a profligate son:

he shares the property with the

brothers.

3 The smelter for silver, the furnace for gold,

and the Eternal for testing the heart.

4 Only a base man listens to malicious words:

> only the false attend to mischievous talk.

5 A man who mocks the unfortunate arraigns his Maker;

he who rejoices at their woes shall not go unpunished.

6 Grandchildren are the crown of an old man,

> and the glory of children is their father.

7 Talk about virtue is not for a churl:

> much less are lies for a noble soul!

8 A bribe is a lucky stone, its owner thinks:

it brings him luck at every

9 He fosters good feeling who keeps quiet about some wrong:

> the man who gossips about it divides friend from friend.

10 A rebuke sinks deeper into a man of sense

> than a hundred lashes into a fool.

Better meet a bear robbed of her 12 whelps

than a fool in his folly.

Rebels are out for mischief, 11 but the king will send a cruel force against them.

He who returns evil for good, 13 evil never leaves his house.

Strife starts with idle words: 14

cease arguing or you will quarrel.

He who acquits the guilty and he 15 who condemns the innocent.

the Eternal loathes the pair of them.

Why does a fool offer the sage a 16 fee,

when he has no mind to learn?

A friend is always a friend, he is a born brother for adversity.

He is devoid of sense who goes 18

who becomes surety for another

He who is fond of strife is fond of 19 getting wounded;

he who talks arrogantly courts disaster.

A false heart never comes to any 20

a false tongue comes to grief.

A fool is born to be a sorrow to 21 his father:

there is no joy for the father of an idiot.

A silly son is a grief to his father, 25 and bitterness to her who bore him.

A glad heart helps and heals: 22 a broken spirit saps vitality.

Bad men accept a secret bribe, 23 to twist the course of justice.

The thoughtful are absorbed in 24 wisdom.

but a fool's eyes roam far and wide.

PROVERBS XVIII, XIX

26 It is not fair to fine the innocent, and most unfair to scourge a noble soul.

27 A man of sense is sparing of his words:

the prudent will keep cool.

28 Even a fool may pass for wise, if he says nothing;

with closed lips he may be deemed sensible.

18 A slanderer is always on the outlook,

he will do anything to make mischief.

2 A fool has no delight in learning, but only in displaying what he is.

3 Vice leads to contempt,

and shameful ways to scorn.

4 The words of wise men are a deep pool,

a flowing stream, a fountain of life.

5 It is not fair to favour the guilty, or to decide against the innocent.

6 A fool's talk gets him into trouble,

his tongue brings him a beating.

7 A fool's tongue is the ruin of him, his talk is a snare to himself.

8 The words of a slanderer are like dainty morsels,

swallowed and relished to the full.

9 A man slack at his work is as bad as a waster.

10 The Eternal is a tower of strength: good men run in and are secure.

11 A rich man's wealth is his stronghold,

like a bulwark—so he thinks!

12 Haughtiness ends in disaster:

to be humble is the way to honour.

13 To answer a question before you have heard it, is silly and shameful.

A man of spirit bears his trouble, 14 but who can bear a broken spirit?

The thoughtful mind is eager to 15 know more:

the wise man longs to learn.

A present paves the way for any 16 suitor.

it wins him access to authorities.

The man who pleads first seems to 17 be right;

then comes the other man and sifts his case.

The lot ends a dispute, and decides between powerful parties.

A man backed by his brother is 19 in a strong position,

as well placed as a powerful citadel.

A man must answer for his utter- 20 ances,

and take the consequences of his words.

Death and life are determined by 21 the tongue:

the talkative must take the consequences.

To gain a good wife is to gain a 22 fortune,

a boon bestowed by the Eternal.

23

Poor men entreat:
the rich give a rough answer.

There are friends who only bring 24 one loss:

there is a friend who is more loyal than a brother.

Better a poor man of honest life 19 than a false man, for all his wealth.

It is no use to act before you think: 2 to be hasty is to miss the mark.

A man's own folly ruins his 3

then he gets angry with the Eternal!

PROVERBS XX

4 Wealth brings many a friend, but a poor man's only friend will leave him.

5 A dishonest witness shall not go

unpunished:

he who tells lies shall not escape.

6 Many pay court to a bountiful man:
all are friends of a man who
gives presents.

7 If all a poor man's kindred hate

him,

how much more will his friends hold aloof?

8 He who grows wise is a friend to himself;

he who understands life will fare well.

9 A dishonest witness shall not go unpunished;

he who tells lies shall perish.

10 Luxury is not fitting for a fool, much less for a slave to lord it over nobles.

11 A man's prudence will make him slow to take offence;

to pass over an offence is his glory.

12 The anger of a king is like a lion's roar:

his favour is like dew on grass.

13 A senseless son is a calamity to his
father.

and the nagging of a wife is an endless dripping.

14 House and riches a man inherits from his father,

but a sensible wife comes from the Eternal.

15 Laziness ends in a deep sleep; an idle man shall be hungry.

16 He who obeys the law of God safeguards his life:

a man careless of God will die.

17 He who cares for the poor is lending to the Eternal,

and for his kindness he shall be repaid.

Chastise your son, while there is 18 still hope of him,

and do not let him run to ruin.

A man who is fined is furious, 19 but, even if you pay for him, you will have to pay again.

Listen to counsel and take ad-20

vice,

that you may manage your life wisely.

Man thinks out many a plan, 21 but 'tis the Eternal's purpose that prevails.

Friendliness bears fruit for a man: 22 better be poor and good than false.

Reverence for the Eternal is the 23 way to life;

content with that, one never comes to harm.

The lazy man drops his hand deep 24 in the dish;

he will not so much as lift it to his lips.

Beat a scoffer and you teach fools 25 a lesson:

a man of sense needs only a reproof.

He who ill-treats his father and 26 expels his mother

is a vile, despicable son.

Cease not, my son, to listen to 27 instruction,

and never turn away from a wise teacher.

A rascal of a witness scoffs at 28 justice,

and perjury pours from a scoundrel's lips.

Punishment is prepared for 29 scoffers,

and the lash for the back of a fool.

Wine means mockery, liquor 20 means brawling;

there is no sense in reeling under drink.

PROVERBS XX

2 A king's threat scares men, like | He has gone bail for a man? - 16 a lion roaring;

he who provokes him is in

danger.

3 It does men honour to keep clear of strife:

a fool quarrels with everyone. 4 In the cold season a lazy man will

not plough,

so he expects a crop in vain at harvest.

5 A man's mind may lie deep as water in a well.

> but a clever man will draw it from him.

6 Many a person is called kind, but a trustworthy man is a rare find.

7 A blameless, upright manhappy are the children who come after him!

8 A monarch seated on the throne of justice

scatters all crime before him.

9 Who can say, "I have made my heart clean.

I am pure and sinless "?

10 Different weights and different measures,

the Eternal loathes them alike. 11 Even a child is known by what he does.

as he behaves well or ill.

12 The ear that hears, the eye that sees,

the Eternal made them both.

13 Love not sleep, lest you fall into poverty:

> waken, and you will have ample food.

14 " Poor stuff! poor stuff!" a man says, as he buys;

> but when he leaves, he boasts about his bargain.

15 Gold, wealth of rubies, jewels rare-

such are wise words.

then seize him!

hold him to what he has pledged!

Food won by fraud has a sweet 17 taste.

but later on the mouth gets filled with gravel.

Take counsel when you form a 18

and have some policy when you make war.

Talebearers let out secrets: have nothing to do with a gossip.

He who curses his father or his 20 mother,

his lamp of life will go out in black darkness.

Money made hurriedly at the 21

turns out unblessed at the end.

Never say, "I will revenge my 22 wrongs ":

wait for the Eternal to help you.

Different weights are loathsome to 23 the Eternal:

a false balance is unfair.

Man's movements are controlled 24 by the Eternal:

then how can any understand his life?

'Tis perilous to say rashly, "This 25 is sacred!"

and then reconsider your vow.

A wise king scatters wicked men; 26 he drives hard over them.

Man's conscience is the lamp of 27 the Eternal,

flashing into his inmost soul.

Kindness and duty are a king's 28 safeguard:

his throne rests upon justice.

A young man's strength is his 29

and grey hairs make an old man beautiful.

PROVERBS XXI

30 Blows and bruises tell for good; they go deep into the very soul.

21 The Eternal sways the king's heart like a water-course:

he turns it as he pleases.

2 Man's ways are always right in his own eyes,

but the Eternal has the verdict on his life.

3 Justice and fairness

please the Eternal more than sacrifices.

4 Haughty looks, a proud heart, showy splendour-it is all sin.

5 A diligent soul will have plenty, but lazy creatures will all end in poverty.

6 A man making money by fraud chases a bubble to his own doom.

7 The evil are undone by their own tyranny,

since they will not deal justly. 8 The insolent follow a crooked course:

the good man's life is straight.

9 Better a corner on the roof than a room with a nagging wife.

10 Bad men are bent on doing harm; none wins a kindly thought from them.

11 When a scoffer is punished, the fool gets a lesson:

men of sense learn by being taught.

12 A just God cares for the good, but he brings down the wicked with a crash.

13 He who is deaf to the cry of the

one day his own cry shall be never heard.

14 A secret bribe appeases anger, a present slipped into the hand

will allay fury.

15 Justice done is a delight to good men,

and dismay to evildoers.

A man who wanders out of the 16 right road

will find his rest among the dead below.

He who is fond of pleasure will 17 grow poor;

he who is fond of wine and oil

never grows rich.

The evil have to pay the penalty; 18 the faithless are punished, not the upright.

Better live in a lonely desert than beside a nagging, quarrelsome woman.

The provident store up precious 20 treasure,

only to have it squandered by

By following justice and kind-21

a man finds long life and wins honour.

A clever man can scale a mighty 22 and lay the vaunted stronghold

low.

He who is careful of his lips and 23

will manage to keep clear of

A man who acts with insolent 24 disdain.

an arrogant, haughty man—the name for him is "scoffer."

A lazy man's ease is his undoing, 25 for his hands will not labour:

all the day long he rests at 26

while the good man works on unceasing.

Sacrifice from evil men God 27 loathes-

much more, when it is offered to atone for crime.

A dishonest witness shall perish, 28 but a truthful man will never be forgotten.

PROVERBS XXII

29 Rascals are impudent, but honest men watch themselves anxiously.

30 Intelligence, skill, strategy—
none can avail against the
Eternal.

31 Chargers are harnessed for the battle,

but saving victory comes from the Eternal.

22 Reputation is a better choice than riches;

esteem is more than money.

2 Rich and poor stand side by side: it was the Eternal who made them all.

3 A cautious man sees danger and takes cover:

a simpleton strolls on—and pays for it.

5 On crooked courses men step into snares:

a careful man avoids them.

4 The humble and the reverent are rewarded

with wealth and honour and long life.

6 Train a child for his proper trade,

and he will never leave it, even when he is old.

7 The rich rule over the poor, and the borrower is a slave to the lender

the lender.

8 A man who sows evil has a harvest of trouble;

his labour goes for nothing.

9 A generous man will have God's blessing,

because he shares his food with poor folk.

10 Get rid of a scoffer, and quarrels cease,

disputes and insults are no more.

11 The Eternal loves a pure heart; kings love courtly speech. The Eternal is keen-eyed, alert; 19 he foils the plans of faithless men.

The sluggard says, "There's a 1 lion outside,"

or, "I shall be murdered in the street."

The wiles of a loose woman are a 1 deep, deep pit;

a man under God's anger falls into it.

Folly clings to the mind of a child; I the rod will drive it away.

A man may crush the poor and 1

so be rich, but presents to the rich will

only make him poor.

Bend your ear, listen to wise 1 words,

study to understand their charm;

ever keep them in mind, all ready on your lips.

I am still teaching you my truths, 19 that you may rely on the Eternal.

But have I not written them for 20 you already,

instructions about knowledge, that you might understand them 21

for yourself, and answer all inquirers?

Rob not the poor because he is 22 poor,

waste not the weak with lawsuits:

for the Eternal will take their part, 23 he will rob robbers of their life.

Never join any man who gets 24 angry,

never deal with a hot-tempered man:

25

for you may learn his ways and land yourself in danger.

PROVERBS XXIII

6	Never be one of those who give bail,	Leave not your child unpunished;	13
~	who are sureties for debts;	if you whip him, you save him	
6	for if you have nothing to pay, your very bed will be seized.	from death.	7.4
	your very bed will be seized.	You must whip him with the rod, and so preserve his life.	14
8	Remove not an ancient landmark,		15
	set up by your fathers.	I shall indeed be joyful;	
9	You see a man skilful at his work?	my heart will be glad	16
	He shall enter the service of	to hear wise words from you.	
	kings,		17
3	not the service of obscure men. When you are sitting at a ruler's	but always reverence the Eter-	
1	table,	for something will yet come to	18
	be careful how you eat;	you,	10
2	control yourself,	your hope will not be lost.	
	if you have a large appetite.		
H	Toil not to grow rich;		19
5	renounce that aim: wealth is no sooner seen than gone,	be guided by good sense:	
	it makes wings for itself,	1 /	20
	like an eagle flying skyward.	or among gluttons; the drunkard and the glutton	ดา
3	Never dine with a niggardly man,	come to poverty,	41
	never fancy his dainties;	and revelling leaves men in rags.	
1	he counts his dishes,		
	even as he bids you "Eat and drink"—	Listen to your own father,	22
	he has no mind to you;	and despise not your old mother;	
ı	your gorge will rise at what you		25
	swallow,	your mother happy; for a good man's father will rejoice,	94
3	for he deceives you as he feeds	and a sensible son brings joy to	24
	you. Never talk to a fool,	his mother.	
	for he will despise your words		
	of wisdom;		26
)	you are throwing away your	mark my injunctions:	
	fine sayings.	1, 11,	27
	Remove not a widow's landmark,	a loose woman is a narrow pit; yes, and she lies in wait like a	9 8
	encroach not on the orphans' estate;	robber,	40
	for they have a mighty Champion,	and many a man she plunders.	
	who will take their part against		
	you.		29
	Apply your mind to instruction,	Who quarrel and grumble?	
2	attend to words of knowledge;	Who are bruised for nothing?	
,	buy truth, never part with it, buy wisdom, sense, and know-	Who have bleary eyes? Those who linger over the bottle,	20
	ledge.	those who relish blended wines.	U
		The state of the s	

PROVERBS XXIV

31 So look not on the wine so red, that sparkles in the cup; it glides down smoothly at the

first.

32 but in the end it bites like any snake,

it stings you like an adder.

33 You will be seeing odd things, you will be saying queer things;

34 you will be like a man asleep at sea,

asleep in the midst of a storm;
35 you will mutter, "I was hit, not hurt,

I was beaten, but I feel nothing! When ever will morning come, till I can get drunk again?"

24 Never envy evil men, never seek their company;2 for their one thought is plunder, and mischief is their theme.

3 What builds a house is skill, it is erected by intelligence;

4 and knowledge furnishes the rooms with all that is rare and pleasant.

5 Wise men are better than warriors, brain is better than brawn; 6 for you need policy in your

6 for you need policy in war:
what saves the state is many a
counsellor.

7 Wisdom is beyond a fool's reach, so he can say nothing in a council.

8 A man who devises mischief, men call him a schemer.

9 Now sin is folly's scheme, and men loathe mischiefmakers.

10 If you have been slack, then your means will be small when adversity comes.

Rescue men carried off to death, 13 deliver any who go trembling to their doom.

You say, "But I knew nothing 12 of it"?

Yet he who reads the heart sees through you,

he knows, he who watches you will he not requite each man for what he did?

My son, eat honey—it is good, and honeycombs so sweet: so wisdom tastes.

Villain, hands off the good man's 18 house! ransack not his abode.

A good man may fall seven times, 16 but he rises;

an evil man is crushed by a calamity.

Rejoice not when your enemy 17 falls,

never exult when he is overthrown;

lest the Eternal see it and in dis-18 pleasure

divert his wrath from him to you.

Never fret over evildoers, never envy wicked men; the had man comes to no good and

19

the bad man comes to no good end, 20 the lamp of a bad life will be put out.

My son, stand in awe of the 21
Eternal and of the king,
anger not either;

they can crush you swiftly, they can destroy you suddenly.

Further sayings of the sages. 23
It is not fair to favour one side in a suit.

PROVERBS XXV

24 He who tells a man in the wrong. "You are right,"

men will curse him, people will denounce him.

26 He is a true friend who is honest with you: 25 those who reprove shall prosper, good fortune shall be theirs.

27 First work your farm, and till the soil-

then you can marry and set up

28 Never give baseless evidence against your neighbour, never mislead men by what you say.

29 Never think, "I will treat him as he treated me,

> I will pay back the man for what he did."

30 I passed by the field of the slothful, by the vineyard of the thriftless: 31 and there it lay, all overgrown

with thistles.

the surface covered with nettles, the stone wall broken down. 32 I thought upon it as I looked,

I learned a lesson from the sight: 33 "Let me sleep for a little, a little, let me fold my hands for a little to rest "?-

34 yes, and poverty will pounce on

want will overpower you.

The following also are maxims of Solomon, copied out by scholars under Hezekiah king of Judah.

2 Mystery is God's glory,

but a king's glory is to search out secrets.

High as heaven and deep as 3 earth.

the king's mind is a mystery. Take dross from silver,

and the silver shines out pure; remove scoundrels from a king,

and his throne will rest on justice.

Never claim honour at court, never push forward among great

better be told, "Come higher up," 7 than be sent lower down in presence of the king.

Never be in a hurry to repeat something you may have seen; for what will you do, later on,

when you are taxed with it?

Talk the thing over with the other 9 man,

but never give away his secret; for some hearer may reproach you, 10 to your lasting shame.

A wise reproof laid on a willing 12bhearer

is like a golden apple laid on 11b silver network;

a golden earring, a necklace of 12a rare gold-

an apt word is like that.

Like snow that cools a harvest 13

so is a messenger who can be trusted:

he is a treat to those who send

Clouds and wind that bring no 14

like him who promises what he never gives!

An angry man is pacified by for- 15 bearance,

and gentle words abate his ire. If you find honey, eat no more 16

than you need:

PROVERBS XXVI

you may surfeit yourself and vomit.

17 Go seldom to your neighbour's house;
he may grow tired of you, and turn against you.

18 A club, a sword, a pointed arrow—

18 A club, a sword, a pointed arrow so is the man who gives false evidence against his neighbour.

19 A loose tooth, an unsteady foot—
'tis all the faithless have to
support them in their trouble.

20 Singing music to a saddened soul is like dropping vinegar upon a wound.

21 If your enemy is hungry give him food,

and give him water if he thirsts; 22 for so you shall quench blazing passions,

and the Eternal will reward you.

23 North winds bring rain:

slander brings angry looks.
24 Better a corner on the roof

than a room with a nagging wife.

25 Like cold water to the thirsty,

so good news from a far land is refreshing.

26 A fountain fouled, a spring bemired—

so is a good man yielding to the wicked.

27 It is bad to indulge overmuch in honey;

so be sparing of your compliments.

28 A man with no control over himself is like a town with broken walls.

26 Like snow in summer and rain in harvest,

so honour for a fool is out of place.

The sparrow flutters, the swallow flits,

and the baseless curse never goes home.

A whip for the horse, a bridle for 3 the ass, and a rod for the back of a fool!

Never answer a fool according to 4 his folly,

lest you become like him:

answer a fool according to his folly, 5 lest he imagines he is wise.

To send a fool with a message is to cut off your own feet—

injuring yourself.

Like the limbs of a lame man, so maxims limp on the lips of a fool.

Like thorny branches brandished 9 by a drunkard,

so are maxims on the lips of a fool.

Honour conferred upon a fool 8 is like a bag of gems laid on a heap of stones.

An able man does everything 10

himself:

a fool hires the first passer-by.

A dog goes back to his vomit

A dog goes back to his vomit, and a fool repeats his folly.

You see a man of self-conceit?

More hope for a fool than for him!

The sluggard says, "Some beast 18 is roaring on the road! there's a lion outside!"

12

18

The door turns on its hinges, and the lazy man upon his back.

The lazy man drops his hand deep 15 in the dish;

it tires him even to lift it to his

The lazy man imagines he is wiser 16 than a dozen men who argue ably.

He catches a passing dog by the 17

who meddles with a quarrel not his own.

Like a lunatic who lets fly deadly brands and arrows,

PROVERBS XXVII

Better a frank word of reproof 5 19 so is he who deceives his neighbour, than the love that will not speak. and then says it was in fun. 20 The fire goes out when the wood Wounds from a friend are honest, 6 but an enemy's kisses are false. fails. The man who is full disdains a 7 and quarrels cease when slanhoneycomb, derers are away. 21 Bellows for coals and wood for fire, but any bitter thing is sweet to the hungry. and a quarrelsome fellow for Like a bird that wanders from her 8 kindling strife! 22 The words of a slanderer are like so is a man who wanders far dainty morsels, from home. swallowed and relished to the Perfume and scent are a delight, 9 23 Smooth words and a vicious soul sweet counsel is a strength. Drop not a friend who was your 10 are silvery dross upon a pot of father's friend, 24 A man may dissemble his hate go to his house when you are in when he speaks, trouble. but inwardly he harbours guile; for a neighbour near is better than a brother far away. 25 he may speak fair, but never Delight my heart by being wise, 11 believe him. for he has many a foul thought my son, that I may answer anyone who in mind; taunts me. 26 yet, though he hide his hatred A cautious man sees danger and 12 craftily, his malice shall be publicly takes cover: a simpleton strolls on—and exposed. pays for it. 27 Whoever digs a pit shall fall in-He has gone bail for a man?—13 to it: seize him! the stone a man sets rolling hold him to what he has pledged! recoils upon himself. 28 A false tongue is a deadly bane, Loud blessing lavished by one man 14 on another and flattering lips are fatal. is counted to mean cursing. 27 Never boast about to-morrow; An endless dripping on a rainy day 15 you never know what a day and a nagging wife are just the may bring. 2 Let others praise you, not your-The north wind is a harsh wind, but it has an auspicious name. not your own lips, but some one 17 As iron whets iron, 3 A stone is heavy, sand is weighty; so one man whets another. He who tends a fig-tree gets the 18 but a vexatious fool is worse to bear than both. figs ; he who attends to his master 4 Wrath is fierce, anger is like a shall be honoured. As one face is like another, 19

so is one mind like another.

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but who can stand against

jealousy?

п-м

PROVERBS XXVIII

20 Death and the grave are never | He who adds to his income by 8 satisfied:

neither are man's desires.

21 The smelter for silver, the furnace for gold,

but man is tested by his praise. 22 Crush a fool with a pestle in the mortar,

> but you will never crush the folly out of him.

23 Look well to the state of your flocks, and be careful of your herds;

24 for riches do not last for ever, nor wealth from age to age.

25 When havtime is over and the aftermath mowed,

and the grass gathered in from the hills,

26 your sheep will furnish you with clothing then,

your goats will yield you the price of a field,

27 with ample milk to feed you, and to maintain your maids.

28 Rascals will run away, though none pursues them: good men are as bold as lions.

2 Many a mishap crime brings on a country:

> good order is maintained by honest men.

3 A tyrant oppressing the poor is like a deluge that leaves no food behind.

4 Apostates praise pagans; the faithful oppose them.

5 Bad men know nothing about justice:

devout men understand it all.

6 Better a poor man of honest life than a false creature, for all his wealth.

7 A sensible son obeys orders. but a friend of dissolute men is a disgrace to his father.

taking interest

will lose his money to some charitable soul.

If a man is deaf to all admoni- 9

his very prayer is loathsome to the Eternal.

He who beguiles the upright into 10

shall fall into the very pit he digged.

. but the blameless shall prosper.

Rich men may think that they 11 are wise.

but the poor have wit to see through them.

When good men win, it is a 12 splendid thing;

when bad men rise to power, the people hide.

He who covers up his sins shall 13 never prosper;

he who confesses and forsakes them is forgiven.

Happy the man who lives in fear 14 of sin:

reckless men come to grief.

A roaring lion, a bear on the 15 prowl such is a tyrant over a poor

people.

A cruel oppressor is a fool: 16 he thrives who scorns all unjust

[[A homicide must hide wherever 17 he can: let no one shelter

him.]] A man of blameless life is safe: 18 pitfalls bring down the man of

crooked courses. The man who works his farm has 19 plenty of food:

a man of useless interests will have plenty of poverty!

PROVERBS XXIX

20 Trustworthymen are richly blessed: men in a hurry to get rich incur guilt.

21 To favour one side is not fair—

to sin, bribed by a bit of bread! 22 The selfish man is eager to get

> he never dreams he may be in distress.

23 In the long run, a man who will reprove

gets more thanks than flatterer.

24 Whoever robs his father or his mother, "There is no harm

and says,

he is no better than a waster. 25 A grasping nature stirs disputes, but he who trusts in the Eternal

thrives. 26 He who trusts in himself is but a

he who lives wisely is secure.

27 A man who helps the poor will never want:

he who ignores them will get many a curse.

28 When bad men rise to power, the people hide;

> when they fall, good men come to the front.

29 He who is obstinate, in spite of many a warning,

will suddenly be done for. 2 When good men are in power,

people rejoice; but when a bad man rules, the

people groan. who loves wisdom is his

father's joy:

a friend of harlots wastes his wealth.

4 A king will make the country flourish by his justice:

> he who extorts money brings it low.

A man who flatters his fellow is spreading a net to trip him up.

A bad man is snared by his own 6

but good men can go forward happily.

A good man cares for the rights of 7 the poor;

a bad man has no interest in

Unscrupulous men kindle strife in 8 a city:

the sensible discourage partyspirit.

If a wise man takes a fool to 9 court.

he gets no peace, whether the fool storms or laughs.

Bloodthirsty creatures hate a 10 blameless man:

the upright plan how to protect

A fool blurts out his wrath: a wise man keeps his anger to

himself. When a ruler listens to false 12 accusations.

his servants become scoundrels.

The poor and the oppressor stand 13 side by side:

both get their light of life from the Eternal.

If a king governs the poor with 14 equity,

his throne shall stand for ever.

The rod of reproof brings 15 wisdom:

a child left to himself will cause his mother shame.

[[When bad men are in power, then 16 crime increases;

but good men will yet gloat over their downfall.]]

Chastise your son, and have an 17 easy mind:

he will delight your soul.

PROVERBS XXX

18 People break loose without a | What is his name, or his son's

	guiding hand,	name?	
1	but happy are the law-abiding!	You do not know it?"	
19 Me	ere words will never train a		
	slave;	God's promises are all tried and 5	
]	he understands, but he will not	true;	
	obey.	those who shelter beside him he	
21 A	spoiled boy sinks to be a slave,	shields.	
	and comes to grief at last.	Never add to his words, 6	
	ou see a hasty man?	lest he prove you to be falsifying.	
	More hope for a fool than for	lest he prove you to be faishlying.	
1	him!	For two boons from thy hand I 7	
99 A	man of passion stirs up strife;		
	hot temper is the cause of many	(dany ma not before I die).	
,	a sin.	(deny me not, before I die):	
02 Ma		put lies and falsehood far from me, 8	
	an's pride will lay him low:	give neither wealth nor poverty,	
	lowly souls rise to honour.	but feed me with the food I	
24 111	e partner of a thief is his own	need;	
1	enemy	lest I be full and disclaim thee, 9	
,	he swears to tell the truth, and	saying, "Who is the Eternal?"	
OF TIL	he discloses nothing.	or sink to poverty and steal,	
	e fear of man is dangerous;	discrediting my God.	
	but he who trusts in the Eternal	27 1 1 1 1 1 1	
00 14	shall be safe.	Never slander a slave to his 1	0
	any bespeak a ruler's favour;	master:	
	but a man's fate is fixed by the	the slave may curse you, to your	
O W 7731	Eternal.	loss.	
	e good man loathes the villain;	0 11 1 0 11	
	the villain loathes the upright.		1
20	* * * *	and bless not their mother.	
	The sayings of Agur the son of	Some think that they are pure—1	2
	ikeh, from Massa.	with stains still on them!	_
111	ne cry of a man weary with the		3
66 7	quest for God:	and supercilious looks.	
	I am weary, O God,		4
	weary and worn in vain;	and knives within their mouths,	
	am dull as a clod,	to cut off weak folk from the earth,	
	with no quick brain.	the helpless from the land.	
	m no master of thought,	777 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	
	of the Deity I know nought.	The leech has daughters twain: 1	5
4 VV	ho ever climbed to heaven and	"Give, give!" is their refrain.	
	then came down?	mi .i.	
	who ever gathered the wind in	Three things are never satisfied,	
	his fingers,	four never say "Enough!"—	
or	wrapped the waters in a robe of		6
	clouds,	Earth athirst ever for the rain,	

or fixed the bounds of earth? Fire never to be satisfied.

PROVERBS XXXI

17	The n							
							ther,	
	raven	s sh	all p	ick	the	eye	s out	of
	h	is c	ornse	2				

and vultures shall devour him.

18 Three things make me marvel, four things I cannot fathom:

19 the way a vulture wings the air, the way a snake glides over stones, the way a ship sails o'er the sea, and the way of a man with a

20 [[This is the way of an adulteress: she gratifies her appetite and calmly says, "No harm!"]

21 Three things burden this poor earth,

four things it cannot bear: 22 a slave who rises to be king,

a fool who makes a fortune,

23 a plain girl who at last gets married.

and a maid who supplants her mistress.

24 Four things are small on earth, small but extremely shrewd: 25 ants are a frail folk.

but they store up food in

summer:

26 marmots are not a mighty race, but they can burrow in the rocks: 27 the locusts have no king to lead

but they advance in order;

28 the lizard—you may lift it in your

but it will push into a palace.

29 Three things have a stately stride, four things have a stately tread:

30 a lion, mightiest of beasts, that never runs away;

31 a strutting cock, and a he-goat, and a king at the head of a host. You urge in your conceit some silly 32

Ah, hold your tongue!

Curds come if you churn up butter, 33 blood comes if you wring the nose, and strife comes if you churn up anger.

Sayings that Lemuel the king 31 of Massa learned from his mother. Son of mine, heed what I say, listen, O son of my prayers, and obev.

Waste not your strength on 3 women.

your love on these destroyers of a king.

It is not for kings to be quaffing 4

nor for princes to be swilling liquor :

lest in their cups they forget their 5

and misjudge a case of misery. Give liquor to a perishing soul, 6 give him wine in his bitter plight,

that so he may forget his poverty, 7 and think no more about his

miserv.

Do justice to a widow, and let orphans have their rights;

decide your cases fairly, champion the weak and wretched.

A rare find is an able wife she is worth far more than rubies!

Her husband may depend on her, 11 and never lose by that;

she brings him profit and no loss, 12 from first to last.

She looks out wool and flax, 13 and works it up with a will.

PROVERBS XXXI

| She makes linen yarn and sells 24

14 She is like merchant-ships, fetching foodstuffs from afar.

15 She rises before dawn,	she supplies girdles to the
to feed her household,	traders.
handing her maids their rations.	Strong and secure is her position; 28
16 She buys land prudently;	she can afford to laugh, looking
with her earnings she plants a	ahead.
vineyard.	She talks shrewd sense, 26
18 She finds that industry is profit-	and offers kindly counsel.
able;	She keeps an eye upon her house- 27
the lamp burns all night in her	hold;
house.	she never eats the bread of idle-
17 She girds herself to work,	ness.
and plies her arms with vigour;	Her sons congratulate her, 28
19 she sets her hand to the distaff,	and thus her husband praises
her fingers hold the spindle.	her:
21 She fears not snow for her house-	"Many a woman does nobly, 29
hold;	but you outdo them all!"
for they all wear scarlet wool.	Charms may wane and beauty 30
22 She has mantles made for herself,	wither,
she is robed in linen and purple.	keep your praise for a wife with
20 To poor folk she is generous,	brains;
and lends a hand to the forlorn.	give her due credit for her deeds, 31
23 Her husband is a man of note,	praise her in public for her
he sits with the sheikhs in	services.

council.

ECCLESIASTES

1 Sayings of the Speaker, David's son, king in Jerusalem.

2 Utterly vain, utterly vain, everything is vain!

3 Man labours at his toil under the sun;

what does he gain?

4 The generations come and go, but there the earth is, there it shall remain.

5 The rising sun goes down, it hurries round

only to rise again.

6 From south to north the wind blows round, the wind turns as it blows,

the wind turns as it blows, turning and then returning on its track.

7 The streams all flow into the sea, but the sea they never fill, though the streams are flowing still.

8 All things are aweary, weary beyond words: the eye is never satisfied, the ear has never enough.

9 What has been is what shall be, what has gone on is what shall go on, and there is nothing new

under the sun. Men may say of something, "Ah, this is new!"but it existed long ago before

11 our time. The men of old are now forgotten, and men to come shall be forgotten by the folk who follow them.

12 I the Speaker was king of Israel

in Jerusalem. I set myself to 13 study and survey thoughtfully all that goes on under heaven—a sorry task this toil set to the sons of men by God! I have seen all 14 that goes on in this world; it is a vain, futile affair.

You cannot straighten what is 15

twisted,

nor can you count up the defects in life.

Said I to myself, "Now here 16 have I gained far more wisdom than any before me in Jerusalem, my mind has such experience of wisdom and knowledge; I have 17 applied myself to wisdom and knowledge as well as to mad folly, and I find it futile.

The more you know, the more you 18 suffer:

the more you understand, the more you ache."

Said I to myself, "Come, try 2 pleasure and enjoy yourself." But this too was in vain. Mirth 2 is madness, I reflected, and what is the good of pleasure? I 3 searched my mind how to pamper my body with wine (keeping control of myself wisely all the time), how to come by folly, till I could see how best the sons of men might fare under heaven during the few days of their life. I went in for great works, built 4 mansions, planted vineyards, laid 5

ECCLESIASTES III

out gardens and parks in which I planted all kinds of fruit-trees, 6 and made pools to water the trees 7 in my plantations; I bought slaves, both men and women, and had slaves born within my household: I had large herds and flocks, larger than any before me

8 in Jerusalem: I amassed silver and gold, right royal treasures; I secured singers, both men and women, and many a mistress,

9 man's delight. Richer and richer I grew, more than any before me in Jerusalem, nor did

10 my wisdom leave me. Nothing I coveted did I deny myself; I refused my heart no joy-for my heart did feel joy in all this toil; so much I did get from all my

11 efforts. But when I turned to look at all I had achieved and at my toil and trouble, then it was

12 all vain and futile. Nothing in this world is worth while. what can he do who succeeds the king? Nothing but what the king has done already.

Then I turned to look into 13 wisdom and mad folly. Wisdom is better than folly, I saw, as light

14 is better than darkness; for the wise man has eyes in his head, while the fool walks in the dark. But I also found that one fate

15 falls to both. So I said to myself, "If the fool's fate is to be my fate, what is the use of all my wisdom? This too is vain," said

16 I to myself. "The wise man is no more remembered than the fool, for in days to come both alike will have been long for-

17 gotten. Alas, the wise man dies like the fool!" So I hated life: for all that goes on under the sun seemed evil to me, all of it vain

and futile. I hated all that I had 18 toiled at under the sun, knowing I must leave it to the man who follows me. And who knows 19 whether he will be a wise man or a fool? Yet he will have it all in his own hands, all I have won by my toil and trouble and skill under the sun. This too is vain. So I turned to despair of all my 20 toil and trouble under the sun; for a man who has toiled skilfully 21 and thoughtfully and ably has to leave all his gains to one who has never worked for them. too is vain, it is a great evil. For 22 what good does a man get himself from all the toil and strain of his labour in this world? All through 23 life his task is a sheer pain and vexation, day after day; the very night brings no rest to his mind. This too is vain. There is nothing 24 better for a man than to eat and drink and enjoy himself as he does his work. And this, I find, is what God grants; for who can 25 eat, who can enjoy himself, apart from God? [[To a man whom 26 God approves he grants wisdom, knowledge, and happiness, but he sets a sinner the task of gathering and amassing wealth, only to leave it to the man whom God approves (which is indeed vain and futile).]]

Everything has its appointed hour, 3 there is a time for all things

under heaven:

a time for birth, a time for death, 2 a time to plant and a time to uproot,

a time to kill, a time to heal, a time to break down and a time to build,

a time to cry, a time to laugh, a time to mourn, a time to dance,

ECCLESIASTES IV

5 a time to scatter and a time to gather,

a time to embrace, a time to

reirain,

6 a time to seek, a time to lose, a time to keep, a time to throw away,

7 a time to tear, a time to sew, a time for silence and a time for

speech,

8 a time for love, a time for hate, a time for war, a time for

peace.

9 What does a busy man gain
10 from his toil? I have watched the interests that God sets the
11 sons of men to labour at; he assigned each to its proper time,

but for the mind of man he has appointed mystery, that man may never fathom God's own purpose 12 from beginning to end. For men, I find, there is nothing better than

to be happy and enjoy themselves 13 as long as they are alive; it is indeed God's very gift to man, that he should eat and drink and

14 be happy as he toils. Also, I find, whatever God may do shall stand unchanged; nothing can be added to it, nothing can be taken from it. So God orders things, that men may stand in awe of

15 him. Whatever is, it has already been; whatever is to be, already is; and God is ever bringing back

what disappears.

16 Once more I looked into the world, and there I saw wrong within the courts of justice, iniquity within the courts of 17 religion. [[Yes, but (I said to myself) God will deal one day with the just and the unjust; 'tis he who appoints a time for everything, for all that men devise and 18 practise.]] This, I reflected, is

God showing what men are, to let them see they are no better than the beasts. For man's fate is a 19 beast's fate, one fate befalls them both; as the one dies so the other dies, the same breath is in them all: man is no better than a beast. for both are vanity, both are 20 bound for the same end; both sprang from the dust, and to the dust they both return. Who can 21 tell if the spirit of man goes upward, while the spirit of a beast goes down into the earth? So I 22 saw the best thing for man was to be happy in his work; that is what he gets out of life, for who can show him what is to happen afterwards?

I looked again and saw all the 4 oppression that goes on in the world; there were the oppressed in tears, with no one to redress their wrongs—tyrants in power and the oppressed in tears, with no one to redress their wrongs! So I judged 2 the dead already in their graves to be more happy than the living who were still alive; yes, and 3 happier than them both the man unborn, who has never known the misery that goes on in the world.

Also I saw that human toil and 4 skill mean jealousy between man and man. (This too is vain and 5 futile!) He is a fool who folds his hands and lets life go to ruin. Still, one handful of content is 6 better than two hands full of toil and futile effort. I saw another 7 futile thing under the sun—a lone 8 man, kinless, without son or brother, and yet toiling on to make money; he cannot satisfy himself with what he gains, and he never asks for whose sake he is toiling and stinting himself of

ECCLESIASTES V

pleasure. This too is vain, a sorry business.

9 Two are better than one; they come well off in all they undertake.

10 for if one falls the other man can raise his fellow. But woe betide a lonely man who falls, with none

11 to help him up! Again, if two men lie together they keep warm; but how can any man keep warm

12 alone? Also, two men can stand up to a robber, when a single man would be overpowered. And a threefold cord is not easily broken.

13 A young man, lowly born and wise, is better than an old and silly king who will no longer take

14 advice; in a rebellion the young man may rise to the throne, although he was born poor within

15 the realm. I have seen all the living on earth side with such a youth, who was destined to reign

16 instead of the old king; no end of people hailed him as their leader. Yet later on men lost all interest in him! This too is vain and futile.

Never enter God's house carelessly; draw near him to listen, and then your service is better than what fools offer—for all a fool knows is how to do wrong.

2 Never be rash with your lips, never let your heart hurry you into words before God. God is in heaven, and you are on earth;

3 so let your words be few. For as many worries mean that a man will dream,

so many words mean that a fool is talking.

4 When you vow a vow to God, pay it without delay (for the vows of fools displease him). Pay your 5 vow; better not vow at all than 6 vow and fail to pay. Never allow 170

your lips to lay you open to punishment; never say to God, "I vowed that by mistake," lest God be angry at your excuse and undo you. Stand in awe of God [[for many dreams and words 7 mean many a vain folly]].

When you see the poor being 8 oppressed or right and justice tampered with in the State, be not surprised; it is one official preying on another. But over both there is a supreme authority; after all, 9 a country prospers with a king

who has control.

A lover of money will never be 10 satisfied with his money, and a lover of wealth will never make anything of it (this too is vain!). The more a man gains, the more 11 there are to spend it, while the owner can only look on. Sweet is 12 the worker's sleep, whether he has much to eat or little, but the satiety of the rich keeps them from sleeping. A sore evil have 13 seen in the world, wealth hoarded to the owner's loss: in 14 some unlucky venture it is lost. and the man has nothing to leave to his son. Naked he came from 15 his mother's womb, and naked he must return; for all his toil, he has nothing to take with him. A sore evil this, that as he came 16 so he must go. What does he gain by all his futile toil, spending 17 his days in gloominess, privations, deep anxieties, distress, and fits of anger?

Here is what I find right and 18 good for man—to eat and drink and to be happy as he toils at his task on earth, during the few days God gives him to live. Such is his lot; yes, it is God's own gift 19 when a man is made rich and

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wealthy and able to enjoy it all, to partake of what may be allotted him and to enjoy himself as he 0 toils. Then he will never brood

20 toils. Then he will never brood over the fewness of his days, for God is giving him his heart's

6 delight. There is an evil I have seen under the sun, that presses

2 heavily on men—God making a man rich, wealthy, and honoured, till he has everything his heart desires, and yet he is unable to enjoy it; an outsider gets the good of it. This is vain, a sore

3 misfortune. A man may have a hundred children and live many a long year, but if he gets no joy of his prosperity and dies unburied, he is worse off, I hold, than

4 an untimely birth that lifeless comes and darkling goes without 5 a name: the sun it never saw nor

6 knew, but it is better off. The man may live a thousand years twice told, but if he never enjoys himself, then are not both alike bound for the same end?

7 A man toils on to satisfy his

hunger,

but his wants are never met.

8 A wise man fares no better than

a fool,

no more does a poor man who lives uprightly.

9 Better a joy at hand

than wants that roam abroad.

10 Whatever happens has been determined long ago, and what man is has been ordained of old; he cannot argue with One mightier

11 than himself, and lavish talk about it only means more folly. What

12 is the use of talking? Who can tell what is good for man in life, during the few days of his empty life that passes like a shadow? For who can tell a man what is

to happen in this world when he is gone?

A good name in life is better than 7 nard,

but the day of death is better than the day of birth.

Better go to the house of mourning 2 than to the house of feasting;

for death is the end of all men, and the living should keep that in mind.

Grief is better than gaiety, 3 for sadness does the soul good.

The heart of wise men turns to 4 the house of mourning,

the heart of fools turns to the house of mirth.

Better attend to censure from the 5 wise

than listen to a song from fools; for like nettles crackling under 6 kettles

is the cackle of a fool.

This too is vain:

for a judge to make a fool of him- 7 self by oppression,

and for life to be ruined by the taking of bribes.

The end of a business is better 8 than its beginning,

and patience is better than pride.

Never be hasty in your anger;

it is only fools who cherish wrath.

Never ask why the past was better 10 than the present:

that is a foolish question.

Wisdom is as good as an inherit-11 ance,

a real profit for mankind;

for wisdom like wealth is a defence, 12 but knowledge does more good than money,

it safeguards a man's life.

Ponder the doings of God:

who can straighten what he
twists?

ECCLESIASTES VIII

14 In prosperous days enjoy yourself, but in evil days ponder this, that the one is the doing of God as well as the other—all to keep man from knowing what is to happen.

15 All manner of things have I seen in my fleeting life, the good man perishing by his very goodness and the evil man flourishing upon

16 his evil. Be not over-good, be not over-wise; why expose your-

17 self to trouble? And be not overevil either, do not play the fool;

18 why die before your time? The best way is to take the one line, and yet not avoid the other [[for he who stands in awe of God shall

19 avoid both extremes]] [[Wisdom is better protection for the wise than a dozen wardens for a city]],

20 for there is not a single good man upon earth whose good deeds are without some sin.

21 One thing more. Never listen to all that people say; you may hear your own slave cursing you.

22 And many a time, you must confess, you yourself have cursed other people.

23 All this I have tested by means of wisdom. I thought to become wise, but wisdom remained out

24 of reach. Reality is beyond my grasp; deep it lies, very deep, and no one can lay hands upon the heart of things.

25 I cast about in my mind to know and survey and discover wisdom and the reason of things, finding that wickedness is folly and

26 folly madness; and I discovered something, something more bitter even than death—the woman who entangles men, whose heart is a net, whose clasp is a chain [[A man by God's good favour shall escape her, but she will snare a sinner]].

Vainly have I sought over and 27 again the truth of things, putting together this and that; but here 28 is what I have found, says the Speaker: one true man in a thousand, but never a true woman! Here is all I have been 29 able to discover: God made the race of men upright, but many a cunning wile have they contrived. Who is like a wise man?

Who can explain things?
Man's wisdom lights his face up,
it transfigures even a rough

countenance.

Obey the king, for you swore 2 him loyalty before God. Rebel 3 not rashly against him, never thwart him, for he does as he pleases: the king's word is 4 supreme, and none dare ask him what he means. No one knows 7 what a king may do, and none can tell when he will do it. He who 5 obeys the royal command will never come to harm. Still, the wise heart knows there is a time of judgment coming, even though 6 to-day men are being crushed under the king in misery; for all there is an hour of judgment. No 8 man can hold the winds in check or control the day of death; in war there is no furlough, and wrong is no shield for wrongdoers. All this I saw, as thoughtfully I9 pondered what goes on within this world whenever men have power over their fellows, power to injure them.

Then I saw bad men being borne 10 to burial, carried to their rest, while the pious had to leave the sanctuary and were forgotten in the city (which also is vanity!). [[Because sentence on a crime is 11 not executed at once, the mind of

ECCLESIASTES IX

12 man is prone to evil practices; but although a sinner may sin repeatedly and thrive, I know it is the reverent who are safe, as they

13 revere God, while the bad man fares ill—he cannot thrive, for lives that lack all reverence for

14 God pass like a shadow.]] Here again is a vanity that goes on in the world: good men fare as though they were wicked, and wicked men fare as though they were good. This, I repeat, is

15 vanity. So I praise pleasure: the best thing for man is to eat and drink and enjoy himself, and to keep this up as he toils right through the life God gives him in

this world.

16 When I gave my mind to the study of wisdom, to study all the 17 busy life of the world, I found

that man is unable to grasp the truth of all that God does in this world; he may labour in his efforts to attain it, in a sleepless quest for it by day and night, but he will never find it out; a wise man may think he is coming on the secret, but even he will never

9 find it out. For this I realize, this I see clearly, that the just and wise and all their doings are within the power of God. Will he love them? Will he hate them? None can tell; anything may

2 happen to them. And for all men alike there is one fate, for just and unjust, good and bad, pure and impure, for him who sacrifices and for him who never sacrifices; as with the good man, so with the sinner; the profane man fares like the man whose oath is sacred.

3 There is no evil like this in the world, that all men have one fate; it makes men seethe with evil aims

and mad desires during their life. and then they join the dead—not one is left. Any one still alive 4 has something to live for (even a live dog is better than a dead lion); the living know this at 5 least, that they must die. the dead know nothing, they have nothing for their labour, their very memory is forgotten, their 6 love has vanished with their hate and jealousy, and they have no share now in anything that goes on in the world. Come, eat your 7 food with joy and drink your wine with a glad heart, for this has God's approval. Wear white 8 robes always, and spare not oil for your head; enjoy life with the 9 woman whom you love, through all the fleeting life which God has given you in this world, for this is what you are meant to get out of your life of toil under the sun. Throw yourself into any pursuit 10 that may appeal to you, for there is no pursuit, no plan, no knowledge or intelligence within the grave where you are going.

I looked at life again: in this 11 world the race is not won by the swift, nor battles by the brave, nor bread by the wise, nor wealth by the clever, nor honour by the learned; death and misfortune happen to them all. For no man 12 knows his hour; like fish caught in the deadly net, like birds trapped in a snare, so men are snared by an evil hour that drops

upon them suddenly.

Here is another case of wisdom 13 which I have seen on earth, and I was struck by it. A little town 14 there was, with few men in it; and a great king attacked it, he invested it, and built great siege-

ECCLESIASTES X, XI

15 works round it. However, a poor wise man was found within the town, who saved it by his skill. And not a soul remembered that

16 poor man! Wisdom is better than strength, I reflected; still, a poor man's wisdom wins no honour or deference for him.

17 Wise words heard in quiet far excel shouts from a ringleader of revellers.

18 Wisdom is better than weapons

often a single error spoils good strategy.

10 A poisonous fly makes perfume putrid:

> a grain of folly mars wisdom and honour.

2 A wise man's sense will keep him

a fool's mind leads him wrong. 3 Even on a walk the fool shows

lack of sense,

for he calls everyone a fool.

4 If a ruler's wrath flares up against

do not resign your post;

defer to him,

and you will pacify his rage.

5 Here is an evil I have seen on earth.

a ruler blundering without meaning it:

6 fools often get high posts from him, while the noble have a lowly seat:

7 so have I seen slaves on horse-

and princes plodding afoot like slaves.

8 He who digs a pit may fall into it, he who breaks a wall down may be bitten by a serpent.

9 He who quarries stones may be

hurt by them,

he who cuts logs may get a

If the axe is blunt and its edge 10 unwhetted.

more strength must be put into the blow;

successful skill comes from shrewd sense.

If a serpent bites before it is 11 charmed.

then the charmer's skill is use-

The words of wise men win them 12 favour,

but a fool's lips are his ruin;

his words are folly from the start, 13 and they end in mad mischief;

a fool prates on and on: even the stupid are weary of his 15 fussiness.

Man knows not what is to be: 14b who can tell him what happens when he is gone?

Woe betide you, O land, when your 16 king is a mere boy,

and your princes revel in the morning!

Well for you when your king is 17 nobly born,

and princes revel at right hours, stalwart men, not sots!

Sloth makes the rafters sink: when hands are slack, the roof will leak.

Men feast for merrymaking, 19 and drink for revelryand money does it all!

Curse not the king, not even on 20 your couch,

curse not the rich, even in your bedchamber;

for a bird of the air may carry the sound,

and wings may betray the secret.

Trust your goods far and wide at 11 sea,

ECCLESIASTES XII

till you get good returns after a while.

2 Take shares in several ventures: you never know what will go wrong in this world.

3 When clouds are full of rain, they drench the earth;

as the stick falls, to south or north. where the stick falls it lies.

4 He whose eve is on the wind will never sow:

he who studies clouds will never

5 As you know not how the wind blows.

nor how a babe in the womb grows,

so you cannot know how God works.

God who is in everything.

6 Sow your seed in the morning of life.

and stay not your hand till evening;

you never know if this or that shall prosper,

or whether both shall have success.

Sweet is the light of life, and pleasant is it for the eyes to see the

8 sun. If a man live many years, let him have joy throughout them all; let him remember that the dark days will be many. All that comes after death is emptiness.

9 So rejoice in your youth, young man,

be blithe in the flower of your

follow your heart's desire and all that attracts you

[[but be sure that for all this God will bring you to account];

10 banish all worries from your mind,

and keep your body free from

(for youth and manhood will not last)

[[but remember your Creator in 12 the flower of your age]],

ere evil days come on,

and years approach when you shall say,

"I have no joy in them "; ere the sun grows dark, and the light goes from moon

and stars,

and the clouds gather after rain; when the guards tremble in the 3 house of Life.

when its upholders bow,

when the maids that grind are few and fail,

and ladies at the lattice lose their lustre.

when the doors to the street are 4

and the sound of the mill runs

when the twitter of birds is faint. and dull the daughters of song, when old age fears a height,

and even a walk has its terrors, when his hair is almond white. and he drags his limbs along,

and the spirit flags and fades. So man goes to his long, long home.

and mourners pass along the street.

on the day when the silver cord 6 is snapped,

and the golden lamp drops broken,

when the pitcher breaks at the fountain.

the wheel breaks at the cistern. when the dust returns to earth 7 once more,

and the spirit to God who gave it.

Utterly vain—it is the Speaker's 8 verdict—everything is vain!

ECCLESIASTES XII

9 The more wise the Speaker became, the more he taught the people knowledge; many a maxim he pondered and examined and

10 arranged. The Speaker's aim was to find pleasing words, even as he put down plainly what was true.

11 A wise man's words are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life. 12 My son, avoid anything beyond the scriptures of wisdom; there is no end to the buying of books, and to study books closely is a weariness to the flesh.

To sum it all up, in conclusion. 18 Stand in awe of God, obey his orders: that is everything for every man. For in judging all 14 life's secrets God will have every single thing before him, to decide whether it is good or evil.

THE SONG OF SOLOMON

- 1 The song of all songs, which is Solomon's.
- 2 Oh for a kiss from your lips!
 your caresses are dearer than
 wine,
- 3 rare is the fragrance of your perfumes,
 - the sound of your name is wafted like scent.
 - The girls are all in love with you;
 - but draw me to you—let us haste—
 - bring me to your chamber, O my king,
 - and there let us thrill with delight;
 - caresses from you will be dearer than wine no wonder girls adore you!
- 5 I am dark, but I am a beauty, maidens of Jerusalem.
 - dark as tents of the Black men, beautiful as curtains of a Solomon.
- 6 Scorn me not for being dark, for the sun has tanned me;
 - my brothers in anger set me
 to look after the vineyard,
 but I did not look after the
 vineyard of my charms.
- 7 Tell me, love of my soul,
 where do you rest your flock at
 noon,

 II—N

- for why should I go roaming from flock to flock of your mates?
- "Fairest of women, if you know 8 not,
- follow the sheep-tracks,
- and pasture your kids by the tents of the herdsmen.
- I liken you, my dear, to a filly in the Pharaoh's chariot—
- your cheeks so fair with braided 10 plaits,
 - your neck with strings of jewels;
- we will have golden beads strung 11 round you, studded with silver."
- When my king is on his diwan, 12 my charms breathe out their fragrance;
- my darling is my bunch of myrrh 13 that lies between my breasts,
- my darling is my bunch of henna- 14 blossom
 - from the gardens of Engĕdi.
- "How fair you are, my dear, how fair with dove-like eyes!"
- How fair you are, my darling, 16 oh how sweet!
- Our bed of love is the green sward, our roof-beams are you cedar-17 boughs,
 - our rafters are the firs.

THE SONG OF SOLOMON II, III

2 am only a blossom of the plain, oh show me your form, a mere lily of the dale. let me hear your voice, 2 "Like a lily among briars, your voice so sweet, your form so fair!" so is my dear among women!" 3 And like an apple-tree in the forest. (Catch us the foxes, 15 so is my darling among men; the little foxes, under his shadow I love to lie. that gnaw at our vines. when the vines are in bloom.) tasting his sweet fruit. My darling is mine, and I am his, 16 4 He has brought me to his chamber of joy, he feeds among my lilies. hung over with love. Till the cool of the dawn, 5 Sustain me with raisins, till the shadows depart, revive me with apples, oh turn to me, darling, for I swoon with love. and play like a roe or a hart 6 Let his left hand caress my head, on my perfumed slopes! let his right hand embrace me. 7 O maidens of Jerusalem, I charge Night after night in bed I dreamed I sought my beloved, by the roe-deer and the hinds, and sought him in vain. "I will rise and search the town," 2 never rouse lovers, never stir them. till they are satisfied. said I. "through street and square, in quest of my beloved "; 8 Listen, it is my darling, but in vain. there he is, coming to me, leaping across the mountains, The watchmen met me on their 3 bounding over the hills! rounds; I said, "Have you seen my 9 There he stands behind our wall, gazing through the window, beloved?" glancing through the lattice! Scarce had I left them 10 And he calls to me, my darling, when I found my beloved; "Come, dear, come, I held him fast in my embrace and brought him to my mother's beauty! 11 For winter is over, house. the rains are by. 12 the country's a-flower, What is this, coming up from the 6 'tis the season for pruning, country, the ringdove's note is heard, like columns of smoke, the figs are ripening red, perfumed with myrrh and frankinthe vines are all blossom and fragrancewith every scent to be bought? come, dear, come away, my It is the palanquin of Solomon, with sixty of a guard, beauty! 14 O my dove, from the clefts of your sixty of Israel's braves. armed each with a sword, from your nook in the cliff, all expert in fight,

THE SONG OF SOLOMON IV

with sword on thigh for alarms by night.

9 My king has made him a sedan of wood from Lebânon,

10 silver the feet of it, golden the back of it, purple the seat of it, inlaid with ebony.

11 Maidens of Sion, come, look at my king,

with a crown from his mother, the day of his marriage, the day of his rapture.

4 "Ah, you are fair, my dear, you are fair, with dove-like eyes behind your veil!

Dark streams your hair like goats a-down the slopes of Gilead:

2 your teeth like shorn ewes fresh from the dipping, paired together in rows, not one a-wanting;

3 your lips like a scarlet thread, your mouth so delicious; your cheeks like slices of pome-

granate

behind your veil;

4 your neck like David's tower adorned with trophies, hung round with a thousand targes, all armour of heroes;

5 your breasts like a pair of fawns, twins of a roe-deer!

6 Yes, till the cool of the dawn, till the shadows depart,

I will hie me to your scented slopes, your fragrant charms.

7 You are all fair, my dear, you are spotless.

8 Come from Lebânon, bride of mine, come with me from Lebânon, from the peak of Amana, the lair of the lions, from the peaks of Shenir and Hermon, the hill-haunt of panthers.

9

10

My bride, my own,
you have ravished my heart,
you have ravished my heart
with a glance from your eye,
with a turn of your neck!

with a turn of your neck! How sweet your caresses,

my bride, my own, far sweeter than wine.

Your lips drop honey, my bride, 11 your whispers are honey and milk:

the scent of your robes is as scent of Lebânon,

no spice so sweet as your fragrance.

My own, my bride, a garden en- 12 closed,

a spring of water sealed secure!

Your charms are a pomegranate 13 paradise—

with henna and roses, and spikenard and saffron, with cassia and cinnamon, all sorts of frankincense,

with myrrh and with eaglewood, all the best spices!

You are the fountain of my 15 garden,

a well of fresh water, like streams from Lebânon.

O north wind, waken, O south wind, blow,

and breathe upon my garden to waft out the perfume!"

Let my darling come into his garden, and taste the choice fruits that

are his!

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THE SONG OF SOLOMON V, VI

5 "My own, my bride, I come into "And what is your darling more 9 my garden, than another. to gather me balsam and myrrh, O fairest of women? to eat my honey in the comb, What is your darling above all to drink my wine and milk." that you charge us thus?" (Eat away, dear ones, drink your fill of love!) Fresh and ruddy is my darling. 10 the pick of ten thousand; 2 I slept, but my heart lay waking; his head is a crown of gold, 11 I dreamed—ah! there is my his curls black as the raven. darling knocking! his eyes like doves upon the 12 "Open to me, my own," he calls, water, "my dear, my dove, my bathed in milk, limpid and paragon! swimming, My head is drenched with dew, his cheeks are beds of balsam-13 my hair with drops of the night." banks of perfume, 3 But I have doffed my robe; his lips are lilies red, why should I don it? breathing liquid myrrh, My feet are bathed; 14 his fingers are golden tapers why should I soil them? tipped with topaz pink, 4 Then my darling put his hand in, his body is wrought of ivory his right hand at the door, blue-veined with sapphire, and my heart yearned for him; his limbs are marble columns 15 how my soul fainted when I resting on sockets of gold, heard him! he towers to the eye like Lebânon, 5 So I rose to let my darling in, as lordly as a cedar, my hands all moist with myrrh, his kisses are utterly sweet— 16 my fingers wet with liquid myrrh, he is all a delight! that dripped on the catch of the And that is my darling, my dear, bolt. O maidens of Jerusalem! 6 I opened to my darling, but my darling, he had gone; "And where has your darling 6 I sought him, but I could not find gone, O fairest of women, I called, he never answered. where has your darling wandered, 7 The watchmen met me on their that we may look for him too?" rounds, struck me and wounded me; they robbed me of my mantle, My darling goes to his garden, these warders of the walls. to flower-beds of balsam. 8 O maidens of Jerusalem, I charge to feed within his garden, and to gather lilies. if you find my darling, For I am my darling's, my darling 3 tell my darling this, is mine, that I am lovesick. he feeds among my lilies. 180

THE SONG OF SOLOMON VII

4 You are fair as a crocus, my dear,	"We would see her in the sword-dance."
lovely as a lily of the valley;	
you overawe me like an army with	How neatly you trip it, 7
banners—	O princess mine,
5 ah, turn aside those eyes of	your thighs are swaying like links
yours	of a chain
that daunt me!	that a master-hand has
Dark streams your hair like goats	moulded;
a-down the slopes of Gilead;	your waist is round as a goblet 2
6 your teeth like shorn ewes	(ever be it filled!);
fresh from the dipping,	your body a bundle of wheat
paired together in rows,	encircled by lilies;
not one a-wanting;	your breasts like a pair of fawns, 3
7 your cheeks like slices of pome-	twins of a roe-deer;
granate	your neck like an ivory tower, 4
behind your veil.	your head on it lofty as Karmel;
	your eyes like the pools at
8 Sixty queens had Solomon,	Heshbon,
eighty concubines,	by the gate of that populous
maidens without number;	town;
9 but one alone is my dove, my	your nose like the tower at
spotless one,	Lebânon
her mother's own darling.	that faces Damascus;
Women eye and honour her,	your hair as glossy as purple— 5
queens, concubines, sing in	its tresses hold captive your
praise of her:	lord;
0 "Who is this, glowing like the	"How fair, O my love!" he 6
dawn,	cries,
fair as the moon,	"how delicious for love's
clear as the sun,	delight!
overawing like an army with	You stand there straight as a palm, 7
banners?"	with breasts like clusters of
	fruit;
1 Down I went to the walnut-bower,	methinks I will climb that palm, 8
to see the green plants of the	taking hold of the boughs!
dale,	Oh may your breasts be clusters
to see if the vines were a-budding,	of fruit,
and the pomegranates in flower.	and your breath sweet as an
2	apple!
	May your kisses be exquisite wine 9
	that slips so smoothly down,
3 "Maid of Shulem, turn, ah turn,	gliding over the lips and the
turn, ah turn, that we may see	teeth!"
you."	
And what would you see in the	I am my darling's, and he—
maid of Shulem?	he is longing for me.

THE SONG OF SOLOMON VIII

11 Come away to the fields, O my | wear me like a ring upon your

darling,	nana;
let us sleep among blossoms of	f for love is strong as death itself,
henna,	and passion masters like the
12 and start at dawn for the vine-	
	its flashes burn like flame,
yards,	
to see if the vines are a-budding	
if their blossoms are open,	No floods can ever quench this love, 7
if pomegranates bloom;	no rivers drown it.
and there I will give you caresses	If a man offered all he has for love,
of love,	he would be laughed aside.
13 love's apples yielding their	
	"We have a young sister, 8
scent,	
and the fruitage of all my	
charms—	but what shall we do with our
choice fruit, old and new,	sister,
I have kept them, my darling,	when the wooers come?
for you.	If she holds out like a wall, 9
8 Ah, were you only my brother,	we will adorn her with silver for
nursed at the breasts of my	
mother,	if she yields to lovers like a door,
I would kiss you wherever I met	we will plank her up.
you,	NT T 11
with none to despise me;	Now I was a wall, 10
2 to my mother's house would I	with breasts like towers;
bring you,	when my darling looked at me,
to the chamber of her who bore	I won his heart.
me,	
spiced wine would I give you to	"Solomon had once a vineyard 11
drink,	at Baal-Hermon,
,	
a draught of my pomegranate	
wine.	for a thousand silver pieces, for
- (TIT) : 11:	its fruit.
5 (Who is this, coming up from the	
country,	you are welcome to your silver,
leaning on her darling?)	Solomon,
* * *	welcome to your fruit, you
I woke you there, under the	
apple-tree,	My comrades hear your voice, 13
just where you were swaddled	
a babe, just there, by your	girl in the garden haunt:
mother.	ah, let me hear it too!—
	"Hasten, O my darling, 14
6 Wear me as a seal close to your	play like a roe or a hart
heart,	upon my scented slopes."

ISAIAH

1 The revelations about Judah and Jerusalem which were made to Isaiah the son of Amoz during the reigns of Uzzĭah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 "Hear, O heavens, and listen, O earth"—

it is the Eternal speaking—
"I have reared, have brought up
sons,

and they have rebelled against

3 a bullock knows its owner, an ass its master's manger, but Israel does not care,

but Israel does not care, my people never heeds me." 4 Ah sinful nation,

folk whose guilt is heavy, ah race of wrongdoers,

h race of wrongdoers, sons degenerate—

they have abandoned the Eternal, and spurned the Majesty of Israel!

5 Why will you earn fresh strokes, for holding on in your revolt? Your whole head is sick,

your whole heart is diseased;
6 from the sole of the foot to the

6 from the sole of the foot to the head

no part is sound;

nothing but bruises and gashes, and raw, bleeding wounds,

unsqueezed, unbandaged, unsoftened with oil.

7 Your land lies desolate, your towns are burned, and foreigners ravage your soil
under your very eyes:
Maiden Sion is left all alone
like a booth inside a vineyard,

a shed in a cucumber field, a city beleaguered.

Had not the Lord of hosts left us some to survive,

we should have fared like Sodom, no better than Gomorrah.

Listen to the Eternal's word,
you "Sodom" of authorities!
Listen to our God's orders,

you "Gomorrah" of citizens!
"What care I for all your lavish 11
sacrifices?"

the Eternal asks;

"I am sick of slaughtered rams, of fat from fatted beasts;

the blood of bullocks and of goats is no delight to me.

Who asked that from you,
when you gather in my
presence?

Crowd my courts no more,

bring offerings no more; the smoke of sacrifice is vain,

I loathe it;

your gatherings at the new moon 14 and on sabbath,

I cannot abide them;

your fasts and festivals, my soul abhors them,

they are a weariness to me, I am tired of them.

You may stretch out your hands, 15 but I will never look at you,

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13

ISAIAH II

and though you offer many a prayer,

I will not listen.

16 Your hands are full of bloodshed; wash yourselves clean, banish your evil doings from my sight,

cease to do wrong, learn to do right,

make justice all your aim, and put a check on violence, let orphans have their rights, uphold the widow's cause.

18 Come, let me put it thus,
the Eternal argues:
scarlet your sins may be,
but they can become white as
snow,

they may be red as crimson, and yet turn white as wool.

19 If only you are willing to obey, you shall feed on the best of the land;

20 but if you decline and defy me, then husks shall be your food so the Eternal himself decrees."

21 How unfaithful she has turned, the city once so true and trusty! Sion once so full of justice, once the seat of right, and now a haunt of murderers!

22 Your silver, it has turned to dross, your wine is spoiled with water;

23 your rulers are unruly men,
hand in hand with thieves,
every one fond of his bribe,
keen upon fees,
but careless of the orphan's rights,
and of the widow's cause.

24 This therefore is the sentence of the Lord, the Lord of hosts, Hero of

Israel:

"Ha! I will have the comfort of vengeance on my foes,

on folk who dare resist me!

I will turn my hand against you, 25 smelt your dross out in a furnace,

and clear out all your alloy;
I will give you governors as at 26
first.

and councillors as at the start, and then a 'citadel of justice' shall you be,

a true and trusty City.

Justice will be the saving of Sion, 27 an honest life will save;

but rebels and sinners shall be 28 crushed together,

those who abandon the Eternal shall be doomed.

The sacred trees you love shall 29 disappoint you,

you will blush for groves so dear now to your rites;

for you shall wither like a tree, like a garden without water.

Strong men shall become like tow, 31 their idols like a spark, and they shall burn together

in a blaze that none can quench."

The word of Isaiah the son of **2** Amoz—his vision of Judah, of Jerusalem.

In after days it shall be that the Eternal's hill shall rise, towering over every hill, and higher than the heights. To it shall all the nations stream, and many a folk exclaim, "Come. let us go to the Eternal's

"Come, let us go to the Eternal's hill,

to the house of Jacob's God, that he may instruct us in his ways,

to walk upon his paths."
For instruction comes from Sion, and from Jerusalem the Eternal's

ISAIAH III

L	He will decide the disputes of the	on all cedars of Lebanon,	1
	nations,	on all oaks of Bashan,	4
	and settle many a people's case,	on all towaring hills	14
	till swords are beaten into plough- shares,	on all towering hills, on every high tower,	1
	spears into pruning hooks;	on every rampart of a fort,	1
	no nation draws the sword against	on all the deep-sea ships,	10
	another,	on every gallant craft;	-
	no longer shall men learn to fight.	then human pride shall be laid low,	1
ŏ	O household of Jacob, come,	man's haughtiness shall be	
	let us live by the light of the	humbled,	
	Eternal!	the Eternal shall alone be exalted,	
	* * *	but idols one and all shall	1
)	Get into the caves of the rocks,	vanish.	
	hide in the holes of the ground,	C	4
	away from the terror of the	Get into caves of the rocks,	1
	Eternal,	hide in holes of the ground,	
6	from his dread majesty. For he has abandoned his people,	away from the terror of the Eternal,	
U	the household of Jacob:	from his dread majesty	
	their land so full of traders.	when he rises to overawe the	
	of bargains with the foreigner,	earth.	
7	their land so full of silver and gold,	Then man shall fling	2
	no end to their stores,	to rats and bats	
	their land so full of horses,	his silver and his golden idols,	
	no end to their war-chariots,	that he made for worship,	
8	their land so full of idols,	and get into caves of the rocks,	2
	no end to their images—	into crevices of cliffs,	
	they worship what their own hands make,	to hide from the terror of the Eternal,	
	things their own fingers fashion.	from his dread majesty	
9	But human pride shall be laid low,	when he rises to overawe the	
	man's haughtiness shall be	earth.	
	humbled;	[[Put no more trust in man, with	2
1	the Eternal shall alone be exalted,	his mere breath of life:	
	when he rises to overawe the	of what account is he?]]	
	earth.	* * * *	-
0	Cot into source of the most-	Here is the Lord,	3
U	Get into caves of the rocks,	the Lord of hosts,	
	hide in holes of the ground, away from the terror of the	removing every prop and stay from Judah and Jerusalem,	
	Eternal,	soldier and warrior,	2
	from his dread majesty.	governor and prophet,	
2	For the Lord of hosts has a day of	seer, sheikh, and official,	3
	doom	authorities and councillors,	
	on all that is proud and haughty,	expert magicians and en-	
	on all that is lofty and soaring,	chanters.	
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ISAIAH IV

4" I will make mere lads their leaders,

and leave them to be swayed by whims:

5 tyranny between man and man, between very neighbours, insolence from young to old, from low to high:

6 men shall seize a clansman, crying, 'Your house has a robe of office: come, be our chieftain, then,

master this chaos!'

7 But he will make protest, 'No, I can be no good to you; my own house has no food. no robe of office:

you shall not put me up to be a headman of the people.'

8 No, ruined is Jerusalem and Judah is to fall:

they challenge the Eternal with their words and deeds, defying his glorious eyes;

9 their insolence condemns them. they flaunt their sin like Sodom. Woe, woe to them, for they have wrought

their own undoing!

10 Well for the just man, he fares

he reaps the good of all that he has done!

11 Woe to the villain, he fares ill, undone by all that he has done!

12 My people's ruler is a wilful child, they are controlled by women: your leaders are misleading you, my people,

they are effacing the true path for you."

13 Now the Eternal holds assizes, to arraign his people the Eternal

14 summoning before him to the bar the sheikhs and rulers of his people:

"So you have stripped my vinevard?

You hoard what you have plundered from the poor?

What mean you by crushing my 15 people,

and grinding the face of the poor?"

So the Lord asks, the Lord of hosts.

The Eternal also said:

Since they are so haughty, the daughters of Sion,

holding their heads high as they

and ogling with their eyes,

walking with their mincing steps, their anklets jingling,

the Lord will strike their heads 17 with scabs.

the Eternal will strip them bare.

[On that day the Lord will 18 deprive them of their finery, of anklets, tiaras, necklaces, earrings, bracelets and veils, head-19 bands, armlets, and sashes, scent-20 bottles, charms, signet-rings and 21 nose-rings, robes of state, mantles, 22 shawls and purses, gauze, linen 23 turbans, and wrappers.]]

For scent they shall have stenches, 24

ropes for girdles,

baldness in place of curls, sackcloth instead of silk, the brand of slavery instead of beauty.

[The sword shall cut your liege- 25 men down,

your heroes in the fray;

the city-gates shall wail, all woe- 26 begone,

the city sit forlorn.]]

Seven women on that day shall seize a single man,

ISAIAH V

crying, "We will earn our living, we will clothe ourselves, but only let us bear your name, to save us from disgrace!"

2 Then fair and fine shall the green

growth be, and a proud crown shall the fieldcrops be,

for the Israelites who are

spared;

3 the survivors in Sion, and those left in Jerusalem.

all who are entered in the book of Life,

they shall be held sacred,

4 when the Lord has washed away the filth from Sion,

and rinsed Jerusalem from bloodstains, by a blast of doom,

a devastating blast.

5 Then shading all mount Sion the Eternal himself will form a cloud during the daytime,

and spread o'er all the gatherings there

a canopy of brilliant light, a fire within the night,

6 to shade them from the scorching heat.

and safely shelter them from storm and sleet.

5 Let me sing of my Friend, sing a love-song of his vineyard:

My Friend, he had a vineyard,

on a fruitful slope:

2 he dug it, cleared the stones away, he planted the pick of the vines,

in it he built a watch-tower, and had a winepress hewn; then he looked for good grapes,

and it bore him—wild grapes!

3 "Now, dwellers in Jerusalem,

3 "Now, dwellers in Jerusalem, now, men of Judah,

pray judge between me and my vineyard.

What more could have been done 4 for it?

What have I left undone?

And when I looked for good grapes,
why did it bear wild grapes?

Let me tell you now what I will do to this my vineyard—

tear it down till it is ruined,

break its wall down till it lies trampled.

I'll make an end of it; unpruned, unweeded,

it shall be overgrown with thorns and thistles,

and I will bid the clouds drop no rain on it."

The Eternal's vineyard is the 7 house of Israel,

the men of Judah are his dear plantation:

he looked for justice—and lo bloodshed!

for right—and lo shrieks from the wronged!

Woe to the men who add house 8 to house,

who join one field to another,

till there is room for none but them

in all the land!

The Lord of hosts has sworn 9 to me,

"Many a mansion is to lie forlorn,

splendid and spacious and empty!

For ten acres of vineyard shall 10 yield but eight gallons,

and the harvest shall only be a tenth of what is sown."

ISAIAH VI

11 Woe to those who get up early for a drinking bout, who sit far into the night,

heated by their wine,

12 revellers with lyre and lute,
with tambourine and flute!

They heed not what the Eternal has in hand,

they never see what he is doing.

13 So shall my people suddenly pass into exile,

their leaders famishing with hunger,

the masses parched with thirst.

14 So the underworld gapes greedily, opening its jaws ever so wide, and down go Sion's pomp and throng,

down go all her madding crowd.

17 Lambs graze in the deserted

scenes,

kids feed among the ruins

15 [[and man is abased,
mortals are brought low,
the haughty eyes are downcast,

16 but the Lord of hosts is exalted by his judgment,

God's sentence shows His Majesty is living]].

18 Woe to those who draw guilt on themselves

by stout ungodliness, as with a rope,

and drag the penalty of sin upon them,

harnessing themselves to it!—

19 who sneer, "Pray let us see what
he will do!

Let him make haste!

We'd like to know what Israel's Majesty

can have in mind!"

Woe to those who call good evil, 20 and call evil good, who make out darkness to be light.

light to be darkness,

who make out bitter to be sweet,

sweet to be bitter!

Woe to those who think them-21 selves so wise,

and fancy themselves shrewd!
Woe to those who are brave—at 22

drinking!

mighty at—mixing a bowl! who let off guilty men for a bribe, 23 and deprive the innocent of his

rights!

As a tongue of fire licks up the 24 stubble,

as hay is shrivelled in the flames,

their root shall rot,

their blossoms moulder,

for scorning orders from the Lord of hosts,

for spurning what Israel's Majesty decreed.

In the year that king Uzzĭah 6 died, I saw the Lord seated on a high and lofty throne; his trailing robes spread over the temple-floor, and seraphs hovered round him, 2 each with six wings—two covering the face, two covering the body, and two to fly with. They kept 3 calling to one another,

"Holy, holy, holy, is the Lord of

hosts,

his majestic splendour fills the whole earth!"

At the sound of the chant, the 4 foundations of the threshold shook, and the temple began to fill with smoke. Then I said, "Alas! I 5 am undone! man of unclean lips that I am, living among a people of unclean lips! I am undone!

ISAIAH VII

for mine eyes have seen the King, 6 the Lord of hosts." But one of the scraphs flew towards me with a live coal in his hand, which he had lifted with tongs from the 7 altar; he touched my mouth with it, saying,

"Now that this has touched your

lips,

your guilt is gone, your sin forgiven."

8 Then I heard the voice of the

Lord saying,

"Whom shall I send?

Who will go for us?"

I answered, "Here am I; send 9 me." Then he said, "Go and tell this people:

'Listen and listen—but never

understand!

Look and look—but never see!'

Make the mind of this people dull,
make their ears heavy and close
up their eyes,

lest their eyes see, lest their ears

hear,

lest their minds understand, and their health be restored."

1 "Lord," I asked, " for how long?"

He answered,

"Till they are ruined,

till their towns are empty, and their houses uninhabited, and the land left desolate,

2 till the Eternal banishes the folk afar,

and wide tracts of the land lie

bare:

3 even if a tenth of them be spared, they too must be burned up, like stumps of oak and terebinth that have been felled

[[these stumps are the sacred

race]]."

7 During the reign of Ahaz the son of Jotham, son of Uzzĭah,

king of Judah. Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, marched up to attack Jerusalem (though they could not deliver their attack). When news came to the royal 2 court that the Aramæans had occupied Ephraim, the heart of Ahaz and of his people quivered like trees quivering before the wind in the jungle. But the 3 Eternal said to Isaiah, "Go out, with your son Shear-yashub, to meet Ahaz at the top of the conduit from the upper reservoir, on the road to Fuller's Field. Tell him to see and be calm, 4 never quail, never be afraid of these two fag-ends of flickering torches, of Rezin and the son of Remaliah with their blazing fury. Aram and Ephraim and the son 5 of Remaliah have planned mischief against you, thinking to invade Judah and reduce it to straits, to break in and seize it 6 and set Tabeal's son upon the throne; but this is what the Lord 7 the Eternal says:

'Their plan shall fail, this shall not be;

Damascus is but the capital of 8 Aram,

and only in Damascus Rezin

[[within sixty-five years Ephraim shall be so shattered that it ceases to be a nation]],

Samaria is but the capital of 9

Ephraim,

and only in Samaria rules Remaliah's son.

If your faith does not hold, you will never hold out."

I also said to Ahaz, "Ask the 10 Eternal your God for an omen—11 from the deep underworld or from

ISAIAH VIII

12 high heaven." "No," said Ahaz, "I will not put the Eternal to any

13 test." Then I said, "Listen, you royalties, I am tired of you! And will you insist on tiring my God as well as a man like myself? An omen you shall have, and that from the Eternal himself.

14 There is a young woman with child, who shall bear a son and call his name 'Immanuel' (God is

15 with us); [[he shall enjoy curds and honey, whenever he knows

16 good food from bad]] for before ever the child knows good food from bad, the land whose two kings are your terror shall be desolate."

17 The Eternal will bring upon you, on your people and your family, a time such as never has been

since Ephraim broke with Judah.

18 For then it shall be

that the Eternal whistles for fly and bee,

19 for foes that swarm and settle all in the steep ravines and crevices of cliffs.

on every bush and pasture-land. 20 Then, with a razor hired [[the

Assyrian king]]

from west of the Euphrates, will the Eternal shave your country bare,

shaving off every hair, lopping the very beard away.

21 Then a man can only keep a single cow and a couple of

sheep,
22 though the ample milk

will supply him with curds: for any survivors in the land shall only fare on curds and honey.

23 Then it shall be that every spot, once rich with a thousand vines,

worth a thousand silver pieces, shall be all thorns and thistles; and men will go hunting with 24 arrow and bow.

for all the country is thorns and thistles:

and if you went to slopes once 25 hoed,

you would see only thorns and thistles,

a cattle-run and a sheep-walk.

* * *

The Eternal said to me, "Take 8 a large board and write on it plainly, 'Spoilsoonpreyquick,' and have it attested by two re-2 liable witnesses, by Uriah the priest and Zechariah the son of Jeberechiah." Then I the pro-3 phet went to my wife, and, when she had conceived and borne a son, the Eternal said to me, "Name him 'Spoilsoonpreyquick.' For before the boy knows 4 how to say, 'my father' and 'my mother,' the wealth of Damascus and the spoils of Samaria shall be carried off to the king of Assyria."

Once again the Eternal said to 5 me:

Since this people has rejected the soft flow from Shiloah, and since they are dejected

over Rezin and Remaliah's

therefore the Lord lets loose on 7 them

the strong, full surge of the Euphrates

[[the king of Assyria and all his array]],

overflowing all its channels,

brimming over all its banks, swirling onwards, flooding Judah, 8 flooding it up to the neck.

ISAIAH IX

But his wings outstretched shall cover the country from side to side:

for "God is with us."

9 Rage away, you nationsonly to be shattered! (listen to this, all lands afar!)

Arm for the fray, and you shall be shattered!

Arm for the fray,

and you shall be shattered !

10 Form your plot, and it shall fail;

lay your plan,

it shall not prevail: for "God is with us."

Here is what the Eternal said to me, with overwhelming force, as he warned me not to take the line of this people:

12 "Do not call out 'Danger!' when this people calls out 'Danger!'

Have no fear of what they fear, never dread it.

13 The danger lies with the Lord of

'tis he whom you should fear, 'tis he whom you should dread!

14 Over him, like a stone in the road, both houses of Israel shall trip and tumble:

to the Jerusalemites he is a

trap and snare—

15 many shall trip and fall with a crash.

many shall be caught and captured."

I will seal up my message, and commit my counsel to the safe

17 keeping of my pupils; then I will wait on for the Eternal who now hides his face from the house of

18 Israel, I will hope for him. I and the two children whom the Eternal has given me are omens and portents set in Israel by the Lord of hosts, who dwells on Sion hill.

When they tell you to consult 19 mediums and ghosts that cheep and gibber in low murmurs, ask them if a nation should not rather consult its God. Say, "Why consult the dead on behalf of the living? Consult the Message and 20 the Counsel of God!" But that will only be their cry when there is no dawn of hope for them any more.

They shall roam through the 21 land, hard pressed and hungry, hunger driving them to rage, till they curse their King and

God:

they shall look up to heaven, and look round upon earth, only to see distress and darkness, anguish and utter gloom,

poor waifs of men!

Formerly he humiliated the 9 land of Zebulun and the land of Naphtali, but now he has honoured the region of Galilee's sea, the district that the nations hold west of the Jordan.

The people who were dwelling in 2

the dark

have now seen a great light, those who were living in a land of shadows,

upon them light has shone. Thou hast richly given them glad-3

and an ample joy;

in thy presence they rejoice like harvesters,

as men rejoice dividing plunder. For thou hast broken their heavy 4 voke,

the bar that bent their shoulders, and the whip of their oppressors,

as at the triumph over Midian; the stamping warrior's boot,

the bloodstained war-attire,

ISAIAH X

shall all of them be burnt, as fuel for the fire.

6 For a child has been born to us. a son has been given to us: the royal dignity he wears.

and this the title that he

bears-

"A wonder of a counsellor, a divine hero,

a father for all time, a peaceful prince!"

7 Great is his authority, endless is his peace. over David's throne and his dominion.

to base it firm and stable on justice and good order.

from henceforth and for everthanks to the jealous care of the Eternal.

8 The Lord's word, sent for Jacob,

shall drop on Israel, 9 till all the people feel its weight in Ephraim and Samaria.

For in their pride and arrogance,

they vaunt aloud,

10 "The bricks have broken down, but we will build up masonry; the sycomore-work is done,

but in its place we will put

cedar-work."

11 So the Eternal stirs their foes against them,

he has spurred on their enemies:

12 Aramæans east and Philistines west

gulp Israel down.

And yet his wrath is not abated, his arm is stretched out still to strike.

13 The people would not turn to him who struck them, they would not seek the Lord of hosts:

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so he lopped off head and tail. palm-branch and rush in a single day

[[the sheikhs and authorities are 15

the "head."

the prophets with false oracles are the "tail":

the leaders of this people mislead 16 them.

and those who are led are lost]]. So the Lord spares not their 17 soldiers,

pitiless even to orphans and widows;

for they are all profane and wicked, impiety is on every lip.

And yet his wrath is not abated. his arm is stretched out still to strike.

Ungodliness blazed like a fire, consuming thorns and briars, and firing thickets in the forest,

till the smoke rolled up in clouds. The fury of the Eternal burned the 19

land. till the folk preyed upon each other;

they snatched to right and still 20 were hungry,

they munched to left and were not satisfied;

none had pity for his fellow. each gnawed at his neighbour:

Manasseh tore at Ephraim and 21 Ephraim at Manasseh,

and both together tore at Judah. And yet his wrath is not abated,

his arm is stretched out still to strike.

Woe to those who issue harsh 10 decrees.

penning orders that oppress, robbing the weak of their rights. 2 and defrauding the poor of their dues,

ISAIAH X

till widows fall to them Woe betide Assyria! as 10. 5 spoil, He is my club in anger, and orphans as their prey. the rod I wield in wrath: 3 What will you do at the great I speed him against an impious 6 Assize, nation. when the storm blows from a people with whom I am wroth, abroad? bidding him plunder and spoil To whom will you run then for trample them down like mud in and where will you put your the street. plunder? But other plans has he, 7 4 Yours only to crouch low among and other aims! the captives, His thought is to exterminate or fall under the corpses of the the nations far and wide. "Are not my very captains as 8 good as kings?" says he; And yet his wrath is not abated, "Has not Kalno fared like 9 his arm is stretched out still to strike. Karkĕmish. Hamath like Arpad, Samaria like Damascus? 5 So the Eternal's anger blazes against his people, [[As I have gripped these empires 10 he stretches out his arm against of idols, idols more than Jerusalem's, them. striking them till the mountains can I not treat Jerusalem and its 11 tremble, images and corpses lie like dung upon even as Samaria and its idols?" So when the Eternal has com- 12 the streets. And yet his wrath is not abated, pleted what he has to do on Sion his arm is stretched out still to hill and in Jerusalem, he will punish the audacious vaunting of strike. the king of Assyria and the arro-26 He signals to a foreign power, gance of his pride for saying]] 13 whistling for them from the end My strong hand did it all, of the earth: my clever strategy; swiftly they come, speedily, I shifted the boundaries of nations. 27 none tired, none tripping, I plundered their treasures. not a belt slack, I reduced them to ashes, and felled their folk like a not a shoe-string broken, 28 arrows sharpened, bullock; bows all bent, the wealth of nations, I rifled it all, 14 horses' hoofs as hard as flint, like the nest of a bird, chariot wheels like whirlwinds— I ransacked the wide world 29 growling like a lion, as a man who gathers eggs, till no wing fluttered, growling like young lions, gripping their victim with a growl, none dared cheep or chirp." bearing it off, with none to Is the axe to boast over the wood- 15

man?

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rescue.

H-0

ISAIAH XI

Is the saw to decry the sawhe has passed through Migron, and stored his baggage at Mich-'Twould be like a club swinging mash. him who lifted it. he is through the pass, 29 a staff brandishing a man! he bivouacs at Geba. 16 So the Lord, the Lord of hosts. Ramah is in a panic. will send Saul's Gibeah is in flight; a wasting disease on his flourishshriek, O folk of Gallim! 30 ing frame, Listen, Laishah! and under his glitter a burning Answer them, Anathoth! heat Madmenah runs away. that glows like a flame, the natives of Gibbim scurry for 18 consuming him soul and body, safety. till he pines away like a man To-day he is halting at Nob, diseased. and shaking his fist at the hill of maiden Sion, 17 He who is light to Israel shall be a at the hill of Jerusalem. But lo! the Lord, the Lord of 33 His Majesty shall blaze like devouring thorns and briars, is lopping Assyria's boughs with the splendid woods and gardens: his axe: 19 and any trees left there shall be so the towering trees are felled. few and the lotty are laid low; that a mere child can count cuts away the woodland thickets. This, then, is what the Lord, fells the mighty cedars. the Lord of hosts, declares: O my people, who reside in Sion, From the stump of Jesse a shoot 11 never fear Assyria, though he shall rise, and a scion from his roots shall strikes you with his club, and lifts the rod against you as did flourish: 25 Egypt long ago; for very soon my on him shall rest the spirit of the 2 fierce anger against you shall be Eternal. spent, and my wrath shall come the spirit of wisdom and insight, 26 to an end. The Lord of hosts will the spirit of counsel and strength, swing the lash over Assyria as the spirit that knows and reverwhen Midian was crushed at ences the Eternal. He will not judge by appearances, 3 Ravensrock: he will raise the rod again that once he raised over the nor decide by hearsay, Reed Sea against Egypt long ago. but act with justice to the helpless 4 and decide fairly for the humble; 27 Then from your shoulders shall Assyria's load be shifted, he will strike down the ruthless and from your neck his yoke with his verdicts. shall then be lifted. and slay the unjust with his Assyria is on the march from sentences. Justice shall gird him up for 5 Rimmon, he has reached Ai. action.

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ISAIAH XII, XIII

he shall be belted with trustworthiness.

6a The wolf shall couch then with the lamb.

> the leopard's lair shall be the kid's:

7b the lion shall eat straw like any ox, wolf and lion shall graze side by side.

herded by a little child;

7a the cow and the bear shall be friends.

and their young lie down to-

gether:

8 the infant shall play at the hole of an asp.

and the baby's feet at the nest

of a viper.

9 None shall injure, none shall kill, anywhere on my sacred hill; for the land shall be as full of the

knowledge of the Eternal as the 10 ocean-bed is full of water. And the Scion of Jesse who is to rally the peoples,

him shall the nations then consult, and his seat shall be famous.

And then will the Lord put out his hand again to recover any of his people who are left over, in Assyria and Egypt and Pathros and Kush and Elam and Shinar and Hamath and the sea-coasts.

12 He will give the signal to the nations,

and gather the outcasts of Israel, collecting the scattered of Judah from the four corners of the

13 No more envy against Ephraim!the foes of Judah shall be cut

no longer shall Ephraim be jealous of Judah,

or Judah oppose Ephraim; 14 but side by side they'll swoop down west

on the slopes of the Philistines, and plunder the tribes of the east:

Edom and Moab they shall seize, and rule over the Ammonites.

And the Eternal will dry up the 15 tongue of Egypt's sea, with his hot breath,

and swing his hand over the

Euphrates,

striking it into seven wadies that men can walk dry-shod; so shall there be a highroad for 16 the survivors of his people to come back from Assyria, as there was for Israel on the day when it came up from the land of Egypt.

On that day you shall sing: 12 "O Eternal, I adore thee;

though thou wast angry with me,

thine anger has abated, thou consolest me.

Yes, God is my deliverance, I trust him unafraid;

the Eternal is my strength, of him I sing,

he has delivered me indeed." Joyfully then shall you draw 3 upon the fountains of deliverance, and sing upon that day:

"Adore the Eternal, celebrate his name,

tell the nations all that he has done,

record his mighty fame.

Chant the Eternal's praise, his 5 glorious feats:

let the whole world know of it! Ring it out, dwellers in Sion, aloud, 6 for great is Israel's Majesty among you."

The oracle on Babylon—a 13 vision of Isaiah the son of Amoz. On a bare hill, up with the signal! 2 shout to them loud,

ISAIAH XIII

beckon them to enter	till man becomes more rare than	1
the gates of the proud. 3 For I have charged my chosen host	finest gold, men scarcer than gold ore from Ophir."	
to execute my wrath,	Opini.	
my heroes I have summoned,		1
my men of martial pride. 4 Hark! a din among the mountains	and earth be overturned, at the fury of the Lord of hosts	
as of a mighty host.	on the day his anger blazes.	
Hark! 'tis the uproar of empires,		1
nations gathering; for the Lord of hosts is mustering	like sheep unshepherded, shall men be hurrying home,	
a battle array.	each off to his own land;	
	anyone captured is cut down,	L
5 From a far land they are coming,	anyone caught is stabbed;	Į
from the ends of the world— 'tis the Eternal and the forces of	their babes are dashed in pieces I under their very eyes,	
his fury,	their houses are despoiled,	
to ruin all the earth!	their wives are ravished.	
3 Shriek away! 'tis close, 'tis the	Against them I raise up	۱,
Eternal's day, as a mighty blow from the	Against them I raise up the Medes and Elamites,	L
Almighty;	who care not for silver,	
7 then shall all hands grow limp,	nor gloat over gold;	
all hearts shall melt, and mortals be dismayed;	but, bow and spear in hand, 1 fearful, ferocious,	. 2
seized with pangs and throes,	young men they cut to pieces,	
they writhe	maids they massacre,	
like a woman in labour,	a child they never spare,	
staring each at the other aghast, their faces aflame.	on babes they have no mercy. So shall Babylon, the splendour of 1	9
Here is the Eternal coming, piti-	empires,	
less,	the proud glory of the Chal-	
in anger and in blazing wrath,	dæans, fare as Sodom and Gomorrah fared	
to lay earth desolate and destroy sinful men.	when God overthrew them.	
The skies and their stars		
shall shed no light,		2(
the sun shall be dark at its rising, the moon shall never be bright.	forlorn from age to age; there no nomads pitch their tents,	
1 " I will punish the world for its	no shepherds fold their flocks;	
evil,	wild cats shall litter there,	2
the wicked for their vice,	and jackals fill the houses,	
the arrogance of proud men I will still,	ostriches shall live there, and wild goats shall leap,	
and lay the haughtiness of	hyenas howl within the castles, 2	2
tyrants low,	wolves inside the lordly halls.	
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ISAIAH XIV

And this, her doom, is near, her days shall not be long.

14 [[For the Eternal will have pity upon Jacob and once more take Israel as his own, settling them in their own country, where foreigners shall join them and attach themselves to the household of

2 Jacob. The household of Israel shall be conducted home by outside nations, and then Israel shall hold them as slaves in the land of the Eternal, thus making captives of their former captors, and ruling

3 over their oppressors. Then shall it be that after the Eternal grants you relief from your agony and misery and the slavery you have

4 had to suffer, you shall raise this taunt-song against the king of Babylon, crying:]]

How the tyrant is hushed, his mad rage hushed!

5 The club of the godless has the Eternal crushed, the rod of oppression,

6 that beat the nations in a passion,

blow after blow,

that enslaved races in a fury and never let them go.

7 Now the whole earth lies at peace, bursting into song;

8 the very cypresses exult, the cedars of Lebânon cry, "Since you are fallen, no man seeks to fell us."

9 The underworld is astir to greet you,

astir to meet you,

rousing all the ghosts for you, that on earth were chieftains, moving monarchs of the world from their thrones,

10 to hail you, one and all of them, to cry to you,

"So you are weak now as we are? So you fare as we fare?

Your pomp has passed down to 11 the world below,

you and your peals of music?
Maggots are spread under you,
around your coverlet!"

What a fall from heaven on high, 12 O shining star of the dawn!

How low and limp you lie,

who once swayed all the nations!
You, who once said to yourself, 13

"I will scale the sky,

I will set my throne supreme above the stars on high,

I will sit on the hill of the gods in the far, far north;

I will scale the cloud-banks, and rival the Most High!"

And down you drop, to the world 15 below,

down to death's abyss you go!

Those who see you scan you, mark you and then muse,

"Is this the man who made earth tremble,

who shook empires,

who made a desert of the world, demolishing its cities,

who never let a prisoner go, to return home?"

The kings of nations sleep in 18 honour,

each within his tomb;

but you are flung down where 19 dead bodies lie,

of men the sword has slain, unburied like a corpse trod under

foot,

like a scion disowned. . . .

You shall sleep not with your 20 fathers

in the grave;

for your country you have wasted, your people you have killed.

ISAIAH XV

but I will slay your folk with Never be the wicked's race mentioned upon earth! famine. 21 His sons be slaughtered, I will kill off your survivors. Shriek at your gates, scream in 31 for their father's guilt, lest they go on to seize the world your towns, faint in your terror, all ye and multiply on all the earth! Philistines! 22 I will rise against Babylon, the For smoke is rising from the north, and von invader's ranks are close. Lord of hosts declares, stripping it of its renown and of its remnant, What answer shall my people give 32 of citizen and scion, the Eternal the envoys of Philistia? 23 declares; I will turn it into pools This, that Sion is founded by the of water and make it a mere haunt Eternal. of bitterns; I will sweep it with and there shall his forlorn folk shelter." a broom of bale, the Lord of hosts declares. The oracle on Moab: 15 The Lord of hosts has sworn: "Ah, in the night Ar-Moab was "As I have planned, so shall it stormed. stand, was wrecked! Ah, in a night Kir-Moab was as I have purposed, so shall it be; 25 the Assyrians I crush within my stormed, land. was wrecked! The Dibonites climb to their 2 and on my hills I trample them, till from my people's shoulders shrines shall their load be shifted, to wail: and from their neck the Assyrian on Nebo and Meděba Moabites howl; yoke be lifted. 26 So is it in my purpose for the all their heads are shaven, every beard is clipped; world. all wear sackcloth in the streets, so I stretched out my arm bathed in tears, against all nations. 27 The Eternal's purpose who can on the housetops, in the squares disannul? they howl. Heshbon and Elealeh shriek-His outstretched arm, 'tis heard as far as Jahaz ; turns it back?" a shudder runs through Moab, 28 This oracle was in the year all hearts quiver. before king Ahaz died: 29 "Rejoice not, all ye Philistines, My soul cries for poor Moab, 5 as they fly to Zoar, at the breaking of the club that winding their way weeping beat you, for from the snake a viper springs, up to Luhith, wailing, "We are ruined," a flying serpent issues. 30 The very poorest shall find pasture on the road to Horonaim. For the waters of Nimrim in my meadows, there the needy shall be safe; are dry and waste,

ISAIAH XVI

the herbage withered, the grass gone,

no green thing there; 7 so on they must carry,

on past the Wady of Willows, what they have saved,

what they have salved.

8 The wailing sounds from end to end of Moab;

'tis heard as far as Eglaim, as far as Beêr-elim.

9 Even Dibon's streams run blood; yet I have more calamities for Dibon,

I will let lions loose on those who

пее,

on those who make their way from Moab.

16 And then at the fords of Arnon2 the folk of Moab shall flutter like birds that scatter

from a rifled nest.

1 From Sela they sent tribute
by the desert road

to the ruler of the land of Judah, to mount Sion,

3 crying, "Help us with your counsel,

act for us;

shelter us with your strong shade at the hot noon,

take in our outcasts,

betray not our fugitives;

4 let our outcasts

live within your land,

shelter Moab

from the ravagers.

For when oppression ends,
when ravaging is over,
when the tyrant's heel has
vanished
from the land,

5 then shall your throne be based on kindness.

and in trustworthiness

shall David's dynasty sit there to rule,

bent upon justice and integrity."

"No, we have heard of Moab's 6 pride;

they are so proud, so insolent, so haughty, so hollow and so loud!"

Moab then is left to wail for Moab, 7

all Moab wails;

in misery they moan that rites have ceased

at Kir-heres.

For the vineyards of Heshbon 8 wither,

with Sibmah's vines,

that once o'erpowered the rulers of the world

with their rare wines,

that once stretched north to Jazer, and spread south to the desert, their tendrils pushing far,

to the Dead Sea on the west.

So I join Jazer in bewailing Sibmah's vines;

O Heshbon, Elealeh,

I drench you with my tears:

for the war-cry has sounded over your gathered grapes,

and now the land of gardens is 10 bereft

of joy and gladness;

no singing in the vineyards now, no merriment,

no wine is trodden out from grapes,

no lilting at the vintage!

I thrill with pity for poor Moab, 11 my heart is stirred for Kir-

Ah, when weary Moab mounts 12 the hill,

praying within the shrine to no avail.

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ISAIAH XVII, XVIII

Moab shall then be ashamed of | Kemôsh.

and turn to the Eternal.

Such was the word of the Eternal upon Moab in former days.

- 14 But now his message is: "Within three years, no more, no less, shall Moab's glory be a mockery, for all her mighty throng of people; and few and feeble shall be any who survive."
- 17 An oracle on Damascus: Soon shall Damascus be no more

but lie for ever desolate in

her townships a sheep-run, where flocks lie unafraid:

- 3 Ephraim shall lose its ramparts, Damascus lose its royal power, and Aram's survivors shall perishso the Lord of hosts decrees.
- 4 Then shall Jacob's strength be

sapped, his lusty vigour shall languish; 5 'twill be as when the standing corn

is reaped, the ears in armfuls.

6 or as when olive-trees are shaken, and there is little left to glean, two or three berries on the top-

most bough, four or five berries on the twigs.

9 Your towns shall be deserted. like Amorite and Hivite ruins: 10 for you forgot the God who was your help. you heeded not the Stronghold of your strength.

Therefore, though you plant gardens of Adonis.

and stock them for a foreign god, 200

forcing the growth, the very day 11 you plant them,

till they bloom for you next

morning,

all you get from them shall vanish on your day of dole and desperate pain.

Then shall men look to their 7 Maker.

and turn to Israel's Majesty, looking to nothing that their 8 hands have made,

turning to nothing fashioned by

their fingers.

Ah, the booming of many a 12 people,

booming like sea breakers! Ah, the thunder of great nations. thundering like the surge of ocean!

But the Eternal checks them, 13 and they are chased afar,

driven like chaff before the wind. like dust whirled by the hurricane.

14

at evening a terror, and gone by the morning! Such is the fate of those who

ravage us, such is the lot of those who

Ah, land of wingèd fleets, 18 where the great Nile flows through.

that sends its envoys overseas in light skiffs down the stream!

Swift messengers, return

to your people tall and bronzed. a terror far and near.

a sturdy race of conquerors; tell them, "Let all on earth,

let all men in the world, watch when the signal is raised,

hark when the bugle is blown!"

ISAIAH XIX

4 For this is the Eternal's word to me,

"I will be on the watch from

my abode,

calm as the clear heat in sunshine, still as dew in harvest-tide."

5 For ere the harvest, when the blossom's over,

when berries ripen into grapes, he shall lop off the branches with a knife,

and cut away the tendrils;

6 the foe shall be left to vultures in the hills,

and wild beasts of the land; all summer vultures shall devour them,

and all winter the wild beasts batten on them.

brought to the Lord of hosts at the place where he is revealed, at mount Sion, from a tall, bronzed people, a race that is a terror far and near, a sturdy race of conquerors, through whose land the great Nile flows.]]

An oracle on Egypt:

Riding on a swift cloud the Eternal reaches Egypt;

and Egypt's idols shake before him.

Egypt's courage melts away.

"I will spur on Egypt against Egypt,

every man to fight his neighbour, fight his fellow,

city against city, province against province.

No spirit shall be left in Egypt;
I will confound their plans,

till they resort to ghosts and idols, wizards and mediums.

I will hand Egypt over to a tyrant,

a despot shall reign over them," so the Lord, the Lord of hosts, decrees.

The Nile shall be dried up,
the river-bed shall be drained
and bare,

its branches shrivel and stink,
the canals of Egypt dry up,

reeds and rushes wither,

the meadow grass all moulders, 7 the green growth by the Nile is parched,

it droops and disappears.

The fishermen shall be woebegone, 8 all who cast hooks in the Nile, all who spread nets in the stream;

dressers of flax shall be at their 9 wits' end.

the weavers shall be daunted, 10 and all the workers downcast.

Poor fools are the princes of Zoan, 11 and witless the Pharaoh's wisest councillors.

How dare you tell the Pharaoh,
"I am a wise man's son, a son
of ancient kings?"

Where are your sages, pray? 12 Can they tell you, can they show you,

what plans the Lord of hosts has against Egypt?

Why, Zoan's princes are befooled, 13 the princes of Memphis are beguiled,

the leaders of her provinces lead Egypt astray;

the Eternal has so warped their 14 judgment

that they lead Egypt all astray, as a drunkard staggers vomiting:

high or low, palm or rush, 15 none can do anything for Egypt.

16 [[Then shall Egypt tremble in terror like a woman, as the Lord of hosts swings his hand over it;

17 the land of Judah shall be a terror to Egypt, the very mention of Judah will make the Egyptians dread what the Lord of hosts has

planned against Egypt.

18 Then shall there be as many as five cities in the land of Egypt speaking the language of Canaan and loyal to the Lord of hosts, one of them called the City of the Sun.

19 Then shall there be an altar to the Eternal in the heart of the land of Egypt, and a pillar to the

20 Eternal on the frontier. This shall serve as a reminder and as a witness to the Lord of hosts within the land of Egypt; so that, when any who are oppressed cry to the Eternal to send a champion, he will intervene and

21 rescue them. The Eternal will make himself known to the Egyptians, and the Egyptians shall acknowledge the Eternal then, worshipping him with sacrifices and offerings, making vows to the Eternal and performing

22 them. So the Eternal strikes Egypt, striking them and healing them; whenever they turn to the Eternal, he will heal them, in

answer to their entreaty.

23 Then shall there be a highroad between Egypt and Assyria, Assyrians passing to Egypt and Egyptians to Assyria; Egyptians and Assyrians alike shall worship the Eternal.

24 Then shall Israel form a triple alliance with Egypt and Assyria—

25 a blessing to the world around, and blessed by the Lord of hosts, who said, "Blessed be my people 202 Egypt, Assyria whom I have made, and Israel my own possession!"]]

Now the Eternal had bidden 20 Isaiah the son of Amoz, "Go and 2 strip the sackcloth off your waist and the shoes from your feet." He did so, going about without either robe or shoe. And in the 1 year when the commander-inchief, sent by Sargon king of Assyria, came to Ashdod and attacked Ashdod, capturing it, the Eternal said, "As my servant 3 Isaiah has gone for three years without robe or shoe, by way of omen and portent against Egypt and Ethiopia, so shall the king of 4 Assyria drive away the captives of Egypt and the exiles of Ethiopia young and old, without robe or shoe, and with bare buttocks; those who had hopes of Ethiopia 5 and boasted of what Egypt would accomplish, shall be dismayed and abashed, and people on the 6 coast will cry, 'If this be the fate of those to whom we turned, hoping that they would rescue us from the king of Assyria, then how can we ourselves escape?""

A "Desert" oracle:
Like a hurricane hurtling
over the south-land,
there it is driving from the desert,
from the land of terror!
A grim revelation, this for me:
"Since the crafty still are crafty,
since the plunderers still plunder,
at them, O ye Elamites!
Medians, lay siege to them!

It makes me writhe with anguish, 3 with pangs like a woman in travail;

silence all their arrogance!"

ISAIAH XXII

I cannot hear for pain, I cannot see for the shock;	An oracle on Arabia: In the bush at even you must
my brain is reeling,	camp,
the horror appals me;	you caravans of Dedanites.
the twilight I love	Bring them water for their thirst, 1
is turned to shuddering.	O natives of Tema,
	set before these fugitives
There's banqueting in Babylon,	the bread they need;
with tables spread,	for they are flying from the 1
and carpets laid !—	sword,
Up, princes! up, to arms!	from swords so sharp,
For this is the Eternal's word to me,	from the bent bows,
"Set your spirit on the watch,	from the press of battle.
to tell what it can see;	[[For this is the Eternal's word 1
if a cavalcade it be,	to me: "Within a year, no more,
horsemen riding two by two,	no less, shall Kedar's glory be all
men on asses, men on camels,	over, and few shall be left of the 1
let it mark them heedfully."	archers that are Kedar's army—
Then my spirit called to me, "Here on the watch, my lord,	for so the Eternal, Israel's God, decrees."]
all through the day I stand,	decrees.
here at my post	An oracle on the glen of Hinnom. 2
night after night."	Now why are you all swarming
Just then a cavalcade rode by,	to your house-tops,
with horsemen two and two;	O shouting citizens, O surging 2
and my spirit called to me,	city,
"Babylon has fallen, fallen,	merry-making?
and her idols one and all	No sword your dead shall slay,
are shattered to the ground!"	they fall not in the fight,
	but all your chieftains run away 8
My poor crushed countrymen,	and take to flight.
down-trodden folk,	So let me alone, I pray,
this is my message to you	I would lament bitterly;
from the Lord of hosts,	ply me not with consolation,
from Israel's God.	for my country is undone.
An areals on Edom	For the Lord, the Lord of hosts, 5
An oracle on Edom: A voice is calling out of Seir to me,	holds a day of panic and riot and rout;
"How far has the night gone,	Kirites in the glen of Hinnom
watchman?	undermine the walls,
How far has the night gone,	Shoites scale the heights:
watchman?"	archers from Elam,
2 The watchman answers,	cavalry from Aram,
"Morning comes, morning-	Kirites ready for the fray,
and night;	fill all your fairest glens
would you know more,	with chariots and horsemen
come back again."	to assault your gates.
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ISAIAH XXIII

8 Then to your armoury in Forest hall you look;

you see the great gaps made in

Davidsburg

[[you confine your water in the 10 lower reservoirs, you number off the houses in Jerusalem and pull some down in order to repair the

11 wall, and you construct a tank between the two walls for the water of the old reservoir];

you never look to him who brings

all this about,

you never see who planned it long ago!

12 The Lord, the Lord of hosts, is calling you

to tears and grief,

to shave your heads and gird on sackeloth;

13 and here is mirth and merry-making,

men slaughtering sheep and slaving kine,

men eating flesh and drinking wine, feasting because "to-morrow we may die!"

14 The Lord of hosts has sworn to me, you cannot expiate this evil ere you die.

*

15 Against Shebna the governor of the palace.

The orders of the Lord the Eternal are: Come, go to yonder 16 comptroller, who is hewing out for himself a tomb high in the rock, and erecting a place of rest for himself; ask him, "What right have you here, what relatives have you here, that you are hewing out a tomb here?

17 The Eternal will grip you tight and wind you round and wrap

you up

and hurl you hurtling, man of 18 might,

like a ball into a broad, far land;

and there your glorious tomb shall be,

there shall you die,

you disgrace to the house of your lord!

I will depose you from your 19

post,

and pull you from your dignity. Then I will summon my servant 20 Elĭakim the son of Hilkiah and 21 robe him in your vestment, binding your sash of office round him and handing over your authority to him; he shall prove a father to the citizens of Jerusalem and the household of Judah; I will 22 lay on his shoulders the duties of the Davidic palace, so that none may shut out when he opens, nor open when he shuts the door. I will fix him fast in his position, 23 like a peg in a firm wall, and through him shall his family rise to honour; his whole family shall 24 depend on his support, both the members and the hangers-on, the very meanest vessels of them, be they bowls or pitchers, hanging on him as a peg. And then-so 25 the Lord of hosts declares—the peg driven in so firmly shall be wrenched out and give way, till everything that hung upon it shall come down-for so the Eternal decrees."

An oracle on Tyre:
Shriek for sorrow, ships of Tartessus,

for your haven is no more!
You heard the tidings when you
touched

at Cyprus' shore.

ISAIAH XXIV

The folk on the coast have perished, the traders of Sidon.

who traversed the sea, with their

sailors

on many an ocean,

3 who harvested wheat from the Nile.

who trafficked with many a nation.

O sea-power Sidon, mother of cities,

lament in your shame: "The youths and maidens whom

in pain I bore and brought up are no more." [[When the tidings reach Egypt,

the people are distressed at the tidings about Tyre.]]

Cross to Tartessus, wailing, O folk of the coast! 7 Is yon your merry city, that rose in days of yore.

that spread so far afield in days gone by?

Whoever planned this doom for

the crowned queen,

whose merchants were very princes,

honoured in all the world? 'Twas the Lord of hosts who planned it,

to abase man's pride,

to humble human splendour and whate'er earth honours.

Shriek for sorrow, ships of Tartessus,

for your haven is no more! The Eternal's blow, struck at the

has shaken realms on land; his order against Canaan runs, that her strong forts shall fall.

No merry-making now for you, O Sidon, a maiden deflowered! No rest for you, even although you cross to Cyprus! . . [[Look at the country of the 13 Chaldeans, no longer a nation; the Assyrians have laid its capital in ruins, a place for wild creatures of the desert; they erected their siege-works and overthrew its fortifications.]]

Shriek for sorrow, ships of Tar-14

tessus,

for your haven is no more!

[Then shall Tyre pass into 15 oblivion for seventy years, for as long as a dynasty lasts; Tyre will be like the harlot in the song— "Lift your lyre 16

to roam the city, harlot whom all men forget!

Play it with fire, sing many a ditty,

that they may remember yet!"

At the end of the seventy years 17 the Eternal will restore Tyre, till she regains her trade, trafficking with all the realms of the world over the wide earth; what she 18 makes by her trade shall be sacred to the Eternal, her profits are not to be stored or stowed away, but what she makes shall go to the Eternal's devotees, to provide them with abundant food and choice attire.]]

Lo, the Eternal soon shall lay 24 the earth bare and wild, rendering it shapeless and scattering its inhabitants; the priest shall fare 2 no better than the plain man, the master shall fare like the slave, mistress like maid, seller like buyer, borrower like lender, and creditor like debtor; the earth 3 shall be laid all bare, the world

ISAIAH XXV

shall be stripped empty: such is the sentence of the Eternal.

4 The earth is drooping, withering, the world is waning, withering, and the sky wanes with the earth;

5 for earth has been polluted by the dwellers on its face, loose to laws and scorning statutes,

breaking the eternal Compact.

6 Therefore a curse is crushing the earth,

alighting on its guilty folk; mortals are dying off, till few are left.

7 The vine-juice fails, the vines are dry,

11 the land cries out for wine, and merrymakers sigh;

8 no lilting now of tambourines, no lilting now of lutes, no sounds of revelry;

9 no singing as the wine is drunk, for any liquor has a bitter taste;

10 towns fall to pieces,

each man bolts his door;
11 gladness has gone from the earth,
and pleasure is no more;

12 the cities are left desolate, their gates are battered down,

13 and few are left on earth, as few as berries, once the olive boughs are shaken,

as grapes, when once the vintage has been taken.

14 Some at this raise shouts of joy, acclaiming overseas the Eternal's might,

15 bidding the East own the Eternal's might,

and the western shores acknowledge Israel's God;

16 from earth's far bounds the chorus sounds,

"Now glory dawns for upright men!"

But ah I am in misery, in utter misery!

For the plunderers plunder on, they are plundering still.

Panic and pitfall and snares await 17 you,

O dwellers upon earth;

he who scurries from the panic 18 steps into the pit,

he creeps out and is caught within a snare.

For the sluices in high heaven are opened,

and earth shakes to its foundations;

earth breaks to pieces,
earth is split in pieces,
earth shakes to pieces,

earth reels like a drunken man, earth rocks like a hammock;

under the weight of its wrong-doing earth falls down, to rise no more.

And then shall the Eternal punish 2 the hosts of the high heaven above

and kings on earth below, bundling them into a dungeon, penning them inside a prison,

till their day of doom arrives; the moon shall move under a veil, 2

the sun shall pale, when the Eternal is enthroned on Sion.

revealed in radiant splendour to his sheikhs.

Then on this hill of Sion for all a nations 6

the Lord of hosts will spread a banquet of rich food and of rare

wines,
of marrowy dainties and of

choice old wines; and on this mountain shall he strip 7

the mourning shroud from all mankind,

ISAIAH XXVI, XXVII

Cities thou hast laid in heaps, the veil of sorrow from all nations, displacing death for evermore. citadels in ruins; So shall he wipe the tears from proud castles are no more, none shall rebuild them. every face, and free his own folk from At this shall tyrants own thy 3 taunts everywhere ('tis the Eternal's own decree). might, and pagan capitals hold thee in 6 Pass into your chamber, O my awe. for haughty pride thou layest 5a people, shut the door behind you; to hapless men thou art a strength, 4 hide yourself inside, a moment, a strength to the forlorn in woe; till his wrath blows by; a shelter from the storm, a shade 1 for here is the Eternal issuing forth to punish mortals for their in heat, silencing proud men as they shout, 5bguilt! and humbling tyrants." Earth shall reveal the blood shed on her face, and make all murders plain. On that day men shall say, "Here is our God, at last, 7 Then with his great, grim, sweepfor whose aid we have waited! ing sword, Here is the Eternal for whom we shall the Eternal punish on that waited! O joy, O rapture—he has aided the Snake in its flight, the Snake in its coils, For here upon this hill and the Nile Dragon shall he shall the Eternal grant us rest; slay; but Moab yonder shall be tram-2 that day the Eternal shall be threshing grain pled down, like straw among the dung; from the Euphrates even to though Moab stretches out his 11 Egypt, hands. and glean you one by one, O as swimmers spread their hands Israel; 3 that day, when the great trumpet to swim, his pride shall be abased, sounds, and all his craft with him. men once forlorn in far Assyria, men outcasts within Egypt's On that day this shall be the song 26 land, for Judah's land: shall wend their way back to "Ours is a strong, sure city, Jerusalem to worship the Eternal on the safe with walls and ramparts set by Him; sacred hill. open its gates for the upright,

5 "Thou art my God, O Eternal,

I adore thee, I extol thee,

for wonders planned of old

and brought to pass.

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for folk who keep the faith.

steadfast souls.

for they rely on thee.

Thou dost protect and prosper 3

ISAIAH XXVII

4 Always rely on the Eternal, but thine authority alone for the Eternal's strength ento-day we own. These lords are dead and gone, 5 he has thrown down the dwellers ghosts that return no more; thou hast demolished them, on high, the towering city, and made their memory fade. levelling it to the earth, laying it low in the dust, Thou hast added to our nation, 15 6 till the oppressed can tread on it, extending its frontiers afar, and the forlorn walk over it. and winning thyself honour. We sought thee in our straits, 16 we cried when we were crushed, 7 For upright men the course is when thou didst chasten us. smooth. for honest men thou makest the Thou didst make us. O Eternal. like a woman in her labour. way straight. near her time of travail, 8 And we have been waiting for thee, O Eternal, writhing in her pangs; for we were labouring, writhing, vearning for a sign of thee; and nothing came of it; 9 we have been yearning for thee in we could not make our country the night, our spirits eagerly in search of safe, or overcome the world. For thy judgments bring men O thou Eternal, thy dead shall 19 light, live again, till very pagans learn the right. awaking from the dust with songs of joy; 10 But evil men who even in a good for thy dew falls with light and will not learn to be good, till dead spirits arise." shall cease to be; the wicked shall be swept away, and the Eternal's majesty The lay of the lovesome vine- 27 they shall not see. yard. "I, the Eternal, I am tending it, 3 I water it alway; 11 Thou art in action, lest any harm befall it, and they see nothing; I guard it night and day. let them see, to their confusion, see thy jealous care for thine own I need no walls for it, I war on any foes, folk! I burn them in the flames, Let the fire kept for thy foes, these thorns and thistles, extinguish them, O thou Eterunless they cling to my strength, 5 nal! and make their peace with me 12 But oh maintain our welfare; [Then shall Jacob run its roots 6 for whatsoever we achieve is all thy doing. Israel shall bud and blossom, covering the whole world with

fruit]]."

13 O thou Eternal, our own God,

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others have been ruling us;

ISAIAH XXVIII

7. He has struck the foe that struck them

harder than the foe struck: he has cut up their destroyers worse than they hurt Israel.

9 Yet only when they grind to dust their pagan altar-stones.

and never raise again

their sacred poles and pillars. shall Israel have their guilt forgiven-

for so their penitence must work. 10 . . . For the fortified town lies all forlorn.

forsaken, abandoned, a waste, a place where calves go browsing, where the bushes grow to branches.

Il where women break off the dry boughs

to kindle fires.

For the nation heed not God: so win no mercy from their Maker.

no favour from their Creator. 8 He has expelled them into exile, taking issue with them,

sweeping them off with a blast that blows hard from himself.

Woe to the lordly crown of Ephraim and his drunkards! Woe to their wreaths, so fair and rare.

> flowers fading upon men o'ercome with wine!

2 The Eternal has a stalwart foe for them,

that beats and batters men to earth.

like a blast of hail, a hurricane. like a storm of a surging flood; 3 and they shall be trampled down,

Ephraim and his drunkards with their lordly crown,

4 their fading flowers, so fair and rare,

at the head of the rich valley: they shall be swallowed like a fig in early summer.

no sooner seen, no sooner seized, than swallowed.

[On that day the Lord of hosts 5 will be

the proud crown and the peerless diadem

of his surviving folk,

inspiring the judge with justice and brave champions with courage.]]

Yet here too men are reeling drunk 7 and staggering in their cups; prophets and priests are reeling

drunk.

fuddled with liquor:

they reel amid their revelations. they stumble as they give their charges:

they vomit foully over the sacred 8 tables.

till not a place is clean.

"Whom is he going to in-9 struct?" they say of me; "to whom does he mean to impart his oracles? Is it to babies newly weaned, just taken from the breast? For he does nothing 10 but stammer about 'law upon law, law upon law, line upon line, line upon line, a little here, a little there!'" "Yes, and through 11 stammering lips and in a foreign tongue will God talk to this people, the God who told them once where 12 true rest lay, rest for worn souls, refreshing rest, and yet they would not listen. So 'law upon 13 law,' it shall be, 'law upon law, line upon line, line upon line, a little here, a little there," "-that will be all the Eternal has to say to them—to make them trip and tumble backwards, till they are caught and captured.

ISAIAH XXVIII

Now, cease your scoffing, 14 You scoffers, ruling in Jerusalem lest your ties be drawn the here. hear this word from the Eternal: tighter; for I have heard the Lord of hosts 15 you think you have struck terms decree with death, doom fixed and final for the and made your compact with the powers of doom, world. so that the surging flood On that day any Israelites who 10 can never reach you, since you are safe behind a lie are left, any survivors of the house of and sheltered by a falsehood! Jacob. 16 Well, this is the Lord Eternal's

word: "Here I lay Sion's foundation, a rare and tested stone, secure and solid

(he who has faith in me will never flinch);

17 I will build Sion up with justice, and mould it upon equity.

But your safe place the hail shall sweep away,

and floods shall whelm your shelter:

18 your terms with death shall be revoked,

and your compact with doom shall never hold:

when the flood rushes over, down you go,

under its surge you sink;

19 every morning it surges—by day and by night—

and then you learn your lesson, to your terror!

20 (Your bed is too short, you cannot stretch yourself;

your rug is too narrow to cover vou.)

21 For the Eternal shall arise, as at mount Perazim,

rise in wrath as in the glen of Gibeon,

to deal as though he dealt with foreigners,

to do his task, a task so strange to him.

no longer shall rely on him who proved their ruin,

but rely steadily on the Eternal,

Israel's Majesty. A remnant, a mere remnant of 21 Jacob.

shall come back to the Mighty

for though your folk, O Israel, are 22 like sea-sands in number,

only a remnant of them shall return:

destruction is decreed, a flood of retribution.

for the Lord of hosts will carry 23

doom fixed and final over all the world.

28, 23 Listen to me, hearken, hear my message, mark it.

Is a ploughman always ploughing, 24 always harrowing up the soil?

Once the field is smooth and level, 25 does he not scatter fennel seed and cummin,

planting wheat and barley. and vetches on the border. guided aright by the Eternal and prompted by his God?

Then, fennel is not threshed with 27 sledges,

26

cummin never needs a cartwheel:

ISAIAH XXIX

men thresh fennel with a stick, the horde of all nations pressing on God's altar, and cummin with a flail; 28 bread-corn is not ground to they and all their array shall vanish away, pieces, like a dream in the night. no one threshes it for ever, As a hungry man dreams he is 8 but, once the cart-wheel passes o'er it. eating and wakens still hungry, we spread it out, instead of as a thirsty man dreams he is - crushing. 29 'Tis the Eternal who this lore drinking and wakens still faint with his supplies, so great a Guide, so wonderfully craving. so shall the horde of all nations wise. 29 "Woe to you, God's own hearth that war upon mount Sion.]] Dazed shall you be, and amazed, 9 and altar. O City where David camped! blind shall you be, blind, fuddled-not with wine, Let a year or two pass, and the feasts go round, reeling--not with liquor; 2 then I will press upon this hearth for the Eternal has drenched you 10 with stupor, and altar, closing your eyes and covering till moaning and bemoaning up your heads, I will sacrifice the altar, till the sight of all this is to you 11 no more than words in a sealed I will beleaguer you, scroll." [[When men place it I will besiege you close, and set up forts against you. in the hands of a scholar, asking him to read it, he answers, "I 4 Then shall you lie and whisper on cannot; the scroll is sealed." the ground, When it is handed to an illiterate 12 murmuring humbly from the person, to be read, he answers, very dust, thin as a ghost's your voice shall "But I cannot read."]] sound. "Since this people draw near me 13 a faint low twitter from the with their mouth," dust." 5c Then swiftly, suddenly, says the Eternal, "honouring me with their lips, the Lord of hosts will punish while their hearts are far rewith thunder, earthquake, and a since their religion is a mockery, dreadful din, with storm, with whirlwind, and a mere tradition learned by devouring flames. I will now deal with them to their 14 5a [[But the horde of your foes amazement. like dust shall be shattered, bewildering, surprising them, till their wise men lose their wits, 5b the horde of the tyrants

like chaff shall be scattered;

and their clever men are fooled."

ISAIAH XXX

15	Woe to the men who hide	Now, go in and write this down,	8
	their plans from the Eternal,	write it on a scroll,	
	working in the dark, and thinking,	to serve in after-days	
	"No one sees or knows!"	as a witness for all time.	
16	Perverse creatures that you are!	10 10 00 10 00 10 00 00,	9
	Is a potter no more than his	a faithless brood,	
	clay?	children who will not listen	
	Dare anything deny its maker?	to any of the Eternal's laws,	4.0
	Dare a pot hold the potter has	who refuse visions from their seers	10
	no mind?	and true words from their	
		prophets,	
30	"O self-willed sons," says the	who would have only smooth	
	Eternal,	things told them,	
	"bent on no plan of mine,	only illusions prophesied.	4 4
	weaving a treaty that I never	'Out of our way,' they cry,	11
	sanctioned,	'clear out from us,	
_	and adding sin to sin;	and trouble us no more with talk	
2	who move away to Egypt	of Israel's Majesty.'	12
	without consulting me,	Well, here is the reply of Israel's Majesty:	14
	to shelter beside the Pharaoh	Since you despise my warning	
	and get Egypt to protect them!	and trust in wile and guile,	
2	Your shelter shall bring shame to	and lean on your own policy,	
U	you,	this guilt of yours shall split you,	13
	your protector shall confound	like a high wall bulging to break,	
	you.	till swiftly, suddenly,	
4	Your princes camp at Zoan,	down it crashes;	
	and your envoys reach Hanes,	as a man smashes	14
5	all bearing gifts	a pitcher in pieces,	
	to a nation of no use to you,	so wantonly that not a shred re-	
	a people that will bring no help	mains	
	or profit,	to fetch fire from the hearth	
	but only shame, disgrace.	or water from the well."	
6	Through the desert to the south,	The I and the Eternal Ignoria	15
	over a toilsome, trying land,	The Lord, the Eternal, Israel's	10
	land of the lion and fierce lion-	Majesty, he had declared,	
	ess, land of the viper and the wingèd	"Your safety lies in ceasing to	
	snake,	make leagues,	
	they bear their wealth upon the	your strength is quiet faith."	
	backs of asses,	But this you would not have,	16
	their treasures on the camels'	you answered, "No,	
	humps,	"we must have cavalry to make	
	to a nation of no use to them,	a charge! "—	
1	7 whose aid is vain and idle	your charge shall be a flight;	
	[[hence my name for it, 'Dragon	" we need swift horses "—	
	Do-nothing']]!	swift shall be your pursuers;	
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ISAIAH XXXI

whom you have deeply wronged; for on that day must men disdain 7 the gold and silver idols each has made. Then falls Assyria, by no hero's 8 sword,
the gold and silver idols each has made. Then falls Assyria, by no hero's 8
each has made. Then falls Assyria, by no hero's 8
each has made. Then falls Assyria, by no hero's 8
Then falls Assyria, by no hero's 8
sword,
destroyed, but by no mortal
Assyrians fly before the Sword,
their very god flies in a panic, 9
their princes scatter in sheer terror,
their soldiers are made serfs—
by order of the Eternal, whose
hearth is in Sion,
whose home-fires are within
Jerusalem.
Soon, very soon, 29, 17
shall forests turn to orchards,
and orchards be like woods.
Then even the deaf shall hear the 18
word,
and blind souls see out of their
gloom;
then humble folk shall find 19
new joy in the Eternal,
in Israel's Majesty.
For tyrant foes will vanish, 20
and scoffers be no more,
and all men keen on crime
shall be wiped out,
men who gave false evidence, 21
deceiving judges on the bench,
defrauding good men with a
quibble.
FD1: 12 0 : 12 1 0.12 0.0
This therefore is the word of the 22
Eternal,
the God of Jacob's house,
who rescued Abraham:
"Never again shall Jacob be dis-
mayed,
never again disgraced;
for once they see all that I do 23
among them,
they will revere me,
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ISAIAH XXX

they will revere the Majesty of Jacob. they will hold Israel's God in awe: 24 the erring will gain insight, and murmurers will accept the truth." 30 So the Eternal longs to favour and moves to show you pity; for the Eternal is a loyal God: happy are all who long for him! 19 No more tears for you, O folk of Sion in Jerusalem! For he will show you favour when you sigh, and answer you, soon as he hears your cry. 20 Though scant and scarce may be your bread and water from the Lord, yet he your Teacher never leaves you now; you see your Teacher for yourselves. 21 and when you swerve to right or you hear a Voice behind you whispering, "This is the way, walk here." 22 Then all your idols shall you desecrate. metal or wood, plated with gold or silver, flinging them from you in disgust, and bidding them begone. 23 Rain shall be sent you for the seed you sow upon the field, and heavy crops of wheat the earth shall amply yield.

Your cattle shall go grazing

shall eat their fodder, mixed

over pastures broad; 24 oxen and asses for the plough

> with salt. and winnowed well.

Even on the upper slopes and all 25 high hills streams shall be flowing, upon that Day of doom and slaughter, when the foe's forts are falling; and moonlight glows like sunlight, 26 and the sun shines sevenfold strong, on that Day when the Eternal heals his folk. when he binds up their wounds. Here comes the Eternal from afar 27 in blazing wrath, with heavy thunder-clouds, with angry foam upon his lips and a tongue like a devouring breathing fury like a flood 28 that reaches to a man's neck, to sift the nations till they are undone. to drive men with a halter to their doom! Then shall a song be yours like the 29 on a festival night, as joyous as men who with music are moving to Israel's great God, to the Eternal's hill. And the Eternal will thunder in 30 triumph, and swing his arm down plain, in a fury of anger, with flames that devour, storming with hail and with rain.

At the Eternal's voice of thunder, 31 the Assyrians are appalled; he fights them to the death and 32 clubs them down, to peals of music;

the pyre to burn them is prepared, 33 both deep and wide,

ISAIAH XXXII, XXXIII

piled high with logs set blazing by	In mode more chair a year,
the breath	you shall be shuddering, despite
of the Eternal like a fiery tide.	your confidence;
	for the vintage shall fail,
2 One day a King shall reign in	and no fruit be gathered.
justice,	Then tremble, women at your 11
with princes that rule uprightly,	ease,
2 each like a shelter from a storm,	shudder, you careless creatures,
a refuge from sore rain,	strip yourselves bare,
like streams of water in a parchèd	with sackcloth round your waist,
waste,	and beat your breasts in mourning 12
like the shade of a cliff in a dry	for fair fields and fruitful vines,
plain.	for the country of my people 13
piani.	overgrown with weeds,
3 Then eyes that see shall not be	for all the country-houses,
7 7	and the festive capital,
closed, and ears that hear shall listen;	the citadels forsaken, 14
	the busy towns abandoned,
4 the hasty shall learn how to	their high ground for all time
judge,	an empty waste,
and stammerers shall speak	where the wild ass shall roam,
clearly;	where flocks shall graze;
5 the impious shall be called no more	for the forests shall be felled. 19
"your honour,"	101 0110 101101
and knaves no more be ranked	and the capital laid low.
as noblemen.	Not an also from the beights of 15
	Yet one day from the heights of 15
6 For the impious talks impiously,	heaven
his mind is bent on evil,	a spirit shall breathe into us,
to do ungodly deeds	till the downs grow like an orchard,
and to malign the Eternal;	and the orchard like a forest;
he leaves hungry folk to starve,	justice fills the very downs, 16
and stints the thirsty of their	and honesty the orchards,
drink.	and justice brings us peace and 17
	quiet,
7 The knave has knavish ways,	honesty renders us secure;
the villain plans	my people shall have homes of 18
to ruin poor folk with his lies,	peace
though they are in the right;	and rest in houses undisturbed.
8 but noble are the noble's plans,	Ah, happy folk, to sow land 20
and nobly does he make them	watered everywhere,
good.	and let your ass and ox range
	free!
9 O women lolling at your ease,	* * *
hear what I say!	Woe to you, O ravager, whom 33
O daughters in your careless con-	none has ever ravaged!
fidence,	Woe to you, O plunderer, whom
mark this my word!	none has ever plundered!

ISAIAH XXXIII

Once your ravaging is over, ravaged shall you be. once your plundering is past, plundered shall you be.

2 O thou Eternal, show us favour. we have been waiting for thee; be our strong arm, morn after morn.

deliver us, all forlorn.

3 At the sound of thy storm the nations flee.

men scatter once thou stirrest.

4 till we loot them like locusts. and swarm like grasshoppers over their spoil.

5 The Eternal is supreme, he dwells on high;

justice and equity he pours on Sion.

6 a saving wealth of knowledge and of wisdom,

and godly reverence as our treasure.

7 When warriors wail in the open, and the envoys of peace weep

8 at treaties broken by the ruthless

reckless of any pledge;

9 when the land laments and languishes,

when Lebanon withers in shame, and Sharon sinks to a desert,

and Bashan and Karmel are leafless:

10 the Eternal cries, "Now I arise, I will exalt myself;

11 foes of my folk, your plans are all futile.

your fury shall consume yourselves:

nations shall be burned to ashes, 12 like thorn-bushes cut and kindled:

till lands afar hear all that I have 13

and the near lands own my might."

In Sion sinful men are terrified, 14 the impious are seized with shuddering,

crying, "Oh who can live with such

a Fire?

Who can live on, with such a lasting Flame?"

He who scorns to profit by oppres- 15

he who will not clutch at any bribe.

he who listens to no plans of murder.

he who will not look at crime,

he who lives uprightly, just in word and deed.

he shall dwell far out of reach of harm,

as in a stronghold on the cliff, 16 secure.

his bread provided, and his water sure.

Your eyes shall see the King in 17 all his splendour,

and gaze upon his broad domain;

till, musing on the terror that has 18

vanished, you ask, "Where are the tyrant's officers.

who taxed us, charged us, took our tribute?"

These insolent creatures you 19 shall see no more,

ISAIAH XXXIV

that folk with foreign tongue mysterious,

who chattered in a jargon meaningless.

20 No, you shall see your quiet home, Jerusalem immovable, a tent whose pegs are never to be pulled up,

whose ropes are never to be rent.

21 And there instead of broad streams circling round

we have the glorious Eternal as our river,

a river never raided by a galley, sailed by no ships of war;

22 the Eternal himself rules us, the Eternal is our captain, the Eternal is our king, he, he alone, defends us;

23 even blind folk then shall share rich plunder,

even lame folk loot at large; 24 none in the land shall say then: "I am sick."

for all who live there have their sins forgiven.

Draw near, O nations,
hear, O peoples,
listen, O earth and all earth holds,
O world of men!

2 For the Eternal is wroth against all nations,

furious with the host of them; he has doomed them to destruction.

left them to be massacred;

3 their slain shall be flung out, and a stench rise from their corpses; the mountains shall be running with their blood,

the hills are drenched and all 4 dissolve;

the very sky shall roll up like a scroll,

and all the stars shall fade, as leaves fade from a vine, and foliage from a fig-tree.

For the Eternal's sword in heaven 5 is tempered keen with fury; and there it flashes down on Edom, dooming that accursed race!

The Eternal's sword is gorged 6 with blood,

greased with the fat of its victims,

with blood of common human folk, with fat of the low crowd;

and leaders shall be struck down 7 too,

nobles and notables;

for the Eternal holds a sacrifice at Busaireh,

and slaughters victims in the land of Edom;

their blood shall soak the country, and their fat shall smear the dust;

'tis the Eternal's hour of vengeance 8 on them,

to repay them for all their wrongs to Sion.

All streams turn into pitch,
the very dust turns brimstone;
the land is a mass of pitch
that burns on, night and day,

that never shall be quenched— 10 age after age its smoke goes up— it lies waste for all time, and no man crosses it;

ISAIAH XXXV

- 11 a haunt of pelicans and bitterns, a place for owls and ravens, marked out for wreck and wrack by the Eternal, measured for abolition.
- 12 Demons haunt the spot, for the nobles now are gone; there no kingdom is proclaimed, the princes are no more;
- 13 thorns thrive, where once were palaces, nettles and thistles fill the forts; there jackals prowl, there quarter ostriches,
- 14 wild cats hunt with hyenas, and demon calls to demon; there vampires settle and make themselves a home;
- 15 there nest the arrow-snakes and lay their eggs,
 brooding and hatching them out;
 there vultures gather,
 none without its mate;
- the Eternal,
 and not one fails to come;
 the Eternal has himself commanded them,
 and at his impulse have they
 gathered;
- 17 he has allotted them the land, he has assigned it as their home, theirs for all time, their haunt from age to age.
- 35 Let desert and dry land be glad, let steppes rejoice and flower, flowering like narcissus blooms, and ringing with delight, 218

- sharing Lebânon's lavish growth, 2
 Sharon and Karmel's splendour,
 and seeing thus the Eternal's living
 power,
 the splendour of our God!
- Put heart into the listless, and brace all weak-kneed souls, tell men with fluttering hearts, "Have courage, never fear;
- here comes your God, he will avenge his folk, here comes God's retribution, he comes himself to save you!"
- And then the blind shall see, 5
 the deaf shall hear;
 then shall the lame leap like a 6
 deer,
 and dumb tongues sing for joy.
- For in the desert brooks break out, streams in the very steppes; parched land becomes a pool, dry ground gushes with water;
- the jackals' and hyenas' lair shall turn to pasture for your flocks, and reeds and rushes shall be

flourishing where once the ostrich quartered:

- a stainless highroad shall appear, 8
 its name "The Sacred Way";
 no soul unclean shall tread it,
 no impious foot shall wander
 o'er it;
- no lions shall ever haunt it,
 no wild beast shall leap on it;
 but on it the redeemed shall walk,
 those whom the Eternal has set
 free;

ISAIAH XXXVIII

10 they come home to Sion singing, Methought I must depart 10 when life was at its noon, crowned with an unending joy; joy and gladness overtake them, and pass within death's portals sorrow and sighs forsake them. for my remaining years; methought I was no more to see 11 Now Hezekiah fell ill and was the Eternal in the land of the living, at the point of death; the prophet Isaiah the son of Amoz went and and never to behold a man again gave him this message from the within this world. Eternal, "Put your affairs in order, for you are to die, not to "My home is broken up," I 12 2 recover." Then Hezekiah turned wailed, "pulled up like a shepherd's his face to the wall and prayed to 3 the Eternal, "O Eternal, pray tent: my life is rolled up like a web, remember how I have lived ever mindful of thee, honestly and cut from the thrum; heartily, and how I have done in one day I am doomed, what was right in thy sight!" and all the night I moan, 13 4 Hezekiah wept aloud. Then this for my agony is like a lion, word came from the Eternal to breaking every bone." 5 Isaiah: "Go and give Hezekiah this message from the Eternal, the Murmuring like a swallow, 14 God of his father David, 'I have moaning like a dove. heard your prayers, I have seen I lifted longing eyes to heaven, crying, "Remember me, release your tears, and I now add fifteen me, O Eternal! 6 years to your life; also I will rescue both you and this city from And yet what can I say to him, the king of Assyria, I will defend who himself does this to me? 21 this city.'" Then Isaiah ordered I toss on through the hours of a poultice of figs to be applied sleep to the eruption, that he might in bitterness of soul. 22 recover. And when Hezekiah asked, "What is the sign that I O Lord, my heart in hope 16 shall go up to the temple of the 7 Eternal?" he answered, "This relies on thee: refresh me and revive mc. shall be a sign to you from the grant me recovery; Eternal that he will do as he has Oh keep my life from dropping 17 down to the pit of doom! 8 promised; he will put back the shadow of the sun for ten steps on Oh cast behind thy back yonder dial of Ahaz." And the all my iniquities!" shadow of the sun did move back for ten steps on the dial. For death-land cannot thank 18 thee. A piece composed by Hezekiah death cannot sing thy praise, king of Judah, after he had been and those who pass down to the ill and had recovered from his illpit have no hope of thy love; ness:

ISAIAH XXXIX, XXXVI

19 'tis living men who praise thee, as I praise thee to-day the father telling to his sons how true thou art.

20 [[Be pleased, O thou Eternal, to deliver us; then all our days we shall make music at thy house unto thy praise.]]

It was then that Merodach-bala-39 dan, son of Baladan, king of Babylon, sent eunuchs with a present to Hezekiah, for he heard that Heze-2 kiah had been ill. Hezekiah was delighted, and displayed all his treasures, the silver, the gold, the spices, and the precious oil in his stores, besides his armoury; there was nothing in his palace or indeed in all his realm that he did not 3 display to them. But the prophet Isaiah went to king Hezekiah and asked him, "What did these men say? Where may they have come from?" Hezekiah replied, "They have come from a far 4 country, from Babylon." "And what did they see in your palace?" Hezekiah answered, "They saw everything in my palace; there is nothing of all my treasure that I 5 did not show to them." Then said Isaiah to Hezekiah, "Listen to this word from the Lord of hosts: 6 'The day is coming when all in your palace, with all that your fathers have ever stored up, shall be carried off to Babylon; nothing shall be left,' says the Eternal. 7 'The sons born to you, born of your body, shall be taken away to be eunuchs in the palace of the 8 king of Babylon.'" "Very good," said Hezekiah to Isaiah;

"so the Eternal has spoken by

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you" (thinking to himself that there would be no trouble or change at least so long as he was alive).

It was in the fourteenth year of 36 king Hezekiah that Sanchêrib king of Assyria marched against all the fortified towns of Judah and captured them. The king of Assyria 2 sent his staff-commander with a large army from Lakhish to king Hezekiah at Jerusalem; he took up a position beside the conduit of the upper pool on the way to Fuller's Field, and when Elĭakim 3 the son of Hilkiah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, the staff-commander gave 4 them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you resting your confidence? You think mere talk will do as 5 policy and power in war? Who are you trusting to, that you rebel against me? You trust to this 6 broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to him. If you tell me that you 7 trust to the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar here?' Come," added 8 the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many riders on their backs! How, then, can you repulse even 9 the weakest of my master's officers,

ISAIAH XXXVII

trusting to Egypt for chariots 10 and cavalry? Have I marched against this country to destroy it. without the sanction of the Eternal? No, the Eternal told me to march against this country and 11 destroy it." Elĭakim the son of Hilkiah and Shebna and Joab said to the staff-commander. "Pray speak to your servants in Aramaic, for we understand it: do not speak to us in the Jews' language, with the people listen-12 ing on the wall." But the staffcommander replied, "Did my master send me with this menace for your master and for you, and not for the men sitting on the wall-doomed along with you to eat their own dung and drink 13 their own urine?" And the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this word from the great monarch, the king 14 of Assyria! The king warns vou not to let Hezekiah delude you; he will never be able to 15 save you. Nor let Hezekiah induce you to trust in the Eternal by telling you that the Eternal will be sure to save you and prevent this town from falling into the hands of the king of Assyria. 16 Never heed Hezekiah. The king of Assyria's advice to you is, 'Make your peace with me, surrender to me, and then you can each eat the fruit of your vine and your fig-tree and drink from 17 your own water-supply, until I come to deport you to a land like your own land, a land of corn and wine, a land of bread and 18 vineyards. Beware of letting Hezekiah persuade you that the Eternal will save you. Has any

god of any nation ever yet saved his land from the hands of the king of Assyria? Where are the 19 gods of Hamath and Arpad? Where are the gods of Sepharvaim? And have the gods of Samaria saved Samaria from me? What 20 gods, of all the gods of these lands, have saved their lands from me, that the Eternal should now save Jerusalem from me?'" The 21 men said nothing, they made no reply, for the king had ordered them to make no answer.

Elĭakim the son of Hilkiah, who 22 was prefect of the palace, Shebna the secretary, and Joab the son of Asaph the chancellor, then went, tearing their clothes, to Hezekiah, to report what the staff-commander had said. When Heze- 37 kiah heard it, he tore his clothes, put on sackcloth, and went into the temple of the Eternal; Elĭa-2 kim the prefect of the palace, Shebna the secretary, and the senior priests he sent, robed in sackcloth, to the prophet Isaiah the son of Amoz, with this message 3 from Hezekiah: "This is a day of distress, of disruption, and of disgrace: 'children come to birth. and no strength in the mother!' It may be that the Eternal your 4 God will hear all that the staffcommander has said, whom his master the king of Assyria has sent to insult the living God; it may be that the Eternal your God will have some retort for the words he has heard. Pray, then, for this remnant of the people." When 5 the deputation from king Hezekiah came to Isaiah, he gave them 6 this message from the Eternal for their master: "Fear not what

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you have heard from these officers of the king of Assyria who blas7 phemes me. I will dispirit him by making him hear a rumour, so that he will go back to his own country and fall by the sword in his own country."

8 The staff-commander, hearing that the king of Assyria had left Lakhish, went to find him be-

9a sieging Libnah. But as news came that Tirhakah king of Ethiopia had suddenly marched to 37 attack him, Sanchêrib king of

Assyria went away back to Nine38 veh, where he lived. One day,
as he was worshipping in the
temple of Nisroch his god, his sons
Adrammelek and Sharezer cut
him down with their swords and
then escaped to the land of
Armenia. Esarhaddon his son
reigned instead of him.

b [[. . . And he sent messengers to Hezekiah with this message for

10 Hezekiah king of Judah. "Let not your God in whom you trust delude you by promising that Jerusalem shall not fall into the

11 hands of the king of Assyria. You have heard what the kings of Assyria have done to all lands by way of utter destruction; and

12 are you to escape? Were the nations whom my fathers destroyed saved by their gods—Gozan, Haran, Rezeph, and the

13 Edenites of Telassar? Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or

14 the king of Ivvah?" On receiving this letter from the messengers, Hezekiah read it and went up into the temple of the Eternal, where he spread it out before the

15 Eternal and prayed to the Eternal,

crying, "O Lord of hosts, the God 16 of Israel, enthroned upon the kherubs, thou art the God, thou only, of all realms on earth; thou hast made heaven and earth. Bend thine ear, O Eternal, listen! 17 Open thine eyes, O Eternal, look! Listen to this message sent by Sanchêrib to insult the living God. The kings of Assyria have indeed 18 utterly destroyed all countries, O Eternal, burning up their gods-19 gods that were no gods at all, mere things of wood and stone that men had made; so they were destroyed! But save us, O thou 20 Eternal our God, oh save us from his power, that all realms upon earth may know that thou alone, O Eternal, thou art God!"

Then Isaiah the son of Amoz 21 sent Hezekiah this message from the Eternal the God of Israel: "As you have prayed to me against Sanchêrib the king of Assyria, so the Eternal declares 33 that the king of Assyria shall never reach this town, never shoot an arrow at it, never appear in front of it with a shield, never throw up a mound against it; by 34 the way he came shall he return. he shall never reach this town, the Eternal declares, for I will 35 defend this town, to rescue it for my own sake and for my servant David's sake."

That very night the angel of the 36 Eternal went out and killed a hundred and eighty-five thousand men in the Assyrian camp; they were all found to be dead corpses in the morning.]]

[[This is the word of the Eternal 22 about him:

ISAIAH XL

"She scorns you, she laughs at you,

Sion the maiden,

she tosses her head at you, Jerusalem the maid.

23 Whom have you reviled and blasphemed?

At whom have you dared raise your voice?

24 You have reviled the Lord through

your messengers,
vaunting, 'With my host of

vaunting, With my host of chariots

I have scaled high mountains, and reached the ravines of Lebânon;

I fell its tallest cedars, and its rare cypresses,

I push right into its recesses, where its rich woods are dense.

25 I dig wells abroad

and drink of them,

I put my foot down and dry up all Egypt's streams.'

26 But have you never learned, the Eternal asks,

I did all this, I planned this long

'Twas I who from the first conceived it.

'tis I who make it now your task

to lay strong fortresses in ruins, till helpless citizens collapse dis- 27

mayed; like grass in fields or on the downs, like grass on the house-top they

fade.

Every move you make, I know it; 28
I hear you raging recklessly at 29
me:

so through your nose I run my ring.

and run my bridle between your lips,

and drive you back again by the very road you came."

You shall have proof of this: 30 for while you feed this year on casual grains, and next year on what springs from casual grains, in the third year you can sow and reap a crop, you can plant vine-yards and enjoy their fruit. And 31 what survives of the house of Judah, the remnant, shall once more strike down its roots and then rise to be fruitful; for 32 remnant of survivors shall spread out from Jerusalem and from mount Sion—thanks to the jealous care of the Eternal.]]

10 Console my people, console them it is the voice of your God— 2 speak to Jerusalem tenderly,

proclaim to her that her hard days are ended,

her guilt paid off, that she has received from the Eternal's hand

full punishment for all her sins.

3 Hark! there is one calling, "Clear the way

for the Eternal through the waste,

level a highroad for our God across the desert:

every valley must be filled up,
everymountain and hill lowered,

rough places smoothed, and ridges turned into a plain

[[and the Eternal's glory shall be 5] revealed

before the eyes of all: such are the orders of the Eter-

such are the orders of the Eternal]].

Up to the high hills,
O herald of happiness to Sion!

ISAIAH XL

Raise your voice loudly,

O herald of happiness to Jerusalem.

raise it fearlessly,

and tell the towns of Judah, 'Here is your God!

10 Here is the Eternal coming in power,

maintaining mightily his cause!

Here he is bringing what he has

bringing what he has gained! 11 For he feeds his flock like a shepherd,

and gathers them in his arms. he is carrying the lambs in his bosom.

and leading the ewes gently."

6 Hark, there is one calling, "Cry!" I ask, "What shall I cry?"

This: that all men are grass. and all their glory like a flower in the field;

7 grass withers and flowers fade, because the breath of the Eternal blows upon them;

8 grass withers and flowers fade, but the promise of our God stands evermore.

12 Who ever measured the waters in the hollow of his hand,

or ruled the skies off with a span, or held the dust of earth inside a measure.

or weighed the mountains in a pair of scales.

the hills within a balance?

13 Who ever moved the mind of the Eternal,

or gave him lessons and advice? 14 Who ever was called in to give him counsel?

> Who ever taught him how to act. or showed him what to do?

Why, the nations are a mere drop 15 in the bucket,

no more to him than dust upon a balance!

He lifts lands like a straw!

Even Lebânon is not fuel enough 16 for him.

nor its cattle a sufficient sacrifice.

Before him all the nations are as 17 nothing:

to him they are but empty and

Then whom can you compare with 18 God ?

What can you put beside him? A metal image !—that the work-19 man casts,

and the goldsmith gilds, everyone helping the other, and cheering his comrade on, 6 the workman encouraging the 7 goldsmith,

the carpenter the blacksmith. the solderer plating his work, and fastening it tight with

nails!

While he who carves an idol out 40 of wood.

chooses a tree that will not rot. then gets a clever carpenter

to set him up an idol that will stand!

Can you not understand, cannot 21 vou see?

Have you not been told this from the first,

have you not grasped this, since the world began ?-

that he sits over the round earth, 22 so high

that its inhabitants look like grasshoppers;

he spreads the skies out like a curtain,

and stretches them like a tent;

ISAIAH XLI

23 he brings nobles down to nothing, come hither-you can speak he ruins rulers of the world later onlet us meet in argument. 24 scarcely planted, scarcely sown, scarcely rooted in the earth, Who roused up from the east at a puff from him they wither, the man whom victory ever the storm sweeps them off like attends? Who lets him have nations as a 25 "To whom will you compare me, and lays kings low before him? then, and equal me?" asks the His sword drives them like dust, his bow like chaff before the Majestic One. 26 Lift your eyes, look up; wind: who made these stars? he chases them, and passes for-3 he who marshals them in order, ward safely, swiftly with feet that never summoning each one by name. For fear of him, so mighty and so touch the ground. Who brought this about, who 4 strong, did it? not one fails to appear. 'Twas he who summons the 27 Why do you complain, O Jacob, generations from the beginwhy do you cry, O Israel, "My fate the Eternal never 'twas I the Eternal, I who am the first notices. and at the last the same. my rights are unregarded by my God ? " But, O Israel my servant, 28 Come now! Do you not under-O my chosen Jacob, stand. O race of Abraham my friend, have you not heard, whom I fetched from afar that the Eternal is an everlasting and called from earth's far the maker of the world from end. to whom I said, "You are my end to end? He never faints, never is weary, servant. I have not rejected, I have his insight is unsearchable; chosen you," 29 he puts power into the weary, fear not, for I am with you, and adds new strength to the I am your God, be not disweak. mayed: 30 Young men may faint and weary, I will strengthen, I will support the strong youths may give way, 31 but those who wait for the Eternal I will uphold you with my renew their strength, they put out wings like eagles, trusty hand. All who are enraged at you 11 they run and never weary, shall be defeated and conthey walk and never faint. founded. 41 Come to me, O lands, in silence, those who quarrel with you wait until I speak, O nations; shall vanish into nothing;

ISAIAH XLI

12 you will not find them when you | that the Eternal's hand has look for them.

those men who strove with you: they shall turn to a mere nothing, those who war against you.

13 For I the Eternal your God hold you by the hand,

whispering, "Fear not, I will help you."

14 Fear not, puny Jacob, petty Israel, I will help you,

your champion is the Majestic One of Israel—

it is the Eternal's promise.

15 Lo, I will make you a new threshing sledge

furnished with sharp teeth, threshing mountains and beating them small,

turning the very hills to chaff; 16 you shall fan them till the wind whirls them off,

and the blast scatters them, while you exult in the Eternal and glory in His Majesty of Israel.

17 When poor, forlorn folk vainly seek for water,

> with tongues that are parched by thirst,

I the Eternal will answer them, I Israel's God will not forsake

18 on the bare heights I will open rivers.

and in the valleys fountains, I will make deserts into lakes,

and dry land into springs of water:

19 I will plant cedars in the desert, acacias, myrtles, olive-trees;

I will put fir-trees in the wilder-

and planes and cypresses; 20 that men may see and understand, consider and agree

done it.

that Israel's Majesty has made it all.

Now, the Eternal cries, bring your 21 case forward,

now, Jacob's King cries, state your proofs.

Let us hear what happened in the 22

that we may ponder it, or show me what is yet to be, that we may watch how it turns out:

ves, let us hear what is coming, 23 that we may be sure you are gods:

do something or other

that we may marvel at the sight!—

why, you are things of nought, 24 you can do nothing at all!

Here is one I have raised from the 25 north,

I have called him by name from the east;

he shall trample rulers down like mortar,

like a potter treading clay.

Now, who predicted this before- 26

who foretold it, that we might hail it true?

No one predicted it, no one announced it,

not a word ever fell from you. 'Twas I who first sent word of it 27

to Sion, 'twas I who sent the good news

to Jerusalem.

As for your idols, I see no one, 28 not a prophet in their midst, to answer my inquiries!

They are all an empty nothing. 29 all they do is utterly inane,

ISAIAH XLII

their metal images are futile and vain.

Mere is my servant whom I up-

my chosen one, my heart's de-

I have endowed him with my spirit,

to carry true religion to the

nations.

2 He shall not be loud and noisy, he shall not shout in public;

3 he shall not crush a broken reed. nor quench a wick that dimly burns;

loyally shall he set forth true religion,

he shall not be broken nor grow dim,

till he has settled true religion upon earth,

till far lands long for instruction from him.

5 Here is the message of the Eternal, the true God,

who spread and stretched the heavens,

who made the earth and all it bears, who gives breath to its people and life to those who walk on it:

6 " I the Eternal have called you of

set purpose,

I have taken you by the hand, I have formed you for the rescuing of my people,

for a light to nations,

7 to open eyes that are blind, to free captives from their bondage.

darkened lives from prison.

8 I am the Eternal, the true God: that is my name;

I yield my glory to none other, my praise to no idol.

My former predictions have now 9 come to pass, and now I foretell new things: ere ever they spring up, I tell you of them."

Sing a new song to the Eternal, sing his praise from end to end

of earth: let the sea and all within it shout.

far lands and all their folk: let the wolds and their townships 11

rejoice,

villagers in their settlements; let dwellers in the rock exult, with shouts from the hill-tops!

The Eternal sallies out like a hero, 13 stirring his fury like a man of

war;

he lifts aloud his battle-cry. he proves his prowess on his

"For long I have said not a word, 14 I have restrained myself,

but now will I break out, like a woman in labour.

panting and gasping;

mountains and hills I will lay 15

drying up all their herbage, rivers I will turn to dry land, pools of water I will empty:

and I will bring the blind upon 16 their way,

guiding them by paths they never knew,

I will turn darkness into light before them,

and the rough places into a plain.

This will I do, I promise, I will not leave it undone.

Shame shall cover all who trust in 17 carved idols.

who say to metal images, 'You are our gods.'

ISAIAH XLII, XLIII

43 Ah, here is a people with eyes—	when you pass through fire, you
8 and blind,	shall not be scorched,
with ears—and deaf!	no flames shall burn you.
42 Listen, O ye deaf,	For I the Eternal am your God,
18 look up and see, ye blind!	Israel's Majestic One is your
19 [[Who is as blind as my servant,	deliverer;
as deaf as my messenger ?	I will sacrifice Egypt for you,
Who is as blind as my devotee,	Ethiopia and Sabæa for your
as blind as the Eternal's ser-	sake;
vant ?]]	so precious are you to me,
20 You have marked nothing, for all	so honoured, so beloved,
you have seen,	I will sacrifice lands for you,
you have not heard, although	and nations instead of you.
your ears were open.	From the far east will I bring your !
21 [[The Eternal was pleased, for his	offspring,
own purposes,	and from the far west I will
to render his law great and	gather you,
glorious.]]	I will bid the north lands give 6
22 Though the people are all snared	them up,
in holes,	and bid the south let go,
hidden away in prison,	bringing my sons from afar,
with none to rescue as they are	and my daughters from the end
ravaged,	of the earth,
with none to deliver as they are	all whom I claim as mine,
despoiled,	whom I have formed and
23 which of you has an ear for what	fashioned for my glory.
I say,	
and who will listen in future,	Muster all the nations, 9
when I cry,	assemble every race!
24 'Who let Jacob be plundered,	Which of them can offer such a
and Israel be robbed,	promise,
25 who vented on them his burning	such predictions?
anger and fierceness like a flame,	Let them bring their witnesses to
scorching them, though they	prove them right,
knew not why,	that we may hear and answer, 'It is true.'
burning them, though they	You are my trusty witnesses, 10
burning them, though they heeded not'?"	the servants I have chosen,
and and a	to own me, to believe me,
13 But now, the Eternal promises,	to see that I am ever the same;
he who created you, O Jacob,	no god was formed before me,
he who made you, O Israel,	nor shall be after me,
"Fear not, for I redeem you,	I, I am the Eternal,
I claim you, you are mine.	there is no saviour besides me.
2 I will be with you when you pass	'Twas I who promised to save, 12
through the waters,	I who fulfilled what I foretold,
no rivers shall overflow you;	I and no foreign god among you—
228	0 0 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

ISAIAH XLIV

you are my trusty witnesses to that.

13 From of old I am God, and from henceforth the same; no one can snatch out of my hand, and what I do none can reverse."

14 The Eternal, your deliverer,
Israel's Majestic One, declares:
"For your sake I send an army

against Babylon,

and hustle the Chaldæans down the stream,

all flying in their pleasureboats—

15 I the Eternal, your Majestic One, Israel's Maker, your own King, 16 who opens a road through the sea,

a path amid the mighty waters, 17 who leads out chariots and horses.

an army and its warriors together,

till they drop down and never rise, till they are stamped out like a

spark.

18 Yet think not of the far past, dwell not on the deeds of old;

19 here is a new deed of mine springing to light—have you no eyes for it?

I open a road through the desert, and rivers in a dry place,

20 till the very wild beasts drink to my honour,

jackals and ostriches!

[[For I grant water in the desert, and rivers in a dry place, to let my chosen people drink,

to let them sound my praise, the people I have formed for myself.]]

22 And yet, O Jacob, you have not invoked me,

you have not troubled about me, O Israel;

you have not brought me lambs 23 to burn,

nor honoured me with sacrifice; for I never burdened you with offerings,

I never wearied you for incense. You have not brought sweet cane 24

for me,

you have not filled me with rich meat of sacrifice.

No, you have burdened me with sins.

and wearied me with your iniquities.

[[Yet it is I who (for my own sake) 25 blot out your ill deeds,

I put your sins out of my mind;

recall to me, in your defence, 20 a single item proving you innocent!

Your first father Jacob sinned, 2' your prophets turned against

your princes profaned my sanc- 28 tuary:

so I abandoned Jacob to destruction,

Israel to be reviled.

But now, my servant Jacob, my chosen Israel, listen: here is the promise of the Eternal 2 who made you, your helper from your birth.

Fear not, O my servant Jacob,
O Jeshurun, whom I chose,

for I pour water on the thirsty 3 land

and streams on the dry ground, I pour my spirit on your children, and my blessing on your offspring,

till they spring like grass among 4 the waters,

une waters,

like willows by a watercourse.

ISAIAH XLIV

5 One shall say, 'I am the Eternal's,' another shall call himself 'Jacob.'

another shall mark his hand 'The

Eternal's,'
and be honoured with 'Israel'
as a surname.'

6 Here is the word of the Eternal, King of Israel,

Israel's deliverer, the Lord of hosts:

" I am the first and I am the last, there is no god besides me.

7 Who is like me? Let him come forward with his claim,

let him state his case before me.
Who foretold the future long ago?
Pray let us hear what is still
to be!

8 Fear nothing, dread not in the days to come;

have I not foretold it and announced it long ago?

You are my witnesses whether there is any god,

any Power at all besides me.

21 Remember this, O Jacob, O Israel, my witness;

you are my servant, I made you— O Israel, you will not renounce me?

22 I have swept aside your ill deeds like a mist,

and your sins like a cloud, I have redeemed you; oh return to me!"

23 Sing, O heavens, for the Eternal has done it,

shout aloud, O earth below, burst into song, ye mountains, ye forests and all your trees! For the Eternal has redeemed Jacob.

gaining honour to himself by Israel.

[[Makers of idols are all inane, 9 and their adored images are futile: an idol's devotees are blind and dull, their end is shame. Who would carve a god or cast 10 an idol?—mere futilities! The 11 spells put on it make a sorry show, and its magic charms are only man-made; let its adherents gather, let them come forward. and they shall quake, they shall at once be disconcerted. The 12 blacksmith works with the coals and hammers the idol into shape. plying his brawny arms, losing strength as he grows hungry and weary for a drink of water. The 13 worker in wood draws lines on the block, marking them with a pencil: then he shapes the idol with his plane into a human figure, comely as a man, to occupy a shrine. In cutting timber for 14 this purpose a man will fix upon some plane or oak, which God planted and the rain nourished to serve as fuel; men kindle a fire 15 with it to warm themselves, they start a blaze in order to bake bread. But he turns it into a god for worship; he makes it into an idol and bows down to it! Half of 16 it he burns in the fire, roasting flesh upon the embers; he eats the roast meat and he is satisfied, warming himself and saying, "Ha, I am warm now, I feel the glow!" The other half he turns into a god, 17 into an idol, and bows down to it, worshipping it, praying to it, crying, "Save me, for you are my god!" Such men are ignorant 18 and senseless, their eyes are bedaubed till they cannot see, and their minds closed to knowledge; none of them calls to mind—none 19 has sense and wit enough to say to

ISAIAH XLV

himself, "Half of it I burned in the fire, baking bread upon its embers and roasting meat for food; and am I to make the other half a horrid idol? Am I to bow down to a wooden image?"

20 Ashes will satisfy a man who is so duped by a delusion that he cannot pull himself up by asking, "Am I not holding to something false and vain?"]]

24 The word of the Eternal your redeemer,

he who formed you from your birth:

"I am the Eternal, maker of all things,

I alone stretched out the heavens,

I spread out the earth; who aided me?

25 I confound soothsayers and their omens,

I make diviners mad,

I foil the sages,

turning their wisdom into folly; 26 but I am he who carries out his

servants' words,

his messengers' predictions, who says to Jerusalem, Be peopled, to the temple, Be founded, to Judah's towns, Be built—

(for I will raise their ruins);
27 who says to the flood, Be dry—
I will parch up your streams;

28 who says of Cyrus, 'He is my friend,

he executes my purpose!'

45 Thus the Eternal, the true God, hails Cyrus, whom he consecrates—

whose right hand I have grasped,

to terrify nations, to open doors before him,

to keep gates from being closed.

I myself will go before you, levelling the mountains, I will shatter doors of bronze, and cut through iron bars; 2

6

I will give you hidden treasures, 3 secret hoards:

for 'tis I the Eternal who call you by name,

I the God of Israel.

For the sake of my servant 4
Jacob

and of my chosen Israel I called you by your name;

you know me not, but I delight in you.

I am the Eternal; there is no one 5 else,

no God besides me.

Kings I disarm, but you I arm, that east and west

that, east and west, men may confess

I the Eternal stand alone no god besides me—

I form the light and make the 7 darkness,

I bring bliss and calamity;

I the Eternal, the true God, I do it all.

Shower down victory, ye heavens, 8 rain it from above, ye skies!

Let earth's womb open for the birth of peace,

and let her too bear victory—

'tis I, the Eternal, who bring this about.

Woe to the man who quarrels with 9 his Maker—

man a mere potsherd of the earth!

Does the clay ask the potter what he is doing?

does what he makes tell him he is powerless?

[[Woe to him who asks his father 10 what he is begetting,

ISAIAH XLVI

or his mother what she is bear-	who formed the earth and fa-
ing !]]	shioned it,
11 And would you question me about	who fixed it firm,
the future?	made it no waste,
Would you dictate to me about my work?	but for inhabitants—
says the Eternal, Israel's maker,	"I am the Eternal,
Israel's Majestic One,	there is no god besides me: I never spoke in secret,
12 I, I who made the earth,	in dark corners,
I who created man on earth,	I never bade the sons of Jacob
I who stretched out the heavens	grope for me blindly;
with my own hands,	I the Eternal promise what is true,
I who ordered all their host!	I predict honestly.
13 'Tis I who have raised Cyrus of set	Gather together and come hither, 20
purpose,	ye who survive from the na-
smoothing the path for him;	tions.
'tis he who shall rebuild my	Senseless are all who carry
city,	carved idols of wood,
and set free my exiles."	praying to gods that cannot save!
14 The Lord of hosts declares:	Let us hear your defence; 21
"Exiles from Egypt, captives	consult what you can urge.
from Ethiopia,	Who foretold all this of old?
tall Sabæans too,	Who announced it long ago?
shall pass before you, bowing	Was it not I, the Eternal,
down to you, in supplication, saying,	I God alone,
'God is among you only, besides	an upright God, a saviour?—
him	besides me there is no god. Turn to me and you are saved, 22
there is no god at all.	all ends of the earth!
15 Yours is indeed the God of	As I am God and God alone, 23
mystery,	I swear by myself,
a God who saves.	I swear a true word,
16 Shamed and disgraced	never to be recalled,
are all his rivals;	that every knee shall bow to me,
and they depart disgraced,	and every tongue swear loyalty.
who fashion idols;	Jacob wins victory and power 24
17 while Israel is saved by the Eternal	by the Eternal only;
in a lasting triumph.'	all who were enraged at him
You never shall be shamed, never	shall be defeated and disgraced, but all the sons of Israel shall 25
disgraced,	triumph
world without end."	and exult in the Eternal.
	Bêl crouches, Nebo cowers; 46
18 For this is the message of the	their idols become bales for
Eternal,	beasts,
the true God,	lifted and laid on weary cattle!
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ISAIAH XLVII

2 They crouch and cower, these gods saying, 'My purpose shall stand, together. I carry out whate'er I choose,' Rescue their loads? summoning a bird of prey from 11 They are themselves bundled the east, into captivity! a man for my purpose from a land afar: 3 Listen to me, O household of I have said it, I will do it, Jacob. I will carry out my plan. all who are left of Israel's house-Listen, ye who are downcast. who feel far from any triumph, my load since ever you were I bring my triumph near, right 13 borne, near, whom I have carried since your my victory is hastening; mother bore you; I will grant Sion victory, 4 even to your old age I will be the and Israel the glory that is mine. when you are grey-haired, still I will sustain you; I have borne the burden, I will Down with you, sit in the dust, 47 O maiden Babylon! carry it, yes, I will carry you and save No throne for you, sit on the ground, 5 To whom then can you liken me lady Chaldæa! Never shall you be again and equal me, and compare me as an equal? dainty and delicate. 6 [Those who empty bags of gold Grind meal at the hand-mill. and weigh out silver, off with your veil! hire a goldsmith to make a god of Strip your skirts, unbare your thighs, then bow down and worship it; wade through the streams. 7 they shoulder it and put it in its For I am taking vengeance, I will 3 place, not relent, where it stands it never moves; says our Deliverer; it never answers any cry for help, the Lord of hosts is his name. it never saves a man from Sit silent in the dark, 5 trouble. lady Chaldæa! 8 Remember that and own your Never again shall you be queen, guilt. a mistress over realms. When in anger with my people lay it to heart, you rebels!]] 9 Remember the far past I let my own land be defiled, and put them into your power, for I am God alone, you had no pity on them; I am God and there is none you pressed your heavy yoke like me, even on the aged: 10 I who foretell the end from the you thought that you would last 7 beginning, for ever, and from of old what is to be. mistress for all time,

ISAIAH XLVIII

you thought nothing of your ! cruelty, reckless of all it would bring. 8 So listen to this, you luxurious creature. lolling at your ease, thinking to yourself, 'I am supreme, never shall I be widowed, never suffer loss of children'; 9 both sorrows shall befall you in a moment, on one day, widowhood and loss of children, they are on you suddenly. in spite of all your spells, and mighty magic, 10 though you feared nothing in your tyranny, thinking that no one saw you. It was your magic craft and cunning that misled you, till you thought to yourself 'I am supreme.' 11 Therefore shall evil assail you, that you know no spells to avert. and mischief shall befall you, you cannot ward from you, and a sudden crash of ruin, you know not how to evade. 12 Go on with your spells! Practise all your magic arts! Perhaps you will make something of them, perhaps be able to scare off vour foes! 18 You have worn yourself out with them all; let the astrologers come forward now, let the star-gazers save you now, who calculate the future, month by month! 14 They fare no better than the straw burned by a fire; they cannot save their own lives

from the flames of war.

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for whom you have spent yourself from vouth! They stagger away, scatter, each of them, and there is none to save you. Listen to this, O household of 4 Jacob [[you who are called by the name of Israel, the issue of Jacob, who swear by the name of the Eternal, and celebrate the God of Isbut insincerely and dishonestly. They call themselves members of 2 the sacred city.

relying on the God of Israel, whose name is the Lord of hosts!]], what has occurred I foretold 3 long ago; it fell from my lips, I predicted it, then suddenly I acted, and it was done. [[Knowing you were obstinate, 4 stiff-necked as iron, with a brazen brow,]] I foretold it to you long ago, I let you see it ere ever it occurred [[lest you should say, 'My idol my carved image, my metal god brought it about ']]. You heard it all, you know it, and will you not bear witness? Now I am showing you new things, secrets that you never knew, things created now, not long 7 things you never heard of till this hour

And that is all you find the men 1.

ISAIAH XLIX

[[lest you should say, I knew] It is the word of the Eternal your 17 them]]. deliverer, 8 You never heard of them nor knew the Majestic One of Israel: I am the Eternal your God, I revealed nothing to you then training you for your good, [[knowing how faithless you are, leading you by the right way. utterly, If only you would listen to my 18 how you have been rebellious orders. from your birth. you would have bliss brimming 9 For my own honour I defer my like a river. and welfare ample as the ocean I gain praise for my pity, sparwaves, ing you: your offspring would be like the 19 10 I purged you, nothing came of sands in number, your children numberless as testing you in the furnace, all grains of dust, in vain]]. your name would never die, 11 I do this for the sake of my own never be lost out of my land." honour [[ah, how it is sullied!]], I will not yield my glory to Leave Babylon, oh come away, 20 away from the Chaldæans! another. Sing this aloud, proclaim it, shout to the ends of the 12 Listen to me, Jacob, Israel whom I have called: earth. I am evermore the same. that the Eternal now delivers I am the first and I the last: Jacob his servant! 13 my hand laid the foundations of Through deserts he led them, 21 the earth, and they never thirsted; my right hand spread the skies for them he made water above; flow out of the rocks. whenever I call them, he split up a boulder they answer to the summons. and water poured out. 14 Gather, all of you, and listen: which of your idols ever pre-Listen to me, shores afar, 49 distant races, hearken! dicted this, that my friend Cyrus should work The Eternal called me from my out my will birth, on Babylon and the Chaldæan singled me out from my mother's line? 15 I foretold it, 'twas I called him. He put an edge upon my words, 2 'twas I brought him, I have and covered me safe with his prospered him. hand: 16 From the first I made no secret he made me a polished arrow, of it: and stored me in his quiver, telling me, "You are my servant, 3 ever since it began, I have been

by whom I will gain honour."

in it.

ISAIAH XLIX

5b So I gained honour in the Eternal's

and my God was my strength.

4 I thought I had been labouring in vain.

spending my strength for

nothing;
"But surely," I said, "the Eternal will do me justice,

my God will see to my reward."

5a And the Eternal who had formed me from my birth

to serve him in restoring Jacob, in gathering Israel back to him.

the Eternal now says, "It is too slight a service

to set the clans of Jacob up again,

and restore Israel's survivors; I now appoint you to bring light

to the nations. that my salvation may reach the world's end."

7 A message from the Eternal, from Israel's deliverer, Israel's Majesty,

to one scorned openly, whom nations loathe,

whom tyrants hold in thrall:

"Kings shall start up at the sight of you,

kings and princes shall do homage,

since the Eternal aids you loyally, and Israel's Majesty has chosen you.

8 For when the favouring hour comes I will answer you,

and aid you when the day for rescue dawns,

restoring the ruined land, re-peopling desolate places,

9 bidding exiles leave their prison and captives come forth to the light."

On the road home food shall never fail them.

they shall find pasture even upon bare hills:

they shall not hunger, neither 10 shall they thirst,

never shall sun or sirocco plague them:

for he who pities them shall lead them,

guiding them to springs of water. "I will make a highroad of the 11

and level every height for them."

There they are coming, some from 12

some from the north and the western sea.

some from the south land of Svenê!

Shout for joy, O heavens, rejoice, 13 O earth!

O hills, burst into song!

For the Eternal has consoled his people and pitied his forlorn folk.

"The Eternal has forsaken me," 14 says Sion,

"my Lord has forgotten me." Can a woman forget her infant, forget to pity her babe?

Yet even were a mother to forget, never will I forget you.

Look, Sion, I have printed your 16 walls plain

on both my hands !--

your ruins are before me all the time.

Men are making haste to build 17

those who ravaged, those who ruined.

now withdraw from you.

Look round you, look, your folk 18 are flocking in,

ISAIAH L

coming to you! I swear it by my life-

the Eternal promises,

you shall have them to deck yourself,

and girdle yourself like a bride.

19 As for your ruins and desolate places,

your ravaged land,

it shall be too small then to hold your citizens,

once your invaders have been driven afar;

20 your exiles shall one day call out to you,

"The land here is too small to hold us,

give us more room";

21 and you shall say to yourself,
"Now, who bore me all these children?

I am childless, I am barren; who can have reared these for me?

I have been left all alone; can these be really mine?"

22 The Lord declares:

"I beckon to the nations, I signal to the peoples,

to bring your sons clasped in their arms,

to bear your daughters on their shoulders.

23 Kings shall be their guardians; queens shall nurse them for you;

they shall do homage to you, faces on the ground,

and grovel in the dust before your feet.

Then shall you learn that I am the Eternal,

that none who look to me are disappointed."

"But can a strong man's prey be 24 snatched away?

Can prisoners of a tyrant ever escape?"

"Yes, prisoners may be snatched 25 even from a strong man, even the prey of tyrants may

escape.

I will maintain your cause, and your sons I will rescue,

forcing your foes to prey upon 26 themselves,

to drink their own blood and be drunk.

Then shall the world learn that it is I who saves you, I the Eternal."

The Eternal, your deliverer, the Eternal, Jacob's Hero, asks, "What writ of divorce did I ever hand

to your mother?

Whenever did I part with you and sell you

to some creditor?

'Twas for your evil doings you were sold,

'twas for your sins your mother was divorced.

Why was there no one when I came, 2 no one to answer, when I called?

Think you, my hand is too weak to deliver,

that I have no power to release you?

With one word of rebuke I dry the sea.

I turn streams into desert land, till the fish shrivel for the lack of water,

and the sea-creatures gasp and die for thirst;

I shroud the skies in mourning, and cover them with sackcloth."

ISAIAH LI

4 The Lord, the Eternal, has given | a well-trained tongue, that I may rightly answer the ungodly;

morning by morning he awakens to learn my lesson, 5 and never have I disobeyed,

6 I let them lash my back, and pluck my beard out; I never hid my face from shame and insult.

or turned away.

7 The Lord, the Eternal, he will help me; so I am not confounded, I set my face like a flint, knowing I shall not be put to shame.

8 He who will vindicate me is at hand: who dare oppose me? Side by side let us stand. Who dares to charge me? Let him draw near.

9 The Lord, the Eternal, he will help me; who then can worst me?

They shall all go to pieces like a robe, consumed by moths.

10 [[Whoever of you reveres the Eternal. listen to his servant's voice; whoever is walking in the dark. without a ray of light, let him have confidence in the Eternal. and lean upon his God.

But you who kindle strife, who set the world ablaze. begone to your flames, all of you, to the firebrands you have lighted!

This is your fate from me, to lie in torments.]]

"Listen to me, all ye who seek 51 redress. who long for the Eternal's aid: look at the rock whence you were

hewn,

the quarry you were dug from; look at your father Abraham, with Sarah your own mother! He was but one when I called him, and I blessed, I increased him.

Even so the Eternal consoles Sion, 3 consoles all her ruins, makes her desert like an Eden, makes her steppes like his own garden;

joy and gladness shall be found in her,

thanksgiving and song.

Listen to me, O my people, hearken, O my nation; the rules of my religion I send forth to light up every nation. Swift and soon is my redress, my victory is dawning; mine arms shall inflict judgment

on the peoples, but the sea-coasts shall hope in

Look up to the skies above, look down upon the earth; for the skies like smoke shall vanish.

and earth wear out like a robe, the world itself shall crumble, and its dwellers die like gnats;

ISAIAH LI

good cause, O people who lay my laws to heart! Fear not the taunts of men; when they revile you, never be dismayed; for they shall be moth-eaten like a robe, like wool consumed by worms, but my deliverance endures for ever, my triumph knows no end." Bestir thyself, O arm of the Eternal, bestir thyself and don thy might! Bestir thyself as in days of old, in ages of the past! Didst thou not shatter the Rahab and pierce the Dragon through? Didst thou not once dry up the sea, the waters of the mighty deep, and make the ocean-depths a path for ransomed men to pass across? "Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the gass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? When I spread out the skies and set the earth, when I told Sion that they were my people.]]" Bestir yourself, bestir yourself, 17 rise up, Jerusalem! You have had to drain his bowl, that left you staggering. [She has none to guide her, 18 none of all her children; none to take her by the hand, of all the sons she reared.]] Yours is a twofold trouble— and who has pity on you?—wreck and ruin, want and war: whoever can console you? Your sons lay swooning, 20 like antelopes within a net, drunk full with the Eternal's fury, with your God's rebuke. Poor, prostrate one, o'ercome but 21 not with wine, listen to this now, from your Husband the Eternal, 22 from your God, who takes the part of his people: "I have removed from you the cup that leaves men staggering, and never shall you drain again my bowl of fury; I hand it to your torturers, 23	but my deliverance endures for ever, my triumph knows no end.	for I am your God, the Eternal, who can stir the sea to storm: the Lord of hosts is my name.
Fear not the taunts of men; when they revile you, never be dismayed; for they shall be moth-caten like a robe, like wool consumed by worms, but my deliverance endures for ever, my triumph knows no end." Bestir thyself, O arm of the Eternal, bestir thyself and don thy might! Bestir thyself as in days of old, in ages of the past! Didst thou not shatter the Rahab and pierce the Dragon through? Didst thou not once dry up the sea, the waters of the mighty deep, and make the ocean-depths a path for ransomed men to pass across? "Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? When I told Sion that they were my people.]] " Bestir yourself, bestir yourself, 17 rise up, Jerusalem! You have had to drink from the Eternal's cup of indignation, you have had to drain his bowl, that left you staggering. [[She has none to guide her, none of all her children; none to take her by the hand, of all the sons she reared.]] Yours is a twofold trouble— and who has pity on you?—wreck and ruin, want and war: whoever can console you? Your sons lay swooning, 20 like antelopes within a net, drunk full with the Eternal's fury, with your God's rebuke. Poor, prostrate one, o'ercome but 21 not with wine, listen to this now, from your Husband the Eternal, 22 from your God, who takes the part of his people: "I have removed from you the cup that leaves men staggering, and never shall you drain again my bowl of fury; I hand it to your torturers, 23	O people who lay my laws to	and hid you in the shadow of my hand,
for they shall be moth-eaten like a robe, like wool consumed by worms, but my deliverance endures for ever, my triumph knows no end." Bestir thyself, O arm of the Eternal, bestir thyself and don thy might! Bestir thyself as in days of old, in ages of the past! Didst thou not shatter the Rahab and pierce the Dragon through? Didst thou not once dry up the sea, the waters of the mighty deep, and make the ocean-depths a path for ransomed men to pass across? "Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in	Fear not the taunts of men; when they revile you, never be dismayed;	set the earth, when I told Sion that they
ever, my triumph knows no end." Bestir thyself, O arm of the Eternal, bestir thyself and don thy might! Bestir thyself as in days of old, in ages of the past! Didst thou not shatter the Rahab and pierce the Dragon through? Didst thou not once dry up the sea, the waters of the mighty deep, and make the ocean-depths a path for ransomed men to pass across? "Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in	a robe, like wool consumed by worms,	Bestir yourself, bestir yourself, 17 rise up, Jerusalem!
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and pierce the Dragon through? Didst thou not once dry up the sea, the waters of the mighty deep, and make the ocean-depths a path for ransomed men to pass across? "Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in	in ages of the past!	
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and make the ocean-depths a path for ransomed men to pass across? "Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in	sea,	whoever can console you?
"Yes, I am he who comforts you; how can you be afraid of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in with your God's rebuke. Poor, prostrate one, o'ercome but 21 not with wine, listen to this now, from your Husband the Eternal, 22 from your God, who takes the part of his people: "I have removed from you the cup that leaves men staggering, and never shall you drain again my bowl of fury; I hand it to your torturers, 23	and make the ocean-depths a path for ransomed men to pass	like antelopes within a net, drunk full with the Eternal's
of mortal men, of men on earth who like the grass shall fade? Why forget the Eternal One, who made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in	"Yes, I am he who comforts you;	
made you, who spread the skies and set the earth? Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in	of mortal men, of men on earth who like the grass shall fade?	not with wine,
Why tremble all day long at your oppressor's wrath? When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in "I have removed from you the cup that leaves men staggering, and never shall you drain again my bowl of fury; I hand it to your torturers, 23	made you, who spread the skies and set	from your Husband the Eternal, 22 from your God,
When he aims to destroy you, what comes of all his wrath? Soon shall captives be set free, they shall not starve to death in that leaves men staggering, and never shall you drain again my bowl of fury; I hand it to your torturers, 23	Why tremble all day long	"I have removed from you the
they shall not starve to death in I hand it to your torturers, 23	When he aims to destroy you, what comes of all his wrath?	that leaves men staggering, and never shall you drain again
239	they shall not starve to death in	I hand it to your torturers, to those who harrowed you,

ISAIAH LII, LIII

to men who ordered you to bow that they might pass, your very back bent for the feet of men to trample o'er."

52 Bestir yourself, bestir yourself,
O Sion,
robe yourself with strength!
O sacred city of Jerusalem,
put on your rich apparel!

For pagans and profane men never more

shall enter you.

2 Rise, shake the dust from you, captive Jerusalem,

loosen your shackles now, O captive Sion!

[For this is what the Eternal declares: "Once you were sold for nothing, and now you shall be freed without any payment.

4 My people went down to Egypt at the outset, to live there, and Assyria oppressed them for

5 nothing. Now," says the Eternal, "my people have been carried off for nothing, and how does that profit me? Why, my temple is thrown down," says the Eternal, "my name is constantly reviled!

6 So my people shall learn on that day who I am, that it is I who

made the promise."]]

7 Look! 'tis the feet of a herald, hastening over the hills, with glad, good news, with tidings of relief, calling aloud to Sion,

"Your God reigns!"

8 All your sentinels are shouting, in a triumph-song,

for they see the Eternal face to face

as he returns to Sion.

9 Break into a song of praise, O ruins of Jerusalem; the Eternal has consoled his people,

he has freed Jerusalem.

All nations have seen the Eternal I bare

his sacred arm for action, and all ends of the earth shall see how our God gains the victory . . .

Away, away from here;
of things unclean keep clear.
Leave the place, purify yourselves,
to carry the Eternal's sacred
vessels.

Nor need you hurry forth, flying like fugitives,

for the Eternal goes in front of you,

and your rear-guard is Israel's God.

Behold, my servant Israel yet 1 shall rise,

he shall be raised on high;

as many were appalled once at 14
his fate,

kings shuddering at his doom, so many a nation shall yet do him 1 homage,

with kings in silent awe,

for they shall see what they were never told,

a sight unheard of.

"Who could have believed," they 5 cry,

"what we have heard?

Who ever had the Eternal's power so revealed to them?

Why, Israel of old grew like a sap- 2 ling,

like a shoot springing from dry soil:

he had no beauty to attract our eyes,

ISAIAH LIV

no charm to make us choose him-

52 disfigured till he seemed a man no 14b more.

deformed out of the semblance of a man.

53 He was despised and shunned by men,

a man of pain, who knew what sickness was;

like one from whom men turn with shuddering,

he was despised, we took no heed of him.

4 And yet ours was the pain he bore, the sorrow he endured!

We thought him suffering from a stroke

at God's own hand;

5 yet he was wounded because we had sinned,

'twas our misdeeds that crushed him:

'twas for our welfare that he was chastised,

the blows that fell to him have brought us healing.

6 Like sheep we had all gone astray, we had each taken his own way, and the Eternal laid on him the guilt of all of us.

7 He was ill-treated, yet he bore it humbly,

he never would complain,

dumb as a sheep led to the slaughter,

dumb as a ewe before the shearers.

8 They did away with him unjustly; and who heeded how he fell, torn from the land of the living

torn from the land of the living, struck down for sins of ours?

9 They laid him in a felon's grave, and buried him with criminals, though he was guilty of no violence nor had he uttered a false word.

II-R

But the Eternal chose to vindicate 10 his servant,

rescuing his life from anguish; he let him prosper to the full,

in a posterity with life prolonged."

Yes, many shall hold my servant 11 blameless,

since 'twas their guilt he bore.

Therefore shall he win victory, he shall succeed triumphantly, since he has shed his life-blood, and let himself be numbered

among rebels,

bearing the great world's sins, and interposing for rebellious men.

O barren soul, who never bore, 54 sing songs!

Break into song, O childless one! For when she is forlorn, she has more sons

than when she was wedded.

Widen the place for your tent, 2 spare not your canvas, stretch it out:

lengthen your ropes, drive in your tent-pegs.

Widen the place for your tent, for you shall spread to south and north;

your sons shall take possession of the nations, and people towns now desolate.

Fear not, you never shall be put 4

to shame; be not confused, you shall not be confounded;

your early shame you shall forget, the taunts when you were cast aside;

for your husband is your Maker, 5 the Lord of hosts his name;

ISAIAH LV

your redeemer is His Majesty of | Israel. the God of all the earth.

6 The Eternal recalls you like a wife broken-hearted by neglect;

"But a young wife"—your God

"how can she be thrown aside?

7 I did forsake you for a while, but I will take you back right tenderly;

8 I did turn from you in a rush of wrath.

but with a lasting love I pity

says the Eternal your redeemer.

9 'Tis like the days of Noah; for as then I swore that Noah's waters should flood earth no more.

so now I swear that nevermore will I rebuke you in my wrath.

10 Though mountains be removed. and hills be shaken. my love shall never leave you, my compact for your welfare shall stand firm: so promises the Eternal in his pity.

11 Poor storm-tossed soul, disconsolate, I will build you up on jewels, and make sapphires your foundation:

12 I will make ramparts out of rubies, gates for you of crystals, and all your walls of gems;

13 the Eternal will train all your builders,

14 your triumph shall be stable.

and prosper your sons mightily;

Oppression shall be far from you, and nothing need you fear ; ruin shall be far from you, it never shall come near.

Should strife be stirred, 'tis not 1 by me; whoever falls on you shall fall

to ruin.

'Tis I, I make the smith who heats his furnace.

and fashions weapons by his craft: 'tis I who make destroyers to destroy.

No weapon forged against you 1 shall succeed,

no tongue raised against you shall win its plea.

Such is the lot of the Eternal's servants:

thus, the Eternal promises, do I maintain their cause."

"Ah come, all ye that thirst, come to the waters,

come and eat, O fainting souls! Buy food for nothing,

wine and milk without money! Why spend your money on what 2 is not food,

your earnings on what never satisfies?

Listen to me, and you shall feed on good,

and thrill over the finest fare. Hearken to me, come to me,

3

listen and you shall revive; by an eternal compact I grant you

the favours promised faithfully to David;

for as I once made him a witness 4 to the world,

the leader and commander of the nations,

so now shall you call foreign folk, 5 and strangers shall come hurrying to you,

all for the sake of your God the Eternal,

of Israel's Majesty who has honoured you.

6 Seek the Eternal while he may be found,

call to him while he is near.

7 [[Let guilty men give up their ways,

and evil men their purposes; let them turn back to the Eternal.

who will pity them,

turn back to our God, for he

will pardon them abundantly.]]
8 For my plans are not like your plans.

nor your ways like my ways so the Eternal One declares;

9 nay, as heaven is higher than the earth,

so are my ways higher than your ways,

and my plans than your plans.

10 As rain and snow from heaven

fall not in vain,

but water earth until it yields seed for the sower, food for hungry men,

11 so with the promise that has

passed my lips:

it falls not fruitless and in vain, but works out what I will,

and carries out my purpose.

12 For you shall leave with joy, and be led off in blissful bands; the hills shall burst before you

into song, and all trees clap their hands;

13 fir-trees shall grow instead of thorns,

myrtles instead of nettles;

and all this shall redound to the Eternal's fame,

a lasting monument that never ends."

This is the word of the Eternal: 56 "Hold to religion and do what is right,

for my deliverance is at hand, my triumph will be soon in sight.

Happy the man who does my 2 bidding,

happy the mortal who holds to it.

who keeps the sabbath and profanes it not,

who keeps his hand off any evil deed!

Let not your foreigner say,

'The Eternal will excommunicate me';

let not your eunuchs say,

'Ah, we are but a barren tree.'
For this is the Eternal's word: 4
eunuchs who keep my sabbaths,

who choose what I approve, and hold fast to my compact, theirs is a monument within my 5

temple

nobler than any sons or daughters,

a memorial from myself that never shall be moved.

Foreigners who join the Eternal, 6 to worship him and love him,

serving him, men and women, keeping the sabbath unprofaned.

them will I bring to my sacred 7 hill,

and make them joyful in my house of prayer;

their offerings and sacrifices

shall be accepted on my altar there;

my temple shall be called a house of prayer

for every nation.

This is what the Lord the Eternal 8 says,

who gathers Israel's outcasts in:

ISAIAH LVII

I will yet gather others in, besides those I have gathered.

* *

9 Wild beasts in field and forest, all of you, come hither and devour your prey!

10 My watchmen are all blind,
they know not how to guard;
dumb dogs, every one of them,
they cannot bark—
there they lie, a-dreaming,
in the sleep they love.

11 Yes, and greedy dogs are they, never satisfied, each bent on his own, each set on his gains;
12 'Come, fetch the wine, Let's swill our fill!' they say;
'And to-morrow will be a rare time too, a royal day!'

57 Meanwhile the good man dies, and no one heeds it;
pious men perish, and no one cares.
The evil of the day kills off good men;

they enter peace,

for only in the grave can upright
men

ever find rest.

3 Step forward, you, you sons of sorcery, brood born of whores and of adulterers;

at whom are you jeering, at whom are you sneering, putting your tongues out? What are you but apostates, a disloyal brood,

5 inflaming your passions at an oak, under a green tree,

and sacrificing children in the glen, between the rocky cliffs? You choose the slippery gods of 6 the glen, you settle to have them! To them you pour out your libations and offer cereals! [[Am I to leave all that unpunished ?]] You spread your couch high on a lofty hill, and thither you went up to sacrifice. You set up your foul symbol too 8 behind the door-posts and the door: before it you would strip and lie, embraced in bed, buying embrace upon embrace. from men for hire. as the foul symbol stirred your foul desire. For Molek you perfumed yourself, 9 with scent on scent: you made your messengers go far, even to the gods below. You wearied yourselves out, 10 but never would give up: your strength revived, you would not cease, you went on fearlessly, 11 in faithlessness, you gave no thought to me, in your indifference. Is it not so? I said no word, I hid my face from you, and on you went, fearing me not. But I will expose your doings, 12 this 'religion' of yours!

Your loathsome idols, when you 13

will bring you neither help nor

the wind shall whirl them all away,

a breath shall blow them off.

gain:

ISAIAH LVIII

But they who trust in me shall hold the land and own my sacred hills."

* * *

14 Bank up a causeway, clear a path, remove stones from my people's way.

15 For he who is high and uplifted, the Majestic One,

he who sits enthroned for ever,

says:

"I sit on high, enthroned, the Majestic One,

and I am with the crushed and

humble soul,

to revive the spirit of the humble, and to put heart into the crushed.

16 I will not afflict for ever,

I will not be always wroth, for then man's spirit would give way before me,

the very souls that I had made.

17 Their sins have made me angry
for a while.

I struck them in my wrath and

turned away;

and they went on, wilful, rebellious.

18 I marked them," the Eternal says.

"But now I heal them, I will give them rest.

and recompense them with all consolation.

19 till I make their mourners loud in thanks.

when far and near alike fare prosperously.

20 Ungodly men are like the restless sea,

that never can be still,

whose waters throw up dirt and mire;

21 no prosperous peace for the ungodly," says my God.

"Cry out, spare not your voice, 58 raise it loud as a trumpet, and let my people hear their sins, let Jacob's household hear their guilt.

Daily indeed they turn to me, 2 it is their joy to learn my rites, as any nation might that held religion.

true to the orders of its God!

They ask me to direct them,
they delight in worship,
they ask me why I never mark
their fasts,
nor pay heed to their penances!

Why, on fast days you find time for your business, you go collecting debts!

Fasting makes you fretful, 4 quarrelsome, till you strike ungodly blows.

Fasting like yours to-day 5 will never bear your prayers on high.

Would I choose such a fast, such penances?

To droop your head like a bulrush, to lie in sackcloth and ashes is that what you call 'fasting,' a day the Eternal would approve?

Is not this my chosen fast,
the Lord, the Eternal, asks,
to loosen all that fetters men unfairly,
and to relax its grip,

to free poor debtors from their bonds,

and break what binds them?

It is to share your food with 7 hungry men,

ISAIAH LIX

and take the homeless to your home,

to clothe the naked when you see them,

and never turn from any fellow-creature.

8 Then shall light dawn for you, with healing for your wounds;

you shall advance, your goodness in the van,

and the Eternal's glory as your rear-guard;

9 the Eternal will answer when you call.

and, when you cry, say, 'Here am I!'

If you will do away with all oppression,

with open scorn and words of malice.

10 if you bestow your bread upon the hungry,

and relieve men in misery,

then light shall dawn for you in darkness,

your dull hour shall be bright as noon,

11 and evermore shall the Eternal guide you,

and guard you without fail;

he will refresh you in dry places, and renew your strength,

till you are like a watered garden,

like an oasis with a steadfast spring.

12 Your sons shall build once more the ancient ruins,

and old foundations you shall raise again;

you shall be called the repairer of ruins,

the restorer of wrecked homes.

If you refrain from doing your 18 own business

upon the sabbath, on my sacred day,

and hold the sabbath a delight,

and the Eternal's sacred day an honour,

not following your own wonted round,

not doing business, and not talking idly,

then you shall have delight in the 14 Eternal's favour,

for he will let you hold the land in triumph,

enjoying your father Jacob's heritage:

so the Eternal himself promises."

The Eternal's hand is not too short it to save.

the Eternal's ear is not too dull to hear!

It is your own iniquities that inter-2 fere

between your God and you; your sins have made him veil his face from you,

until he will not listen.

For your hands are stained with 3 blood,

your fingers stained with crime; lies fall from your lips,

your tongues are muttering

malice;

in court no one sues honestly, 4 no plea is just;

pretence and falsehood you rely on,

big with mischief, you bear mischief.

ISAIAH LIX

5 Intriguers, they hatch basilisk's eggs,

and weave a spider's web; eat their eggs, and you die, crush one, out crawls a viper!

6 What they weave covers no one, what they concoct clothes no

'tis violence they have in hand.
7 Their feet run fast to crime,

they hurry to murder innocent men;

their thoughts are thoughts of mischief,

rapine and ruin are the track they follow;

8 they care not for what leads to bliss,

their paths are void of justice; they take a crooked course, where bliss is all unknown.

9 So we are far from having our wrongs righted, we come by no redress; we look for light, but all is dark,

we look for light, but all is dark,
we look for gleams, and walk in
gloom;

10 we grope, like a blind man along the wall,

we feel our way, like sightless men;

at noon we stumble, as in twilight, we live in darkness like the dead.

11 We are all moaning like a bear, mourning low like doves; we long to be righted, all in vain, no rescue is in sight for us.

12 For our transgressions before thee are many,

and our sins testify against us, transgressions we have ever in our minds,

sins we know well-

rebellions, treason against the 13
Eternal,

deserting from our God, talking perversely and defiantly, telling lies from our heart.

Justice has to turn away defeated, 14 right is forced to hold aloof, for truth in our assemblies has no footing.

honesty cannot enter there; truth is never to be seen, 15 and moral sense has left the town.

The Eternal saw this and was angry,

that no justice could be seen.
When he saw, and seeing won-16
dered.

there was none to intervene, then he put forth his own power,

sustained by his own passion;
he put on might as armour,
and victory as a helmet,
and vengeance as his clothing.

and vengeance as his clothing, and zeal to be his mantle.

In strict requital he repays his foes 18 with fury and his enemies with shame,

till in the far west men have awe 19 of the Eternal,

and in the east they see his brilliant deeds;

for his vengeance pours out like a pent-up stream,

driven by a blast of wind, but to Sion he comes for deliver- 20 ance,

to free Jacob from its rebels.
[[As for me, the Eternal declares 21
this is my compact with them:
"My spirit which rests upon you,

"My spirit which rests upon you, and the words I have put into your lips, shall never depart from your lips, nor from the lips of your des-

ISAIAH LX

cendants, nor from the lips of their descendants," the Eternal declares. "from henceforth and for ever."]]

60 Arise, be glad, your light is dawn-

the Eternal's splendour rises

upon you.

2 Though darkness covers all the

and a black cloud shrouds the nations.

yet the Eternal shines out upon

his splendour on you gleams, 3 till nations gather to your light and kings to your bright beams.

4 Look round you, look! How they are flocking in. your sons from far away, your daughters carried on the

5 With radiant face you see them. your heart a-thrill and throbbing:

for the rich sea-trade shall flow to

and the wealth of nations shall be yours.

6 Camels stream across your land, from Midian and Ephah, trains of camels all from Shebaa testimony to the Eternal's

fame!

7 All Kedar's flocks gather to you, Nebaioth's rams shall serve your need-

a sacrifice I welcome on my altar within my house of prayer so fair.

8 Who are these flying like a cloud, like doves into their cotes?

9 'Tis ships that gather here to me, ships of Tartessus in the van, 248

to bring your sons from far away.

with all their silver and their

back to where the Eternal your God dwells,

to Israel's Majesty who has honoured you.

Foreigners shall rebuild your 10 walls.

their kings shall do you service: for though in wrath I struck you down,

I show you pity now and

favour.

Ever shall your gates lie open. 11 never shut by day or night,

to let the nations pour their wealth in.

headed by their kings.

[[For any nation or dynasty 12 that will not serve you shall perish; such nations shall be laid utterly waste.]]

Lebânon's glorious cedars shall be 13

with pines and planes and cypresses;

that my sanctuary may adorned.

that my footstool may be splendid.

The sons of those who scorned and 14 humbled you

shall come to you, all bending

and hail you as "The Eternal's own city,

the Sion of Israel's Majesty."

As once you lay forsaken, shunned and hated.

so now I make you an eternal pride.

15

a joy to all ages.

ISAIAH LXI

16 You shall suck milk from the nations.

suck even royal breasts;

so shall you learn I the Eternal am your saviour,

and Jacob's Hero your deliverer.

17 Instead of bronze I will bring gold to you,

silver instead of iron.

I will appoint Peace as your governor,

and Justice as your ruler:

18 no sound of violence shall be in your land.

nor ruin nor rapine within your borders:

your ramparts you shall name Protection. and your gates Renown.

19 The sun shall no more be your light by day,

nor shall the moon shed light on

but the Eternal shall be your unending light,

your God shall be your splendour.

20 Your sun shall never set.

your moon shall never wane,

for the Eternal shall be your unending light,

and mourning days shall never come again.

21 All your people shall be pious, they shall always hold the land, planted there by the Eternal's hand.

his own work, for his own glory; 22 the smallest sept becomes a clan. the least grows to a mighty nation.

I, the Eternal, who have promised this.

will hasten its due consumma-

The Lord Eternal, he inspires me. 61 for the Eternal has consecrated me.

and sent me with good news for wretched men,

to heal the broken-hearted.

to tell prisoners they are free, to tell captives they are released,

to proclaim a year of the Eternal's 2 favour.

a day of our God's vengeance.

to console all mourners,

to give them coronals for 3 coronachs,

oil of joy for mourning robes, praise for plaintiveness;

they shall be sturdy oaks of good-

planted by the Eternal in his honour.

They shall rebuild ancient ruins, 4 restoring what has long lain desolate:

repairing ruined towns. that have lain waste for ages.

The foreigner shall serve you as a 5 herdsman,

the alien shall work your fields and vineyards;

but you shall be called the Eter- 6 nal's priests,

your sons shall be the ministers of our God;

you shall enjoy the wealth of nations,

and deck yourselves out in their splendour.

They suffered shame in double 7 measure,

abuse and insult were their lot: so now in their own land they shall get double,

theirs is a lasting joy.

ISAIAH LXII

8 For I am the Eternal, I love justice, iniquitous harrying I hate; so I will recompense them duly, and make with them a compact that shall last;
9 their sons shall be known in every place, their offspring famous among nations, till all who see them own they are

the race that the Eternal blesses.

11 For as the earth brings forth its growth,

as seed springs up in gardens, so before all the world will the Lord Eternal

bring forth their triumph and renown.

52 For Sion's sake I will not hold my peace,

for Jerusalem's sake I will never rest,

till her triumph shines out brilliant

and her deliverance like a blazing torch,

2 so that the very nations see your triumph,

and every king beholds your splendour.

You shall be called by a name that is new,

a name to be fixed by the Eternal.

3 A fair crown shall you be, in the Eternal's hand,

a royal diadem carried by your God.

4 "Forsaken" shall no longer be your name, your land shall no more be called "Desolate"; you shall be "my Delight," 250

your land shall be "my wedded wife,"

for the Eternal takes delight in you,

and your land shall again be married.

As a young man weds a maiden, 5 so your Founder marries you, and as a bridegroom thrills to his bride

so shall your God thrill to you.

I have set sentinels upon your 6 walls,
Jerusalem,

who never hold their peace by day or night.

Remembrancers of the Eternal, never rest,

never let the Eternal rest, till it is done,

until he makes Jerusalem renowned on earth.

The Eternal has sworn by his right 8 hand,

by his strong arm,

"Never again will I allow your foes

to eat your corn,

never again shall foreigners drink the wine

that you have worked to grow; those who have harvested the crop 9 shall eat it,

praising the Eternal,

those who have gathered grapes shall quaff the wine within my sacred shrine."

Pass through the gates, pass out to 10 make a path

for the returning exiles, bank up a causeway, clear out the stones; signal to the nations

to . . .

ISAIAH LXIII

11 To the very ends of earth the Eternal has proclaimed this: "Tell the citizens of Sion their deliverer is coming, bringing his reward with him. bringing his recompense; 12 their name shall be 'The sacred People,' 'The Redeemed of the Eternal.' " You shall be then a city much sought after, no forsaken city. 61 "Loud shall be my joy in the 10 Eternal, in my God will I rejoice; he has clothed me with victory, arrayed me in a robe of triumph, like a bridegroom he bestows a tiara, and gives me jewels like a bride." 63 Who comes here, all crimsoned, his robes redder than the vintage? Who is it, arrayed in splendour, striding in his strength, radiant with victory, a mighty champion? 2 Why so red your robes, stained red like a vintager's? 3 "All alone I trod the winepress, for no nation lent me aid; so I trod the foe in fury. trampled them down in my anger; 'twas their blood splashed my robes. till all my clothes are stained. 4 For I resolved upon a day of vengeance;

the time to free my folk had

I looked, but there was none to 5 help, I was amazed that there was none to aid: so my own power gained me the victory, it was my passion bore me on, as I trampled the nations in my 6 wrath and smashed them in my fury, spilling their blood upon the earth, and . . ." I would tell over the Eternal's 7 famous deeds, praising his acts of love. after all the Eternal has done for us, the Eternal so rich in care for us. after all his wealth of love and his compassion, when he said, "Surely they are 8 my own people, sons that will never play me false ": and so he proved himself their saviour in all their adversity. 9 It was no envoy and no angel, 'twas his own Presence saved them: he rescued them himself in love and pity, he lifted them and carried them all through the days of old. But they, they thwarted him, 10 they pained his sacred spirit. and so he turned to be their foe, he fought himself against them. Then they recalled the days of old, 11 the years gone by,
"Ah, where is he," they cried,
"who at the sea granted a shepherd to his flock. inspiring him with his own sacred spirit? 251

ISAIAH LXIV

12 Ah, where is he who with his glorious power

gave strength to Moses,

who parted the waters in front of his folk,

to win himself renown,

13 who led them through the oceandepths

with never a stumble, like horses on the plain,

like cattle moving to an open

He led his people safe like sheep, the Spirit of the Eternal guided

so was it thou didst lead thy people,

to win thyself renown and glory."

15 Look down from heaven, look out from thy fair, sacred palace.

Where are thy jealous care, thy prowess,

thy yearning and thy pity?
16 Though Abraham may ignore us,

though Israel regard us not, thou, O Eternal One, thou art our Father.

our deliverer from of old.

17 Why leave us to wander from thy ways, O thou Eternal?

Why harden our hearts till they are godless?

Cease, for thy servants' sake, for the sake of thine own clans.

18 Why should ungodly men scoff at thy sanctuary?

Why should our foes profane thy shrine?

19 We fare like those who never knew thy rule,

whom thou hast never claimed as thine.

64 Oh for the heavens to rend, oh for thee to descend,

till the very mountains shake before thee,

like mere brushwood set ablaze, like water bubbling under fire,

to let thy foes know what thou art. till the world trembles at thy presence,

at thy dread actions, far beyond 3

our dreams.

far beyond all that men have 4 heard of!

No ear has ever heard, no eye has ever seen,

the mighty deeds that thou wilt do for those who look to thee.

Oh for thy favour to those who do 5

who call to mind thine orders! But thou hast been wroth at our

wroth at our breach of faith.

We have become like men unclean, 6 our goodness is a filthy rag, we fade like leaves,

and our guilt sweeps us off: none calls to thee,

none rouses himself to take hold of thee:

for thou hast turned thy face from us, and left us to our guilt.

Ah now, thou art our Father, O8 Eternal,

thine own hands have made us all;

we are but clay,

thou art the potter.

O thou Eternal, be not furious 9 with us,

remember not our guilt for

oh look down on us, we beseech

for we are all thy people.

ISAIAH LXV

10 Thy sacred towns are but a desert, | I will first weigh what they Jerusalem is accursed:

11 our sacred house of God, so fair, in which our fathers sang thy praise,

the flames have burned it to the

ground,

and all we loved lies ruined.

12 Canst thou restrain thyself at this. Eternal?

Wilt thou be silent still and press us sore?

65 "Ready was I to answer men who never asked me, ready to be found by men who

never sought me.

I cried out, 'Here am I,'

to folk who never called to me.

2 I have stretched my hands, all day, to unruly rebels, who lead a life corrupt, pleasing

themselves,

a people who provoke me to

my face continually, by sacrificing in their groves, and burning incense under the

white poplars—

4 people who sit on graves and pass the night in vaults, who eat the flesh of swine and cook them carrion broth,

5 who say, ' Keep far away from me, lest I make you tabu '!

Such men are like smoke from a blaze,

that irritates me all the day.

6 'Tis all recorded before me, and I will not be silent till I punish

7 both their guilt and their fathers'." the Eternal declares.

"Men who burn incense on the heights, and insult me on hill-tops !-

deserve,

then let them have their punish-

This is the Eternal's word: "When a bunch of grapes holds some good wine,

men say, 'Destroy it not, it holds a blessing;

so for my servants' sake

I will not destroy the whole people.

Jacob shall yield me some folk, Judah shall yield me some heirs to my hills;

those whom I choose shall own the land.

and in it shall my servants dwell.

Sharon shall be pasture for their 10 flocks. and cattle couch in Achor's glen.

But ye who have forsaken the 11 Eternal.

ye who ignore his sacred hill. spreading tables to Good Luck, pouring libations to Fate,

I make the sword your fate, to slay and slaughter every one of you;

for when I called you would not

you would not listen when I spoke,

you did things evil in my sight, and chose what I abhorred."

This therefore is the Eternal's 13 decree:

"Behold, my servants shall have food,

you shall be hungry;

behold, my servants shall have drink.

you shall be thirsty;

ISAIAH LXVI

behold, my servants shall have joy,

you shall have shame;

14 behold, my servants shall exult for joy of heart,

but you shall cry for sorrow of heart

and moan in misery.

15 My chosen ones shall use the name you leave,

in uttering a curse.

Far other shall the name be that my servants bear!

16 He who prays for blessing in the land,

now invokes the faithful God; he who takes an oath within the land

now swears by the faithful God. For I ignore the troubles of the past,

I shut my eyes to them;

17 lo, I create new heavens and a new earth!

The past shall be forgotten, and never come to mind;

18 men shall rejoice for ever in what I now create;

Jerusalem I create to be a joy, her people a delight.

19 Over Jerusalem will I rejoice, I will exult in my people.

No sound of tears, no voice of crying,

shall ever be heard in her;

20 no babe shall die there any more in infancy,

nor any old man who has not lived out

his years of life;

he who dies youngest lives a hundred years;

anyone dying under a hundred years

must be accursed by God.

They shall build houses and in-21 habit them,

they shall plant vineyards and enjoy the fruit;

the homes they build, others shall 22 not inhabit,

what they plant, other men shall not enjoy.

My people shall live long as lives a tree,

long shall my chosen folk enjoy their earnings;

they shall not work in vain, nor rear their children to die suddenly,

for they are a race whom the Eternal blesses,

and with them shall their children live.

Ere ever they call to me, I answer, 24 and while they speak I hear.

Wolves and lambs shall browse 25 together,

lions shall eat straw like oxen; none shall injure, none shall kill, says the Eternal, on my sacred hill

Heaven is my throne, says the 66 Eternal,

my footstool is the earth.

Where would you build a house for me,

where would you rear me a home?

Such buildings I have made my-2 self already,

they are my own, says the Eternal.

What I care for are humble, broken creatures, who stand in awe of all I say.

Oxen some sacrifice and also 3 human lives,

ISAIAH LXVI

they offer lambs and also dogs in worship,

oblations due and swine's blood in their rites,

incense, and yet they reverence an idol!

Such are the practices they choose, delighting in abominable worship;

4 so I choose penalties for them, and what they dread I bring on them.

For when I called, none of them answered,

none of them listened when I spoke;

they did things evil in my sight, and chose what I abhorred."

5 But ye who stand in awe of the Eternal's word,

listen to what he promises:
"Your kinsmen, who hate you for

your faith in me,

sneer thus, 'Let the Eternal show his might,

that we may see this joy of yours!' they shall be taken aback!

6 Hark! the city is in uproar!
It is coming from the temple!
'Tis the Eternal dealing vengeance
to the full upon his foes!

7 Ere ever Sion travailed, she gave birth; ere ever her pangs came,

she bore a son!
8 Whoever heard of such a thing?
whoever saw the like?

Did ever land bring forth its people

in a single day?

Was ever any nation born thus all at once?

Yet Sion had no sooner travailed, than she brought her sons to birth.

But why should I not help her to 9 bring forth

what I bring to the birth? says the Eternal.

Why should I close the womb, when I

have brought the babe to birth? so says your God.

Rejoice, Jerusalem; exult in 10 her,

all ye that love her;

rejoice, rejoice with her, all ye who once mourned over her;

that you may suck and satisfy 11 yourselves

with her rich consolations,

that you may drain, to your delight,

her ample mother-bosom."

For this is the Eternal's word:

"I send her in full flood prosperity,

the wealth of nations flowing into her:

your children shall be carried in the arms,

and dandled on the knees,

and in Jerusalem I will comfort 13 you,

as mothers comfort sons."

When you see this, your heart 14 shall rejoice,

your health shall flourish like fresh grass;

at sight of the Eternal's favour to his servants,

and of his wrath against his foes.

For the Eternal comes like fire, with chariots like the whirlwind.

ISAIAH LXVI

to deal his anger out in scorching heat.

the blaze of his rebuke.

16 The Eternal will pass sentence on the world

with fire and sword.

17 Any who consecrate and cleanse themselves

to enter groves for ritual dances. any who eat the flesh of swine, of mice and crawling vermin.

18 their rites and their devices

shall perish—by the Eternal's order.

"The hour is near for summoning all nations and all races. to witness my display of might.

a signal deed of dread.

Those who survive my judgment I will send

to far-off shores.

to men who have not heard my

nor ever seen my power.

So shall my power be told among the nations,

and they shall bring your kins-20 men home.

back to my sacred hill, back to Jerusalem.

as their due offering to the Eternal.

like offerings brought in vessels clean

by Israelites to the Eternal's temple.

Some of these kinsmen I will make 21 Levitical priests, says the Eternal.

For as the heavens and earth I 22 make anew

shall last before me, the Eternal promises,

so shall your name and race remain."

[[From new moon to new moon 23 and from sabbath to sabbath men shall all come to offer worship in my presence, says the Eternal; and then they shall go outside to 24 gloat over the corpses of the apostates, for the worms in the corpses never die, and the fire that burns them is never extinguished. and they shall be a disgust to all men.]]

JEREMIAH

1 The story of Jeremiah the son of Hilkiah, belonging to the priests at Anâthoth in the district

2 of Benjamin; to whom the word of the Eternal came during the reign of Josiah son of Amon, king of Judah, in the thirteenth year

3 of his reign. [[It continued to come during the reign of Jehoia-kim son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah son of Josiah, king of Judah, when Jerusalem went into exile in the fifth month of that year.]]

This word from the Eternal

came to me:

5 "Before I formed you in the womb, I chose you; ere ever you were born, I set you apart; I have appointed you a prophet to the nations."

Then I said,

"Ah, but, O Lord Eternal, I cannot speak,

I am too young!"

7 But the Eternal said to me, "Say not, you are too young; to whomsoever I send you shall you go, and whatever I command you, 8 shall you speak. Be not afraid at the sight of them, for I am with 9 you to succour you." The Eternal said it. And then the Eternal put out his hand to touch my mouth: the Eternal said to me, "There! I have put my words

into your mouth; here and now 10 I give you authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant."

This word from the Eternal II came to me: "Jeremiah, what do you see?" I said, "The shoot of a wake-tree." The Eternal said 12 to me, "You have seen right; for I am wakeful over my word, to

carry it out."

The word of the Eternal came to 13 me again, saying, "What do you see?" I said, "A boiling cauldron, fanned from the north." Then the Eternal said to me, 14 "From the north is bane being blown out on all the inhabitants of the land. For I am summon-15 ing all the empires of the north; they shall come and erect their tribunals each at the entry to Jerusalem and opposite all its walls round about and opposite all the towns of Judah; by them will I 16 pass sentence on all the wickedness of those who forsake me to offer sacrifice to other gods and worship what their own hands made. As 17 for you, brace yourself up, stand up and tell them all that I command you; do not be scared at them, lest I seare you at the sight of them. I-I fortify you this 18 day like a town, a bronze wall against the whole land, against

JEREMIAH II

the kings of Judah, the authorities, 19 the priests and the laity; they shall attack you, but they shall not overcome you, for I am with you (the Eternal promises) to succour you."

2 The word of the Eternal came 2 to me, bidding me go and proclaim this message from the Eternal in the hearing of Jerusalem:

"I remember your early devotion, the love of your bridal days,

how through the wolds you followed me,

through lands unsown;

3 Israel was set apart for the Eternal,

so dear to him, so sacred,

that her spoilers were all punished; ill befell them."

4 Listen to the Eternal's word, O house of Jacob and all families of the house of Israel:

5 What did your fathers find wrong in me that they went far from me,

went after empty idols and became empty themselves?

6 They never said, 'Where is the Eternal, who brought us up from Egypt's land,

who led us through the desert, through a land of steppes and

holes,

through a land of drought and darkness deep,

a land where no one travels, no one dwells?'

7 Yes, and I brought you to a garden-land, to eat the fruit and good things of it;

but, when you entered, you befouled my land and made my heritage abominable—

8 the priests never asked, 'Where is the Eternal?'

those who handled the law cared nothing for me,

the rulers rebelled against me, the prophets prophesied by Baal and sought useless idols.

So I must still indict you, the 9 Eternal says,

and indict your children's children;

cross to Cyprus and the west, 10 and see,

send east to the Arabs, and inquire—

see if there ever was the like of this;

has any nation ever changed its 11 gods (gods that are no gods)?

But my people have changed their Glory for a useless thing!

Well may the heavens be appalled 12 and shudder;

for my people have done double 13 wrong,

they have forsaken me, the reservoir of fresh water,

and hewn out cisterns for themselves,

leaky cisterns that can hold no water!

14

15

Is Israel a defenceless serf, a home-born slave, that he should be plundered, and his towns laid waste?

Young lions roar at him, growling aloud; they lay his land desolate, empty of inhabitants;

the men of Memphis and Daphne 16 strip you to be slaves; have you not brought this on your-17

self, by abandoning your God?

JEREMIAH II

to drink from the Nile?	Do not run your feet bare, your throat dry.
what right had you to go to	But 'It is no use to talk;
Assyria,	I am in love with foreign gods,
to drink from the Euphrates?	you cry,
	'and after them I hie.'
19 Your own wickedness will punish	
you,	Like a thief caught and con-26
your apostasy will chastise you.	founded,
See for yourself how sore it is for	so shall Israel's house be con-
you	founded,
to abandon me,	calling a pole 'my father,' 27
to have no reverence for me,	calling a pillar 'my mother'!
says the Lord, the Lord of	
hosts.	They have turned their backs to
20 Long ago you broke your yoke	me,
and snapped your harness, you said, 'I will not serve thee';	and not their faces;
and on every height,	and yet they cry, when trouble
under every green tree,	comes,
you wantoned like a harlot.	'Arise and save us'!
21 Yet I had planted you a noble	But where are your gods, 28
vine,	the gods you made for your-
of right good stock.	self?
And what a foul thing you have	Let them arise to save you,
turned,	if they can, in trouble!
a vine degenerate!	
22 You may wash yourself with lye	(for you have as many gods
and plenty soap,	as towns, O Judah;
but I see your sin of the deepest	and as the streets are in Jerusalem,
dye, says the Lord Eternal.	so sacrifices abound to Baal.)
23 How dare you say, 'I am not	Then why what!
stained,	Then why upbraid me,
I have not sought the Baals '?	when you are godless, all, when you are rebels, all?—
Look at your life in the Valley,	the Eternal protests.
think how you have carried on:	procests.
you are a swift young camel,	In vain I struck your citizens, 30
that doubles on her tracks,	they would not be corrected;
4 a heifer running wild in the wold,	the sword devoured your prophets
heated with passion,	like a lion, a man-eater,
snuffing the breeze, in the rutting	but fear you would not.
season—	would not heed the word of the
who can control her? No male need trouble to search for	Eternal.
her;	Have I been a day to
all can find her at mating-time.	Have I been a desert to Israel,
and the more at mating-time.	or a land of gloom?
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JEREMIAH III

Then why do my people say, 'We please ourselves, we will not come to thee'?

32 Can a girl forget her trinkets, or a bride her sash? And yet my people have forgotten me, days without number!

- 33 Your course you have directed to intrigues of love, and trained yourself to follow evil paths;
- 34 your hands are stained with innocent blood; and for all this

 I will arraign you.
- 35 Yet you say, 'I am innocent; surely his anger is over.'
 I will condemn you for saying, 'I have not sinned.'
- 36 Why do you cheapen yourself by shifting your course? You will find Egypt fail you, as Assyria did;
- 37 you will have to leave Egypt also, hands clasped on head for shame; for the Eternal has rejected those you rely on,

and nothing will you gain by them.

3... saying, if any man divorce his wife, and she leaves him,

if she belongs to another man, can she come back to him?

Would not a woman like that be wholly polluted?

And you, who have wantoned with many a lover,

you would come back to me!—
says the Eternal.

Look up at the bare heights, see! 2
Where have not men lain with

von?

You sat waiting lovers by the roadside.

like a nomad in the desert; you have polluted the land with your harlotry and vice; your host of lovers

has been a snare to you,

and yet you were as brazen as a harlot,

you would not blush for it.

And now you begin to call me,

'Dear bridegroom of my
youth'!

'He will not keep it up,' you say, 5
'he will not be angry for ever!'
So you say, but what you do

Is vilest of the vile.

[[During the reign of king 6 Josiah, the Eternal said to me, "Have you seen what turncoat Israel has done, going up every height, going under every green tree, and playing the harlot 7 there? I thought, after all that, she would surely turn back to me. But she did not turn back, and although her faithless sister Judah saw plainly that, as Israel had 8 committed adultery, I had divorced her and handed her a bill of divorce, yet Judah her faithless sister was not afraid; she too went and played the harlot. The 9 light-hearted wanton, she polluted the land and committed adultery with stones and trees! Yet, for all that, this faithless 10 Judah has not turned back to me with her whole heart, but insincerely." So the Eternal said to 11 me, "Turncoat Israel has proved

JEREMIAH IV

herself better than faithless
12 Judah. Go and proclaim this
northward; say,

'Turn again, turncoat Israel, turn to me,

turn to me,

the Eternal pleads;

I will not frown on you, for I am merciful,

I will not keep it up against you.

13 Only acknowledge your guilt,
confess

you have rebelled against the Eternal, your own God,

and lavished love on foreign gods under all green trees,

and refused to listen to my voice, says the Eternal."

14 [["Turn back, O turncoat children, says the Eternal, for it is I who am your lord; and I will take one or two of you, one from a town here, two from a clan there, and bring you to Sion, 15 where I will give you rulers after my own heart who shall furnish you with knowledge and with

16 sense. In after days, when you become numerous and fruitful in the land, says the Eternal, men shall no longer speak of 'the ark of the Eternal's compact'; that shall never enter their minds, they shall not remember it, they shall

never miss it, and it shall never 17 be re-made. They shall call Jerusalem then 'the throne of the Eternal'; and all nations shall gather to it, living no longer by the stubbornness of their evil

18 minds. In those days the house of Judah shall join the house of Israel, and they shall come out of the north-land together to the land that I gave as a heritage to your fathers."]

19 I thought that I would treat you

like a son,

and give you a delightful land, the fairest heritage of any nation.

I thought that you would call me Father,

and never turn away from me. But as a wife betrays her husband 20 for her lover,

so you have betrayed me,

O house of Israel—says the Eternal.

Hark, I hear them on the bare 21 heights,

Israel beseeching and bewailing; for they have wilfully gone astray, ignoring the Eternal One, their God.

Turn back, you turncoat children, 22 and I will heal your hurt,

"Here we come, we come to thee, for thou art our own God.

These hills are no help,
these orgies on the mountains!
Only in the Eternal One, our God,
lies any help for Israel.

Baal-worship has always devoured 24 the fruit of our fathers' toil,

their flocks and herds,

their sons and daughters.

Let us then lie down in our shame, 25
let our dishonour cover us;

for we have sinned against our God,

both we and our fathers, from our youth till now, and never have we listened to the voice of our own God."

[[If you will turn back, O Israel, 4 if you will turn to me, if you will put away your idols

you will put away your idols vile

and never stray from my sight, if you will swear, "As the Eternal 2 lives!"

from lives just, honest, right,

JEREMIAH IV

then shall the nations seek their bliss through him, and glory in him.]] 3 Here is the word of the Eternal for the men of Judah and the citizens of Jerusalem: "Break up your fallow ground, never sow among thorns; 4 when you devote yourselves to the Eternal. devote your hearts; lest my fury blaze and burn like past quenching, for your evil deeds." 5 Utter this in Judah and Jerusalem. proclaim it and announce it, blow the trumpet through the land, shout this aloud: "Let all gather and escape to the fortified towns!" 6 Hoist the signal for Sion; quick, run for safety! For calamity comes from the north. and dire disaster. 7 The lion is up from his lair, the havoc of nations; he has broken loose, he strides ahead to harry the earth! 8 Gird on sackcloth then, lament and wail: for it will not turn from us.

the Eternal's fierce anger.

9 [That day, says the Eternal,

the priests shall be appalled, and the prophets aghast;

will fail.

utterly!

no breeze to winnow and to cleanse, 12 but a wild, tearing wind; for now I sentence them.]] The foe comes up like driving 13 clouds. his chariots like a hurricane, his horses swifter than a vulture's swoop-" woe betide us! we are undone! Hark, a message from Dan, 15 bad news from the hills of Ephraim! Proclaim the warning in Jeru-16 salem: "Leopards are leaping from a far land, leaping and growling at the townships of Judah, lurking out there in the fields, round her on every side: for she has defied me, says the Lord of hosts." You have brought it all upon 18 yourself by the way you lived; your evil drives it to your heart, this bitter, mortal stroke. Wash your heart clean of evil, to be saved, Jerusalem. How long are wicked plans the courage of king and chiefs to lodge with you? O my heart, my heart! it writhes! 19 Oh how it throbs! 10 "Ah, Lord Eternal," they will My soul is moaning! I cannot hold my peace, "thou hast deceived this people for I hear the blare of trumpets and the battle-cry.

Thou didst promise peace to them.

very soul!"

desert

salem shall be told: "A hot blast blows from the

on my country-folk,

and here the sword cuts to the

At that time this people and Jeru- 11

JEREMIAH V

20 Crash upon crash!—
the whole country is down,
our tents are laid low in a second,
our curtains torn down in a
second!

21 How long must I see war-signals and hear trumpet-blasts?

22 My people are senseless,
they care not for the Eternal;
dolts of a household,
devoid of understanding,
they know how to do wrong,
but they have no mind to do
right.

23 I look out on earth—lo, all is chaos,

I look at heaven—its light is gone,

24 I look out on the mountains—they are reeling,

and all the hills are swaying!

25 I look out—lo, no man is to be seen,

the very birds have flown!

26 I look out—lo, the corn-land lies
a desert,

the towns all razed by the Eternal's rage.

27 For this is what the Eternal has decreed:

"The land shall all be desolate; 28 earth shall mourn over it,

and heaven above wear black,

but I will not repent of my resolve, and from my purpose I will not

go back.

29 At the noise of the horsemen and archers,

the land is all in flight, men taking cover within woods and caves,

and clambering the rocks; every township is abandoned, not one soul is left. You ruined creature, what will 30 you do?

Array yourself in scarlet?

Deck yourself out in gold, and paint your eyes?—

you beautify yourself in vain! Your paramours despise you, they are out for your life.

Hark! the scream of a woman in 31 labour,

her cry as she bears her firstborn!—

'tis the shriek of maiden Sion, panting, clutching for help, crying, 'Oh and alas! all is over, they are murdering me!'

Scour the streets of Jerusalem, search the squares and see if you can find a man of honest mind and of integrity.

They may swear, 'As the Eternal 2 lives!' but the oath is perjury.

O thou Eternal, what thou lookest 3

for is honesty, not falsehood.

Thou hast struck them, but they smarted not, they would not learn:

they hardened themselves like a flint,

they would not turn.

'But these are the poor,' I said, 'mere ignorant folk,

who never learned the rules of the Eternal

or the religion of their God.

I will turn to the upper classes, 5
I will talk to them;

for they have learned the rules of the Eternal,

and the religion of their God.'

JEREMIAH V

But they had flung off all restraints, and broken every bond.

6 So a lion from the jungle shall slay them.

a wolf from the steppes;

a leopard shall prowl around their towns,

till he who ventures out is torn in pieces;

for they have sinned repeatedly, and lapsed over and again."

7 " How can I pardon them?" the Eternal asks;

"for they have abandoned me and sworn by gods that are no gods.

I gave them their fill, and they turned to vice.

they were at home in a harlot's house—

8 pampered horses, lusty stallions, neighing each for his neighbour's wife!

9 Must I not punish them for that ?"
the Eternal asks;

"shall I not make such people pay for that?"

10 Get in among her vines and ravage them!

Strip off her branches—they are not the Eternal's!

11 For Israel's house and Judah's house

have been full faithless to him.

12 They have belied the Eternal, crying, "He will do nothing! No harm can come to us,

no suffering from war or famine.

13 The prophets are but windbags;
the Word is not with them!"

14 So the Eternal, God of hosts, declares,

"Since thus they talk,

I put my Word into your mouth, Jeremiah,

to be a fire,

and I will make this people fuel to be burned."

"I bring a nation on you from afar, 15 O house of Israel," says the Eternal;

" a nation that endures, an ancient nation,

with a language that you know not,

and speech you cannot understand.

Their arrows deal death far and 16 wide;

they are all fighting men.

They shall devour your harvest 17 and your food,

your flocks and herds;

they shall devour your grapes and figs,

and sword in hand shall batter down

your vaunted forts, each walled town."

[[Yet even then, the Eternal 18 declares,

I will not make a clean end of

And when they ask, "Why has 19 the Eternal our God done all this to us?" you shall tell them, "Just as you forsook me to serve foreign gods in your own land, so you must serve foreigners in a land that is not your own."]]

Proclaim this to the house of 20 Jacob,

announce it within Judah:

"Listen, you foolish, senseless folk, 21 with eyes that see not, with ears that hear not;

JEREMIAH VI

22 will you not fear me, says the the priests rule at their beck and Eternal. will you not tremble at my and my people love to have it so! presence? But what will you do, at the I set the sands to bound the deep. end of it all? a barrier no breakers shall o'erleap; Fly for safety, men of Benjamin, the sea may toss, but it cannot fly from Jerusalem. blow the trumpet in Tekoah, prevail, the waves may roar, but they light a beacon on Beth-hakkhêrem; cannot reach further. 23 Yet this folk is at heart restless. for trouble is looming out of the rebellious; aye, fell disaster. they swerve aside, defiantly. 24 They never say to themselves, Is it a meadow fair, 'Come, let us fear the Eternal the higher slopes of Sion? Yet shepherds grim are bringing 3 our God, who sends the rain in spring and flocks, and pitching tents around, autumn due, as though they owned the and brings our harvest in its season true.' ground. "Open the campaign," they cry; 4 25 It is your crimes that keep such blessings back, "come on, let us attack at your sins that spoil your welfare. noon!"--"Pity the day is declining, 26 For rogues are to be found among the shadows are lengthening!" my folk, who set their snares to trap their "Come on, let us attack by night, 5 and wreck her palaces!" fellows: For these are their orders from the 6 27 like cages filled with birds, Lord of hosts: their houses are full of swindling "Cut down the trees of the gains. 28 Thus they become great men and country, set siege-mounds up against prosperous, Jerusalem!" grow stout and sleek; they go to any length in crime, "Ah, the false city, but make no move for justice; they never champion an orphan's harbouring only oppression! She keeps her evils fresh, or rally to a poor man's rights. as a cistern keeps its water. 29 Must I not punish them for that?" Sounds rise from her of outrage and oppression; the Eternal asks; "shall I not make such people I am always seeing wounds and pay for that ?" blows. Take warning, O Jerusalem, 8

30 A horrible thing, an appalling, has happened in the land:

31 the prophets prophesy falsely,

or I will break with you;

and leave you uninhabited.

or I will lay you waste,

JEREMIAH VI

9	Go over what is left	But they said, "We will not 17
	of Israel's vineyard,	take it."
	scan her as a gardener scans	I posted sentinels for them,
4 A	twig after twig;	I bade them listen to the
10	is there a man whom I can warn,	trumpet-blast;
	and make him listen?	they said, "We will not listen."
	No, this people's ears are stopped, they will not heed me.	Hear then, O heavens, 18
	Why, the Eternal's word is a dis-	bear witness against them;
	gust to them,	hear, O earth,
	and no delight.	for I bring evil on this people,
		the outcome of their apostasy,
11	So I am pent up with my wrath,	since they would not heed my
	weary of holding it in;	words,
	vent it, I must, on children in the	and my rules they rejected.
	street,	
	on gatherings of young men;	(What care I for incense, 20
	husband and wife shall be seized	that you bring from Sheba,
	together,	or for perfume fetched
۳.0	old folk and middle-aged.	from lands afar?
12	Their houses shall be turned over	I will not accept your offerings,
	to strangers, their wives along with their	I have no pleasure in your sacrifices.)
	lands.	sacrifices.)
13	For high and low alike are all	Therefore—it is the Eternal's 21
	greedy for gain;	word—
	prophet and priest alike	I lay stumbling-blocks before
	are all deceitful,	this people;
14	treating the wounds of my people	fathers and sons shall both trip
	slightly and lightly,	over them,
	saying 'All's well, all's well,' when	neighbour and friend shall
15	all is not well. Are they ashamed at their abomin-	perish.
10	able deeds?	Here is the Eternal's word: 22
	Not they! They know not	"A people is coming
	how to blush.	out of the north-land,
	Therefore they shall fall among the	a power is stirring
	fallen.	from the far ends of earth!
	collapsing when I punish them,"	Bow and javelin they seize, 28
	says the Eternal.	they are cruel, pitiless;
		their din is like the roaring sea,
16	"Stand at the cross-roads," the	they ride on horses,
	Eternal said,	mustering like one man
	"and look for the old path,	to fight you, maiden Sion."
	ask for the good road and take it,	"We have heard the name
	so shall you be safe and prosper."	"We have heard the news,
	266	and our hands are limp,

JEREMIAH VII

panic has seized us, pain like a woman's in travail."

5 "Then venture not into the country, walk not on the road;

for the foe has a sword, and terror is abroad.

26 Gird on sackcloth, my daughter, my people,

sprinkle yourself with ashes, mourn as for an only son, lamenting bitterly;

for suddenly the spoiler falls upon you."

27 " I have made you an assayer for my folk,

to learn and to assay their life— 8 rebellious creatures, all of them, slandering me up and down! base metal, all of them,

wholly depraved!

29 The bellows make a blast,
the fire consumes the lead;
but vain it is to smelt them,
for the slag cannot be purged
away.

30 'Refuse silver' is their name; for the Eternal refuses to have

them."

7 The message that came to Jere2 miah from the Eternal: Stand at
the gate of the Eternal's house
and make this proclamation there.
"Listen to the Eternal's message,
all you Judahites, who enter by
these gates to worship the Eternal;
3 here is what the Lord of hosts,
the God of Israel, has to say.
4 Amend your life and doings, that
I may dwell among you in the
temple here. Do not rely on false
phrases like, 'This is the Eternal's
own temple, his very own temple,
5 his very own temple!' [[If you

really amend your life and doings, if you really see justice done between man and man, if you give 6 up oppressing aliens, orphans, and widows, give up shedding innocent blood in this place and following other gods to your own hurt, then 7 I will allow you to remain in this place, in the land that I gave to your fathers for all time.]] You 8 are relying on false phrases, to no What? Steal, murder, 9 commit adultery, perjure yourselves, sacrifice to Baal, wander after other, outside gods, and then 10 come to present yourselves before me in this house, which belongs to me, thinking you are now quite safe—safe to go on with all these abominable practices! Do you 11 take this house, my very own house, for a robbers' cave? I see you, the Eternal cries, I see you! Go to my sacred shrine at Shilo, 12 where at first I fixed my presence; look at what I did to it, on account of the wickedness of Israel my people! So now with you. Since you have done all this, since 13 you would not listen when I spoke to you eagerly and earnestly, since you would not answer my callas I did to Shilo, so will I do to 14 my very own house here, the house on which you rest your confidence, and to the place that I gave to you and your fathers. And I will 15 fling you out of my sight, as I flung out your kinsmen, the whole race of Ephraim.

Jeremiah, pray not for this 16 people; lift no cry for them, and lay no plea of intercession before me, for I will not listen to you. Do you not see what they are 17 doing in the towns of Judah and in the streets of Jerusalem? The 18

JEREMIAH VIII

children are gathering firewood, the fathers kindle the fire, and the women knead dough, to make cakes for the Queen of Heaven; also they pour libations out to other gods—in order to spite me!

19 Spite me? says the Eternal—they are spiting themselves, bringing

20 shame on themselves! This, therefore, is the sentence of the Lord Eternal: my anger and fury shall be poured on this place, over man and beast, tree and crop; it shall burn, never to be quenched."

21 This is what the Lord of hosts, the God of Israel, says: "You can add your burnt-offerings to your other sacrifices, and eat the flesh

22 yourselves! When I brought your fathers from the land of Egypt, I said nothing to them, I gave them no orders, about

23 burnt-offerings or sacrifices; my orders were, 'Listen to my voice, and I will be your God, you shall be my people: live exactly as I order you, that you may prosper.'

24 But they would not listen, they would not lend an ear; they lived as their own evil, stubborn hearts prompted them; they grew worse

25 instead of better. From the day your fathers left the land of Egypt, down to this day, I have been sending you all my servants the prophets eagerly and earnestly.

26 But this people would not listen to me, they would not lend an ear; they were obdurate, they did worse than their fathers.

27 [[Tell them all this,

yet they will not listen to you; summon them,

yet they will not reply.]]

28 Tell them, here is the nation that would never listen

to the voice of the Eternal their own God,

that never would be schooled, that has ceased even to speak of being faithful."

"Cut off your tresses, cast them 29 away.

raise dirges on the bare heights; for the Eternal has rejected and renounced

a race with whom he is wroth.

For the men of Judah have 30 done evil under my eyes," says the Eternal; "they have defiled the house that belongs to me, by putting their detestable idols inside it, and they have erected 31 shrines to Topheth, in the valley belonging to Ben-Hinnom, for burning alive their sons and daughters—a thing that I never ordered, a thing that never entered my mind. So the day will come, 32 the Eternal declares, when its name shall no longer be Topheth, or The valley belonging to Ben-Hinnom, but The valley of Slaughter; for they will be burying corpses in Topheth, till no room is left. The corpses of this 33 people shall be food for the wild birds and the wild beasts; no one shall scare them away. And I 34 will silence in the towns of Judah and in the streets of Jerusalem the sound of mirth and joy, the voice of the bridegroom and the voice of the bride; the land shall lie waste. At that time, says the 8 Eternal, the bones of the kings of Judah, the authorities, the priests. the prophets, and the citizens of Jerusalem, shall be torn from their graves and spread out before the 2 sun, the moon, and all the starry

JEREMIAH VIII

	host, whom they loved and served,	They have rejected the Eternal's	
	whom they followed and con-	word;	
	sulted, whom they worshipped;	so what 'wisdom' have they?	
	instead of being gathered and	I will destroy them utterly, says 1	13
	buried, they shall be so much dung	the Eternal,	
3	on the surface of the earth. And	for there are no grapes on that	
	wherever I scatter the rest, all the	vine,	
	survivors of this evil race, they	no figs on that fig-tree—	
	shall prefer death to life, says the	their leaf is fading!"	
	Lord of hosts.		
1	Tell them that this is the Eternal's		4
	word:	Let us gather together	
	Do not men get up when they	and make for the fortified towns,	
	fall?	to meet our doom there!	
	Do they not retrace their steps,	For our God has doomed us to	
	after a wrong turning?	perish,	
ŏ	Then why does this people per-	has drugged us with poison,	
	sist,	for sinning against him!	
	when they have taken a wrong	1	15
	turning?	but no good came;	
	They stick to their falsehood,	for an hour of healing,	
	they will not retrace their steps.	and here is dismay!	
			16
6	I have listened and heard what	snorting as far north as Dan;	
	they say;	at the neighing of his stallions	
	not a word of the truth !	the whole country quakes;	
	not a man repenting of his sin,	the land is laid bare, at their	
	saying, 'What have I done?'	coming,	
	Everyone plunges ahead,	the city stripped of citizens."	4 14
	like a cavalry charge!	"Yes, I am sending you serpents, I	17
		snakes that none can charm;	
7	The very stork of the air	and they shall bite you,"	
	knows when to migrate;	the Eternal declares.	
	the dove, the swift, the crane,	Mar roomers is most bealing	10
	keep to the time of their	1	18
	coming;	my heart is sick within me.	19
	but my people never heed	Look at my poor people moaning far and wide—	10
	the Eternal's ruling.	"Is the Eternal not in Sion?	
-	What I was care We are wise	Has her King left her?	
Č	What! you say, 'We are wise,	Summer is over, the harvest is	20
	we do have his directions'—	ended—	20
	when lo, your scribes have written	with nothing to keep us alive!"	
	and falsified them?	My poor people, they are broken,	21
	No, the 'wise' shall be discom-	and I am broken-hearted;	
	fited,	I go a-mourning,	
	dismayed and tricked.	seized with dismay.	
	disinayed and therea.	269	

JEREMIAH IX

22 Surely Gilead has balsam!
Surely there are healers there!
Then why does not my poor people get healing for their wound?

9 Oh that my head were waters, mine eyes a fount of tears, that I might weep all day and night for the slain of my poor people!

2 Oh that I were in the wolds at a khan for wayfarers!

at a khan for wayfarers! For fain would I forsake my people and be quit of them! They are adulterers, all of them, a gang of faithless men; 3 they ply their tongues like bows, for slander; they are a power for dishonesty, not for honesty, in the land. They pass from one crime to another, "ignoring me," says the Eternal. 4 Beware of your neighbours, let no one trust his brother; for a brother will cheat like a and a neighbour will be slandering;

these knaves and fools,
they oppress and oppress,
they deceive and deceive,
and—"they choose to ignore
me,"

they train themselves to lie,

says the Eternal.

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5 each deceives the other, no one tells the truth,

7 "Therefore"—the Lord of hosts
declares—
"I must test them in the
melting-pot;
for how can I overlook
my people's crimes?

a man speaks to his neighbour peaceably, and secretly he plots against him. Must I not punish them for that?"9 the Eternal asks; "shall I not make such people pay for that? Raise a lament for the mountains, 1 a dirge for the downs, wasted and emptied of men; no lowing of cattle in them, all creatures have fled and gone. both bird and beast; and Jerusalem I will turn into a 1 heap of ruins, a mere haunt of jackals; the townships of Judah I will lay bare. till none dwells there."

Their tongues are deadly arrows, 8

with their treacherous talk;

[[Who is wise enough to under-19 stand this?]
Who is in the Eternal's confidence to know why the country is so ruined, like a desert waste untravelled?
"Because they have forsaken the law I put before them, and disobeyed my orders, and not lived as I told them; because they followed their own 14 stubborn minds, and Baals, as their fathers

taught them; therefore," says the Lord of hosts, 13 the God of Israel,

"I will feed this people with

bitter wormwood
and give them poisonous drugs,
I will scatter them among nations 16
unknown to them and their
fathers,

and after them I send the sword, till I have done away with them."]]

JEREMIAH X

7 Listen, call the mourning women, call them to come!

Send for those well-skilled in dirges,

to raise a coronach over us,

till our own eyes run down with tears.

and floods gush from our eyelids.

20 Yet listen to the Eternal, O ye women,

let your ears take in his words, ere you teach your daughters a lament,

or a dirge to your fellows;
19 listen to this wail from Sion—

"What ruin, what dishonour! forced to leave our country,

forced away from home!

21 Death has climbed in at our windows,

made his way into our halls,

Death cuts down the children in
the street.

and young men in the square; 22 dead bodies drop like dung

over the country, like wisps behind a reaper,

never lifted."

10 Listen to the word of the Eternal for you, O house of Israel; 2 here is what the Eternal says:

Never learn to live like pagans, dismayed at portents in the

pagans are dismayed at them, but their rites are inane.

Here is a tree felled from the forest, trimmed by a woodman's axe, a decked out with silver and with gold,

with plates of silver from Tar-

with gold from Ophir,

all jewellers' and joiners' work,

decked out in violet and purple cloth,

the work of craftsmen,

then propped with nails and 4b hammer,

to keep it from falling!

Idols are like scarecrows in a field, 5 they cannot say a word;

they have to be carried,

for they cannot move a step.

Have no fear of them; they cannot hurt you—

no, nor help you!

[[There is none like thee, O6 Eternal;

great thou art, great thy presence in its power.

O King of nations, who would not 7 revere thee?

For reverence is thy due;

no sage, no royalty, in all the world,

none is like thee.]]

Stupid and senseless are they, one 8 and all—

what idols teach is wooden like themselves!

But the Eternal is the real God, 10
a living God, an everlasting
King;

earth trembles when he rages, no nation can endure his wrath [[Tell them this: the gods who 11 never made heaven and earth shall

vanish off the earth and from under heaven]],

who by his power made the earth, 12 who by his wisdom founded the world,

and by his knowledge spread heaven out;

when he thunders, the heavens 13 are in tumult,

he makes mists rise from the ends of the earth,

he flashes lightning through the rain.

JEREMIAH XI

and brings wind from his storehouses.

14 It strikes man dumb and sense-

the goldsmith is ashamed of his carved image,

his metal image is a futile thing.

15 There is no breath of life in idols: they are a vain delusion.

they break down when the test arrives-

16 not like him who is Jacob's own possession:

for he who formed the universe is Jacob's God.

his name is the Lord of hosts.

17 Pick up your bundle to depart, O city besieged!

[[For here is what the Eternal says: This time I am going to eject the inhabitants of the country and harry them until they pay the penalty.]]

19 I said, "Alas, I am undone, my wound is deep!

a wound indeed, and yet I must endure it.

20 My tent is wrecked.

the ropes all broken: my children are no more, they are all gone,

none left to raise my tent again, to hang up its curtains.

21 For the authorities were senseless, seeking no guidance from the Eternal:

so they had no success.

and all their folk are scattered.

22 Listen, there comes a din.

a mighty clamour from the north!

Judah's townships are to turn a waste,

a haunt for jackals."

23 [[O thou Eternal, well thou 272

knowest that man's course lies not in his own hands; it is not in a man to keep control over his actions. So correct us, O Eternal 2 One, but not too hard; not in a passion of thine anger, lest thou make our numbers few.

Vent thy full fury on pagans who 2!

ignore thee.

on races who never invoke thee: for they have devoured Jacob utterly and laid waste his homestead.]]

A word from the Eternal: A 9 wise man must not glory in his 28 wisdom, nor a warrior in his strength, nor the rich man in his riches; he who glories is to glory 24 in this, that he has insight into me, that he knows I am the Eternal who deals in kindness, justice, and goodness upon earth-for these are my delight.

[The day is coming, the Eternal 25 declares, when I will punish all the circumcised who are uncircumcised in heart-Egypt, Judah, 26 Edom, Ammon, Moab, together with the crop-haired nomads: all other nations are uncircumcised. and the house of Judah is all un-

circumcised in heart.]]

This message came to Jeremiah 11 from the Eternal, "Speak to the 2 men of Judah and the citizens of Jerusalem, tell them that this is 3 the word of the Eternal, the God of Israel: 'Listen to the terms of this compact—a curse on the man who will not listen!-this com- 4 pact which I enjoined upon your fathers when I brought them out of that iron furnace, the land of Egypt; I told you, if you obeyed my orders and carried out all my

JEREMIAH XII

commands, then you would be my people, and I would be a God 5 to you, confirming the oath I swore to your fathers, when I promised them a land abounding in milk and honey-as you have to-day.'" I answered the Eternal that I would certainly proclaim

6 this. Then the Eternal bade me proclaim all this in the towns of Judah and in the streets of Jerusalem, saying, "Listen to the terms of this compact, and obey them." But they did not obey them.

The Eternal then said to me, "There is mutiny among the men of Judah and the citizens of Jeru-10 salem; they have gone back to the iniquities of their ancestors who would not listen to what I said: they have gone after foreign gods, to serve them; the house of Israel and the house of Judah have broken the compact I made 11 with their fathers. Therefore (the Eternal declares) I am bringing

escape; nor will I listen to them, 12 when they cry to me. The townsmen of Judah and the citizens of Jerusalem may go and cry to the gods to whom they sacrifice; but they will be no help to them at all on the day of their disaster."

disaster on them, that they cannot

15 What right has my beloved in my house,

when she has given herself to vile ways?

Can vows and consecrated flesh absolve your guilt,

or let you off?

16 You once were called to be a lovely spreading olive-tree; but it is blasted in a thunderclap, its branches broken.

[[For the Lord of hosts, who 17 planted you, has decreed evil against you, on account of the evil wilfully done by the house of Israel and the house of Judah in spiting me by sacrificing to Baal.]]

The Eternal lets me know their 18

19

I see what they are doing!

I was like a trustful lamb, led out to be slaughtered;

I knew not of their plot,

to cut me down in my full

to cut me out of the land of the living,

that my very name might be forgotten.

Ah but, O thou Eternal, thou just 20 judge,

testing the very heart and mind, I shall see thee take vengeance on them;

for I have told thee of my

plight.

"This, then, is the Eternal's 21 sentence on the men of Anathoth. who seek your life, saying, 'You must not prophesy in the name of the Eternal, else you die at our hands'-this is what the Lord 22 of hosts has to say: I will punish them.

their young men shall be put to the

sword.

their sons and daughters shall perish by famine,

not one survivor shall be left to 23 them:

for I will bring disaster on the men of Anathoth,

in the year fixed for their punishment."

Thou art always in the right, 12 Eternal One,

II-T

JEREMIAH XII

when I complain to thee;
yet I would argue this with
thee—

Why do bad men prosper?
why are scoundrels secure and serene?

2 Thou plantest them and they take root,

they flourish, yes and they bear

Thou art always on their lips, but far, far from their hearts.

3 Eternal One, thou knowest me,

hast proved how true is my heart to thee;

drag them away like sheep to the slaughter,

reserve them for their day of doom!

4 [[How long is the land to lie woebegone,

and the green growth all to wither?

Birds and beasts are perishing by the wickedness of the natives,

who say, "God never sees what we do!"

13 Wheat they sow and thorns they

plenty of pains and no profit! they are disappointed of their crops.

by the fierce anger of the Eternal.]

5 "If you have run with men on foot, and they have tired you out,

then how can you keep up with horses?

If you take cover in a land of peace,

then what will you do in the jungle of Jordan?

6 For even your brothers and your father's household,

even they have played you false,

even they have raised a hue and cry after you; never trust them, for all their

smooth words.

I have forsaken my house, 7
I have abandoned my heritage,

I have given over my dearly beloved

to the hand of her foes.

My heritage has turned upon me, 8 like a lion in the forest;

she has raised her voice against me—

so I hate her.

Do I count my heritage a carcase 9 torn by hyenas,

that the vultures gather round her?

Go and gather all the wild beasts, bring them to devour her.

A host of nomads have destroyed 10 my vineyard,

and trampled down my lot; my delightful lot is made

a desolate waste.

They have made it desolate, desolate, woebegone, to my sorrow;

the country lies all desolate, and no one takes it to heart.

The ravagers roam the very 12 heights on the downs,

for the Eternal's sword devours the land from end to end,

till not a creature is secure.

As for all my evil neighbours, 14 who lay hands upon the heritage which I made over to my people Israel, I will tear them from their land," says the Eternal, "and I will tear the house of Judah from their hands. But, after I have 18 torn them up, I will relent and have pity on them, and put them back, every man of them on his own property and on his land.

JEREMIAH XIII

16 Then, if they are careful to learn the ways of my people and how to swear by my name, saying 'As the Eternal lives!' (just as once they taught my people here to swear by Baal), they shall be built up 17 among my people; but if any of

them will not listen, then I will tear up that nation, uprooting it."

says the Eternal.

This is what the Eternal said to me: "Go and get a linen waist-cloth, and wrap it round your waist; do not steep it in 2 water." So I got a waist-cloth,

as the Eternal had told me, and 3 I put it on. A second time the

Eternal's word came to me, saying, 4 " Take that waist-cloth bought, the waist-cloth round your waist, and go away and hide it at Parah in a crevice of the rock."

5 So I went and buried it at Parah. as the Eternal had ordered me.

6 Many days afterwards the Eternal said to me, "Go to Parah and fetch the waist-cloth which I

7 ordered you to bury there." So I went to Parah and unearthed the waist-cloth from the place where I had buried it. And the waistcloth was spoiled, quite useless!

8 Then the word of the Eternal came 9 to me saying, "Hereby the Eternal declares: So will I spoil the

pride of Judah and the vast pride 10 of Jerusalem. This evil people. who will not listen to my words. who follow their own stubborn mind and go after foreign gods to serve and worship them—they are to become quite useless, like this 11 waist-cloth. For I meant the

whole house of Judah and the whole house of Israel to hold fast to me, says the Eternal, close as a waist-cloth round a man's waist,

to be a people for me, a source of renown, of praise and honour to me; but they would not listen to me. You shall give them this 12 word, straight from the Eternal, the God of Israel: 'Every jar must be filled with wine.' If they answer. 'Do we not know that?' then you must tell them straight 13 from the Eternal: 'I will fill all the dwellers in this land, the kings on David's throne, priests, prophets, all the citizens of Jerusalem, fill them till they are drunk, and dash them one against 14 another, father and son together " (so the Eternal declares); I will have no mercy, I will not spare, I will have no pity, till I destroy them."

Listen—it is the Eternal speaking—15 be not too proud to hearken; do honour to the Eternal, your 16

God.

before the darkness falls, before your footsteps stumble on the twilight hills,

before the gleam you look for turns

to a dead gloom.

If you will not listen, then I must weep in secret for

your pride,

mine eves must stream with tears. for the Eternal's flock borne off to exile.

Say to the king, say to the queen- 18 mother.

"Sit low down;

for from your heads has dropped your glorious crown."

The towns in the south are 19 hemmed in. none can raise the siege;

JEREMIAH XIV

Judah is all swept away, swept into exile.

20 Jerusalem, lift up your eyes and look,

see who are on you from the north!

Where is the flock entrusted to your charge, that flock so fair?

21 What will you say when you feel
the sway
of those you trained as allies?
Shall not anguish seize you,
like the throes of a woman in
labour?

22 And if you say to yourself,
"Why ever has this befallen
me?"—

it is for a host of sins
that you are exposed and
stripped.

23 Can a negro change his skin?

Can a leopard change his spots?

As soon can you do right,

so accustomed to do wrong!

24 I will scatter you like straw, driven by a desert wind;

25 such is the lot I deal to you, your destiny,

because you have forgotten me, says the Eternal, and relied on what was false.

26 I will lift your skirt high and expose you naked,
27 for your adulteries, your lustful cries, your vice so foul.

Yes, on the open hills your lewdness have I seen! Woe betide you, Jerusalem! Will you ever be clean? What the Eternal said to Jere-14 miah on the drought.

A wail goes up from Jerusalem; Judah is woebegone,

the citizens cower

and sit in black on the ground; the nobles send out slaves for 3 water.

but they find none in the reservoirs,

and come back with empty pitchers,

disappointed and dumbfounded.

The farmers are aghast, for no rain falls;

the ploughmen are dismayed and cover their heads.

When the hind calves in the open, 5 she deserts her young;

wild asses stand upon the knolls, 6 panting for air,

their eyes are glazed, for lack of pasture.

Who can give rain? Some false 22 god of the pagans?

Can the skies send down

showers?

Is it not thou, Eternal One, our God?

And so we wait for thee, who doest all.

Act, O Eternal, for thine own sake, 7 even though our sins accuse us, though many a time we have fallen

away, and sinned against thee.

But, O thou hope of Israel, her saviour in an evil plight, why be like a passing stranger,

one who stays but for a night? Why be like a man asleep,

who cannot help?

O thou Eternal, surely thou art still among us, we belong to thee; do not forsake us!

JEREMIAH XV

10 But the Eternal says of this people,

"They love to go astray,

with no check on their wandering.

The Eternal is disgusted with them;

he will remember their guilt now and punish their sins."

11 So the Eternal said to me,
12 "Pray not for this people. I will
not listen to their cry, as they fast,
and I will not accept the burntofferings and cereals that they
offer; I will consume them by the
sword, by famine, and by pesti-

13 lence." "Ah, but O Lord Eternal!" I replied, "the prophets tell them that they will never suffer from the sword nor from famine, since thou wilt give them in this place a settled peace."

14 Then said the Eternal, "The prophets are prophesying lies in my name. I never sent them, never gave them orders, never spoke to them; what they prophesy to you is a lying vision, a hollow superstition, a deception of their

15 own minds. This therefore is what the Eternal has to say about the prophets who prophesy in my name, though I never sent them, who promise there will never be sword or famine in this country: by sword and by famine shall

16 those very prophets perish, while the people to whom they prophesy shall be flung out into the streets of Jerusalem, dead of famine and the sword, with not a soul to bury either them or their wives or their sons or their daughters—for I will pour upon them their own wickedness.

17 And you shall say to them,

Let my tears stream night and day,

never let them give o'er; for my poor folk are broken, wounded sore.

When I fare into the fields, there lie the slain of the sword;

when I fare into the city,
there is the famine raging:

prophet and priest crouch on the ground,

at their wits' end."

Hast thou rejected Judah alto-19 gether?

Hast thou a loathing for Sion? Why, then, hast thou struck us, past all recovery?

We looked for peace, but no good came;

for an hour of healing, and here is dismay!

O thou Eternal, we confess our 20 guilt,

and the sin of our fathers; we have sinned against thee—
ah, abhor us not, for thine own 21 sake,

bring no disgrace upon thy glorious throne, break not thy compact with us.

break not thy compact with us, but recall it.

Then the Eternal said to me, 15
"Even though Moses and Samuel stood before me, my mind could not turn to this people; away with them out of my sight—be gone! And if they ask you, 2
'Where are we to go?' then tell them this is the Eternal's answer:
'To the pestilence—all who are doomed to pestilence; to the sword—all those who are doomed to the sword; to famine—all those who are doomed to exile—all who are doomed to exile—all who are doomed to exile.' Four sorts of death I 3

JEREMIAH XVI

will assign them, the Eternal declares: sword to slay, dogs to tear, wild birds to devour, wild

4 beasts to consume. And I will make them a horror to all the kingdoms of the world, on account of what Manasseh son of Hezekiah, king of Judah, did in Jerusalem.

5 Yes, who will pity you, Jerusalem? Who will bemoan you?

Who will ever turn aside to ask for you?

6 You rejected me, says the Eternal, ever rebelling;

so I put out my hand to crush

I am tired of relenting!

7 I winnow them with a sieve, in all their townships;

I bereave them of their children, I destroy my people,

for their vile ways;
8b at noonday I bring raiders
upon mothers and their suck-

lings,

8c suddenly I strike them

with anguish and with terror;
9a even a mother of seven sons droops
and swoons,

her sun sets ere the day is done, 9b she is crushed and confounded. 8a Widows? I have made more

widows than the sands of all the sea; 9c and the rest of them I leave

for their foes to cut to pieces."

10 Alas, my mother! you have borne me

to clash and quarrel with all the world!

I never lent, I never borrowed money,

and yet all curse me !

11 Amen to their curses, O Eternal, if ever I failed to pray to thee

for the welfare of my foes, in disaster and distress!

Am I of iron to withstand them? 12 Can my strength hold out?

Eternal One, thou knowest me, 15 remember me, look after me;

take vengeance for me on my persecutors,

strike instantly in anger; remember, 'tis for thy sake I am taunted

by creatures who despise thy word.

But I delight in it, my very soul 16 thrills at thy word;

for I belong to thee,

O thou Eternal, God of hosts.

I never joined the jesting band,
I never rioted;

I sat alone under thy hand, sharing all thine indignation.

Why, then, do I suffer ceaselessly, 18 why does my wound fester?

Wilt thou really disappoint me like a stream that runs dry?

This was the Eternal's answer:
"If you will give up murmuring,
I will restore you to my service;

if you will purify yourself from passion's dross,

then you shall be my spokesman. Let other men come over to your side.

but go not over to join them. I will make you a rampart of a fort 20

to resist this people; they shall attack you but not

master you,

for I am with you to succour you;

I will deliver you from evil men, 21 and free you from the clutches of the cruel."

This message from the Eternal 16 came to me, "You must not marry 2

JEREMIAH XVI

a wife, you must not have sons or 3 daughters in this place. For this is the Eternal's sentence on the sons and daughters born in this place, on the mothers who bore them, and on their fathers in this 4 place: 'They shall die of the pestilence, with none to wail for them and none to bury them; they shall lie like dung upon the surface of the ground. They shall be consumed by the sword and by famine, and their corpses shall be food for wild birds and wild 5 beasts.' This is the Eternal's order:

Never enter a house of mourning, never go to lament or bemoan them;

for I withdraw my goodwill from this people, says the Eternal.

6 Throughout the land both high and low shall die and all unburied lie,

with none to lament or gash themselves

or cut their hair for them,

7 with none to press the mourner to take food

on their account,

with none to hand a cup of comfort for a father or a mother's death.

8 Nor shall you enter any house of feasting,

to eat and drink in company.

9 For thus declares the Lord of hosts,

the God of Israel:

Before your eyes and in your day
I banish from this place

the sound of mirth and gladness, the voice of bridegroom and of bride.

10 Now, when you tell all this to

the people, and they ask you, 'Why has the Eternal decreed all this terrible misery against us? What is our crime? What sin have we committed against the Eternal, our God? 'then tell them, 11 'It is because your fathers forsook me, the Eternal says, because they followed foreign gods, serving them and worshipping them, because they forsook me and did not keep my law; and because 12 you have done worse than your fathers, each of you following his own evil, stubborn mind, and refusing to listen to me—that is 13 why I expel you from this land to a land that neither you nor your fathers ever knew, where you will have to serve foreign gods day and night, who will show you no favour.' I am sending for 16 many a fisherman, says the Eternal, to capture this people. After that, I will send for many a huntsman, to hunt them out of every mountain and hill and cranny of the rocks.

For mine eye is on all they do, 17 nothing is hidden from me, their guilt does not escape me.

I will doubly punish their guilt 18 and sin,

for desecrating my land with dead, detestable idols,

for filling up my heritage with their abominations.

I will let them feel.

So I will let them feel,
this once I will let them feel,

the full force of my power, to teach them that my name is the Eternal."

O thou Eternal, my strength, 19 my stronghold, my refuge in the hour of trouble, nations shall come from the ends of the earth to thee.

JEREMIAH XVII

saying, "All the traditions our fathers inherited were lies, vain 20 and profitless. Is man to make gods for himself—gods that are no gods at all?"

17 "Judah's sin is printed with a pen of iron,

with a point of adamant,

plain on the tablets of their heart, on the very knobs of their altars,

2 on every spreading tree, upon the heights,

upon the hills in the open country.

3 Your goods and all your treasures, I will have them seized as spoil, in requital for sins done

within your borders.

4 You must part with the heritage
I put into your hands,

and I will make you serve your

in foreign lands;

for you have kindled my wrath to a flame

that shall blaze on and on."

5 This is the Eternal's word:

A curse on him who relies on man, and leans upon mere human aid, turning his thoughts from the Eternal!

6 He is like some desert scrub, that never thrives,

set in a dry place in the steppes, in a salt, solitary land.

7 But happy he who relies on the Eternal,

with the Eternal for his confidence!

8 He is like a tree planted beside a stream,

reaching its roots to the water; untouched by any fear of scorching heat,

its leaves are ever green,

it goes on bearing fruit in days of drought, and lives serene.

[[Like a partridge hatching eggs 11 it never laid,

so is the man who makes money unfairly;

it leaves him ere his life is over, and in the end he proves himself a fool.]]

[[The site of our sanctuary is a 12 glorious throne, exalted from the very first. O thou Eternal, the 13 hope of Israel, all who forsake thee shall be disappointed, those who abandon thee in the land shall be reduced to shame, because they have forsaken the Eternal, the fresh fountain of water.]]

Deep is a man's mind, deeper 9
than all else,
on evil bent;

who can fathom it?
"I the Eternal search the mind, 10
I test the heart.

rewarding every man as he has

and as his deeds deserve."

Then heal me, O Eternal, and I14 shall be healed,

save me, and I shall be saved; for it is thou to whom I render praise.

Men taunt me, crying,
"Where is the Eternal's word?
Come on with it!"

Yet never would I press thee to bring on calamity;

I never longed—thou knowest—for a judgment day;

all that I ever said, is known to thee.

So be not thou a terror to me,

JEREMIAH XVIII

O thou my refuge on the day of evil.

18 Terrify my tormentors, but not me; bring on them the day of evil, double ruin for them.

* * *

19 This is what the Eternal said to me. "Go and stand at the gate of Benjamin, where the kings of Judah pass in and out, and at 20 all the gates of Jerusalem, saying: 'Listen to the word of the Eternal, you kings of Judah, all you men of Judah, and all citizens of Jerusalem who enter by these gates. 21 This is what the Eternal says: 22 For the sake of your lives, never carry a load on the sabbath, or bring anything in through the gates of Jerusalem; never carry any load out of your houses on the

keep the sabbath sacred, as I 23 ordered your fathers—though they would not listen, they would not lend an ear, but obstinately refused to listen and take warning.

sabbath, nor do any work, but

24 But if you attend to me carefully, says the Eternal, and bring in no load through the gates of this city on the sabbath, if you keep the sabbath sacred by doing no work,

25 then kings of David's dynasty, riding in chariots and on horses, with the men of Judah and the citizens of Jerusalem, shall pass the gates of this city, and this city shall always be inhabited.

26 Men shall come from the towns of Judah and the districts round Jerusalem and the land of Benjamin and the lowlands and the highlands and the south, bringing burnt-offerings and sacrifices and cereal-offerings and incense and thank-offerings to the house of the

Eternal. But if you will not listen 27 to me, as I bid you keep the sabbath sacred and forbid you to carry in loads through the gates of Jerusalem on the sabbath, then I will light a fire in the city-gates that will burn up the buildings of Jerusalem and never be put out.'"

This message came to Jeremiah 18 from the Eternal: "Get down to 2 the potter's house, and there I will let you hear what I have to sav." So I went down to the 3 potter's house. He was at work with his wheel; and whenever a 4 vessel he was making got spoiled in his hands, he re-moulded it to please himself, till he was satisfied. Then the Eternal's word came to 5 me, "O house of Israel, cannot I 6 do to you as this potter does? Why, as the clay in the potter's hands, so you are in my hands. [At one time I may speak of 7 tearing up a nation or kingdom, breaking it down and destroying it; but if that nation turns from 8 its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may 9 speak of building up a nation or kingdom, of planting it; but if 10 that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it. So give the men 11 of Judah and the citizens of Jerusalem this message from the Eternal: 'I am shaping a calamity for you and devising a plan against you; ah, turn everyone of you from your evil courses, amend your life and work!' They will 12 say, 'It is no use to talk; we mean to live as we choose, and

JEREMIAH XIX

follow, every man of us, our own evil stubborn minds.']] "

13 This is what the Eternal says:
"Inquire among the nations
if the like of this was ever
heard,

the awful thing

that maiden Israel has done?

14 Does hoar-frost ever leave mount
Sirion,

or snow Lebânon?

Do cold streams from the hills ever run dry?

15 And yet my people have forgotten me,

and sacrificed to no-gods! So they stumble as they pass along the old path,

and then take to bypaths of their own.

badly made;

16 till their country goes to ruin, a scorn and horror for all time, at which the passer-by is shocked and openly derides.

17 Like a sirocco will I scatter them in flight before their foe; my back and not my face I turn to

them,

upon their day of woe."

18 "Come on," they said, "let us contrive a plot against Jeremiah; we shall not fail to get advice about it from the priests, or counsel from the sages, or some inspiration from the prophets. Come on, let us undermine him with some slander; let us note every word he says."

19 Note them, O Eternal, listen to my foes!

20 Is good to be repaid by evil?

They have dug a pit to take my life.

men for whom once (remember)
I interceded,

pleading in thy presence to avert thy wrath from them!

Leave their children to fall by 21 famine,

throw them to the sword!

May their wives be childless and widows,

their men die by the pestilence, their young men be slain in war!

Let shrieks rise from their homes, 22 when suddenly thou bringest the raiders on them!

For they have dug a pit to capture me,

and hidden traps to catch my feet.

But, O Eternal, well thou knowest 28 all their murderous moves against me;

never pardon their iniquity, never blot out their sin;

trip them till they crash before thee,

deal with them in thy day of

The Eternal said to me, "Go 11 and get a potter's jar of clay; get some of the leading laymen and some of the priests, and go out to 2 the valley belonging to Ben-Hinnom, close to the entry of the Potsherd Gate: there announce the message I give you, saying, 3 'Listen to the word of the Eternal, O kings of Judah and citizens of Jerusalem. This is what the Lord of hosts, the God of Israel, says: I am bringing a disaster on this city, that will make the ears of every hearer ring; because the 4 people have forsaken me and desecrated this valley by sacrificing here to foreign gods, which neither they nor their fathers ever knew; kings of Judah have drenched this valley with innocent blood and 5 erected shrines to Baal for burning

JEREMIAH XX

alive their children as a sacrifice to Baal—a thing I never ordered, never mentioned, a thing that 6 never entered my mind. So the day will come, the Eternal declares, when its name shall no longer be Topheth, or The valley belonging to Ben - Hinnom, 7 but The valley of Slaughter: I will empty out here this jar full of plans made by Judah and Jerusalem: I will make them fall by the sword before their enemies and die by the hand of murderous pursuers, leaving their corpses as food for the wild birds and wild 8 beasts: I will make this city a desolation and a scorn, so that any passer-by shall whistle in surprise and horror at all my crushing 9 blows; I will make the citizens eat the flesh of their own sons and daughters, and every man shall eat the flesh of his fellow, in the siege and straits by which their enemies and murderous pursuers 10 hem them in.' Then you must break the jar in presence of the men who have accompanied you, 11 giving them this message from the Lord of hosts: 'I will break this people and this city just as one breaks a potter's jar, so that it 12 cannot be repaired. That is how I will treat this city and its citizens, says the Eternal. I 13 will desecrate this city like Topheth, and make the house of Jerusalem and of the kings of Judah as unclean as Topheth, all the houses on whose roofs sacrifice was offered to the starry host and

foreign gods."

Then Jeremiah left Topheth,
where the Eternal had sent him to
prophesy, and stood inside the

libations poured out in honour of

court of the Eternal's house, where he told the people, "This is 15 what the Lord of hosts, the God of Israel, says: 'I am bringing on the city and on all her townships the full evil that I threatened; for they have obstinately refused to listen to my words."

Now when Pashhur, the son of 20 the priest Immer, who was in charge of the Eternal's house, heard Jeremiah making this prophecy, Pashhur struck the prophet 2 Jeremiah and put him in the stocks at the upper Gate of Benjamin, beside the house of the Eternal. Next day, when Pash-3 hur released Jeremiah from the stocks, Jeremiah said to him, "The Eternal's name for you is not Pashhur but Terror: for this 4 is what the Eternal says, 'I will make you a terror both to yourself and to all your friends; they shall fall by the sword of their enemies, while you look on. I will hand over all Judah to the king of Babylon, to be carried off in exile to Babylon and slain by the sword; moreover, I will hand over 5 all the wealth of this city and all its possessions, all the treasures of the kings of Judah, to their enemies, who shall rifle and seize them and bear them off to Babylon. And as for you and your 6 household, Pashhur, you shall be exiled; you shall go to Babylon and die there and be buried there, you and all the friends to whom you have been a false prophet."

Cursed be the day
when I was born,
unblessed the day
my mother bore me!

JEREMIAH XXI

15 Cursed be the man
who told my father,
crying, "A son is born to you!"
and giving him joy.

16 May that man fare as fared the

towns

that the Eternal pitilessly crushed!

May he hear shrieks at dawn, and the battle-cry at noon, herause he did not stifle me in t

17 because he did not stifle me in the womb!

Then would my mother have been my tomb,

and her womb ever big with me.

18 Why did I ever leave the womb,
only for toil and trouble,
only to wear out my life with
shame?

7 Eternal One, thou didst persuade me,

and I let myself be persuaded!
Thou wast too strong for me,
I had to yield.

Now all day long I am a laughingstock;

men all deride me.

8 Whenever I speak, they mock, and they ill-treat me;

for uttering the Eternal's word day after day,

I am taunted and insulted.

9 If I say, "I will not mention it, I will not speak in his name any more,"

then I feel within me as it were a fire that burns my very being. I am tired of this.

so tired I cannot bear it any longer;

10 at every turn I am in terror, for I hear many whispering,

"Denounce him! let us denounce him!"

My friends are on the watch for a false step;

"Perhaps," they whisper, "he will make a slip;

and then we have him, then for our revenge!"

Ah, but I have the Eternal on my I side,

a dread and doughty champion!
My persecutors shall collapse
and miss their aim;
bitter shall be their shame

over their failure, a lasting shame to them, never to be forgotten.

er to be forgotten.

The message that came from the Eternal to Jeremiah, when king Zedekiah sent Pashhur the son of Malchiah and Zephaniah the priest, the son of Maaseiah, to ask him, " Pray consult the Eternal on ! our behalf, for Nebuchadrezzar the king of Babylon is making war on us; perhaps the Eternal will work a miracle for us, as he has often done, and force the man to retreat." But Jeremiah said to them, "Tell Zedekiah that this is the reply of the Eternal, the God of Israel: 'The weapons you are using to fight the king of Babylon and your Chaldean besiegers outside the city, I will render useless, and will force you back inside the city, where I myself will fight you with might and main, in anger, fury, and fierce wrath; I will strike down (the citizens of this city, and beasts as well as men shall die of a great Then (the Eternal pestilence. declares) I will hand over Zedekiah king of Judah, with his officers, and with any citizens who survive the pestilence, the sword, and the famine, to the enemy and to those who would destroy them, till they are killed without

JEREMIAH XXII

quarter, without pity, not one 8 spared." "Also," said the Eternal, "tell this people that the Eternal's message is: 'Here I put before you the way of life 9 and the way of death; anyone who stays in the city shall die by the sword, by famine, or by pestilence; but anyone who leaves and surrenders to your Chaldæan besiegers shall live, he shall escape 0 with his life. For I have determined evil and not good for this city; it shall be handed over to the king of Babylon, and he shall burn it up. And as many a nation 8 passes this city, every man shall ask his fellow, 'Why has the Eternal done this to you great 9 city?' And the answer will be, 'Because they gave up their compact with the Eternal their God and worshipped foreign gods and served them."

21 O dweller in the glen, on the rocks of the table-land.

I am against you,

the Eternal declares!

You with your boast, "Who can reach us?

Who can push into our lairs?" 14 I will punish you for your misdeeds.

the Eternal declares, lighting a fire in your forest, to burn down everything.

* The Eternal bade me go down to the palace of the king of Judah and there deliver this message: 2 "Listen to the word of the Eternal, O king of Judah, seated on the throne of David-you and your officers and your people who 3 pass through these gates. This is the Eternal's order: 'Govern justly and fairly, rescue the victims of oppression, never wrong nor ill-treat a resident alien, an orphan, or a widow, and never shed innocent blood in this place. If you carry out this loyally, then 4 kings of David's dynasty, riding in chariots and on horses, they and their officers and people shall pass these palace gates. But if you will 5 not listen to this order, then I swear by myself (the Eternal declares) that this palace shall be laid in ruins.'

For this is the Eternal's decree 21 about the court of the king of 11 Judah. 'Listen to the Eternal's 12 message, O house of David: Govern diligently and justly, rescue the victims of oppression, lest my fury blaze up like fire at your evil doings and burn with none to quench it.' This is what 22 the Eternal has to say about the 6 court of the king of Judah:

'Though you were a flourishing Gilead of growth for me, a thick-sown crest of Lebanon, I will reduce you to a desert, like a town untenanted;

I will set men to destroy you, armed men all of them, to fell your choicest cedars and fling them in the fire."

Weep not for the dead Josiah, wail not over him; weep rather for the exile, who never shall return, never behold his native land again.

(For this is the Eternal's sentence 11 on Shallum, Josiah's son, Josiah's successor, who left this place for exile: "He never shall come back again; he shall die in the land 12 where they have carried him into

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exile; he shall never see this land again.")

13 Woe to him who builds his palace on injustice,

his chambers upon fraud, who forces other men to work for nothing,

holding back their wages, 14 who thinks to build himself a

spacious palace,

with roomy chambers and with windows wide,

panelling it with cedar and painting it vermilion!

15 Are you a king indeed, because you vie with Ahab? Did not your father enjoy himself?

and he ruled justly, lawfully.

16 Did he not uphold the rights of
weak and wretched men?

And is not that the true know-ledge of me?

17 But you have neither eyes nor heart

for aught but selfish gain, for shedding innocent blood, for outrage and oppression.

18 This therefore is the Eternal's sentence upon Jehoiakim son of Josiah, king of Judah:

"There shall be no lamenting for

him-

as men lament a brother or a sister;

there shall be no lamenting for

as men lament 'My lord!'
'His Majesty!'

19 As an ass is buried, shall he be buried.

haled along, hurled outside the gates."

20 Climb to Lebânon and call out, raise your voice in Bashan,

wail from the hills of Abarim, for all your allies are ruined.

I spoke to you in your prosperity, but you refused to listen;

so has it ever been, since you were young,

you never would listen to me. Therefore your leaders shall all be

swept away,

your allies shall be exiled, and then your doom shall be disgrace and shame,

for all your evil-doing.

You, with your seat on Lebânon, nestling among the cedars,

how you will groan when your agony comes,

like a woman in pains of labour!

As sure as I live, says the Eternal, even though Koniah the son of Jehoiakim, king of Judah, were a signet ring on my right hand, I would pull him off. "Yes, Koniah, and I will hand you over to your murderers, the men you dread, Nebuchadrezzar king of Babylon and the Chaldæans. You and your mother I will fling far into a foreign land, where you shall die, in a land where you were not born." They shall never get back to the land where their heart longs to return.

What is this creature Konĭah?
What but a broken pot,

a vessel no one cares for;

he is flung aside,

tossed far into a foreign country.
O land, O land, O land,

listen to the word of the Eternal!—

"Set this man down as childless, for never shall a son of his attain to sit on David's throne

to sit on David's throne or rule in Judah again."

JEREMIAH XXIII

country where I drove them; 23 Woe to rulers who ruin and they shall dwell in their own scatter land." the flock that was theirs to shepherd! 2 This therefore is the Eternal's sen-On the prophets. My heart is broken within me, my limbs are all relaxed, on the rulers who are over his I feel like a drunken man, flock: "You scattered my flock and like a man overcome by wine, at the thought of the Eternal drove them away, you took no care of them; and his glorious majesty! so I will take care to punish you For the land is full of faithless 10 for the evil you have done. men. running an evil course, 3 I will gather all that is left of my with might that is not right. flock Prophet and priest are alike 11 from every land where I have driven them. profane; and, says the Eternal, "even I will bring them back to their inside my fane folds. and they shall be fruitful and I come upon their crimes." Therefore their path shall prove to 12 multiply; 4 over them I will put rulers, them to shepherd them, a slippery place, they shall be driven along it in the and they shall be no longer scared or startled or dismayed. dark to their downfall; for I will bring disaster on them, 5 The day comes, the Eternal proin their year of doom. mises, when I raise up a true scion of Sickening things have I seen 13 David. in Samaria's prophets; to reign both royally and skilfully, to enforce law and justice in the they prophesied by Baal, and misled my people Israel. land: 14 6 under him Judah shall be safe, But horrible things have I seen in the prophets of Jerusalem; and Israel live secure, and this shall be his title. they are adulterers, they lie, 'The Eternal our champion.' they abet evildoers, till not a soul will repent; they are all as bad as Sodom, So the day will come, the Eternal declares, when men no longer and the citizens bad as Gomorsay, 'As surely as the Eternal lives, who brought the Israelites This therefore is the sentence 15 8 out of the land of Egypt!' but, of the Lord of hosts upon the 'As surely as the Eternal lives, prophets: who brought the descendants of 'I will feed them with bitter the house of Israel from the wormwood. north country!'—and from every and give them poisonous drugs; 287

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for the prophets of Jerusalem have spread profanity over the whole land."

16 This is the warning of the Lord of hosts:

"Never listen to what the prophets say;

they fill you up with idle hopes, they tell you fancies of their own.

not anything the Eternal says; 17 'All will be well,' they repeat,

to people who scorn what the Eternal says;

'No harm will come to you,' they

the folk who follow their own stubborn minds.

18 Which of these prophets ever saw the council of the Eternal? Which of them ever heard

or grasped a word of his?

21 I never sent the prophets, yet they ran;

I never spoke to them, and yet they prophesied.

22 If they had ever stood within my council.

and heard a word of mine, they would have made my people

from evil ways and evil deeds.

23 Am I a God at hand.

and not a God far off? 24 Can any man conceal himself out of my sight?

Do not I fill heaven and earth ?the Eternal asks.

25 I have heard what the prophets

who prophesy falsely in my name-

'I've had a dream,' they cry, 'I've had a dream.'

26 Will they never give over, these prophets of falsehood, who utter their own illusions. 288

and would make my folk forget: my name,

by the dreams they tell each other, as once their fathers forgot me for Baal?

If a prophet has had a dream, then let him tell his dream; but he who has a word of mine,

then let him tell it faithfully. Why mix straw with wheat.

the Eternal asks? Is not my word like fire,

like a hammer that shatters

Well then, the Eternal declares, I am against the prophets who pick up my words, each from his fellow. I am against the prophets who mouth the prophets' formula about what 'the Eternal says.' I am against the prophets who recount lying dreams, leading my people astray with their lies and their empty pretensions, though I never sent them, never commissioned them; they are no help whatever to this people, says the Eternal. When a layman or a prophet or a priest asks you, What is the burden of the Eternal's oracle?' tell them this from the Eternal: 'Burden! you are the burden, and I mean to throw you off. Any prophet or priest or layman who talks of "the Eternal's oracle" or of "what the Eternal says," I will punish that man and his household. No, this is what every man of you must say to his fellow, to his brother: "What is the Eternal's answer?" "What is the Eternal's message?" You must never again mention the Eternal's "burden." (A man's own word shall be the "burden" of his oracle!) If you dare to mention "the burden of

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the Eternal's oracle," though I have expressly told you never to 39 mention it, then, the Eternal declares, I will lift you like a burden and throw you away, you and the city that I gave to you and your fathers, far away from 40 me, and I will cover you with a lasting reproach and an unending disgrace, never to be forgotten."

24 It was after Nebuchadrezzar king of Babylon had carried off to exile at Babylon Jekonĭah the son of Jehoiakim, king of Judah, and the leading men of Judah, with the craftsmen and the joiners of Jerusalem, that the Eternal gave me a vision of two baskets of figs placed in front of the Eternal's 2 temple. One basket had very fine figs, as fine as first-ripe figs. The other basket had very poor figs, so poor that they were un-3 eatable. The Eternal said to me. "What do you see, Jeremiah?" "Figs," I answered, "the fine figs very fine, the poor figs very poor, so poor that they are un-4 eatable." Then the Eternal's 5 word came to me: "This is what the Eternal, the God of Israel. says: so will I favour, like these fine figs, the exiles from Judah whom I have deported to the land 6 of the Chaldmans; I will look to their welfare, I will bring them back to this land, I will build them up, instead of pulling them down, I will plant them, instead 7 of pulling them up; I will give them a heart to understand that I am the Eternal, and they shall be my people, I will be a God to them, when they return to me 8 with all their heart. As for the poor figs, so poor that they are

uneatable—that is how I will treat Zedekiah king of Judah, with his leading men, and the survivors of Jerusalem who are left in this land, and those who reside in the land of Egypt; I will make them 9 an object of disgust to every kingdom in the world, a derision, a byword, a taunt, and a curse, wherever I drive them; also, I 10 will send the sword, famine, and pestilence among them, till they are consumed out of the land that I gave to them and to their fathers."

The word that came to Jere-25 miah regarding all the people of Judah in the fourth year of Jehojakim the son of Josiah, king of Judah (the first year of Nebuchadrezzar king of Babylon), the message he delivered to all 2 the people of Judah and all the citizens of Jerusalem. "[For all 3 these twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, down to this day, I have been telling you, earnestly and urgently, to give up 5 your evil courses, every one of you, and your evil conduct, that you may remain in the land that the Eternal gave to you and to your fathers for all time, instead 6 of wandering away to serve and worship foreign gods, angering the Eternal with your manufactured idols-only to your own hurt. But you would not listen to me. 7 This therefore is the sentence of 8 the Lord of hosts: Since you have not listened to my words,]] I am 9 sending for a race from the north and bringing it down upon this land, upon its inhabitants and upon all the surrounding nations.

II---U

JEREMIAH XXV

I will exterminate them, I will make them a lasting desolation, a 10 scorn and horror, I will banish from them the sound of mirth and gladness, the voice of the bridegroom and the bride, the sound of millstones and the light of a lamp.

11 The whole of this country shall be a waste and a horror [[and for seventy years the people shall be subject to the king of Babylon.

12 However, when the seventy years are over, I will punish the king of Babylon and that nation for their guilt, says the Eternal, and I will make the land of the Chaldæans

13 desolate for all time. I will inflict on that land all the threats I have uttered against it, all the threats which Jeremiah has prophesied against all the nations, and which

14 are written in this book. Many a nation, many a great king, shall make slaves of them, yes even of them; but I will pay them back for what they have done, as they

15 deserve]]." For this is what the Eternal, the God of Israel, said to me: "Take this wine-cup of wrath that I hand to you, and hold it to the lips of all the nations

16 to whom I send you, till they drink it and stagger madly to and fro."

17 [[So I took the cup from the hand of the Eternal and held it to the lips of all the nations to whom the

18 Eternal had sent me—to Jerusalem, to Judah with its towns, its kings and leading men (to render them a desolation, a horror, a derision, and a curse, as at the present

19 day), to the Pharaoh, king of Egypt, his courtiers, princes, all his people

20 and all the foreign population of Egypt, to all the kings of the land of Uz, to all the kings of the land of the Philistines—that is, of Ash-290 kelon, Gaza, Ekron, and the sur- 2 vivors in Ashdod, to Edom, Moab, and the Ammonites, to all the kings 2 of Tyre and of Sidon, to the kings of the coast-land overseas, to Dedan, 2 Tema. Buz, and all the crop-haired clans, to all the nomad kings, to all 2 the kings of Zimri, Elam, and 2 Media, to all the kings of the north, 2 far and near, one after another, to all kingdoms on the face of the earth; and after them the king of Babylon shall drink.]] "Tell them 2 this is what the Lord of hosts, the God of Israel, says: 'Drink yourselves drunk till you tumble in your vomit, never to rise againunder the sword I am sending among you.' And if they decline 2 to drink the cup you hand to them, tell them this is what the Lord of hosts says: 'Drink you must! I begin by inflicting evil 2 on the city that belongs to me, and are you to get off un-punished? You shall not go unpunished, for I am summoning a sword to fall on all the inhabitants of the world, says the Lord of hosts.'

So prophesy all this against them:

them; tell them:

The Eternal will roar from on high, from his sacred abode he will utter a cry,

thundering at his own homestead, shouting at all dwellers upon earth,

as men shout loudly at the vintage.

The din resounds to the world's end.

for the Eternal arraigns the nations,

he indicts all mankind,

and puts the wicked to the sword.

JEREMIAH XXVI

32 The Lord of hosts declares:

from race to race calamity extends.

a mighty storm is stirring from the earth's far ends."

33 Then shall the victims of the Eternal lie

all over earth, from end to end. like dung on the face of the ground. unwailed. ungathered. buried.

34 Howl and cry, you rulers,

roll in the ashes, you lords of the flock!

'Tis high time you were slain, and slain you shall be, falling like choice lambs.

35 No escape for the rulers.

no way for the lords of the flock to flee!

36 Hark to the shriek of the rulers. the howl from the lords of the

> The Eternal is wasting their pasture.

37 No sound now in the peaceful meadows,

so fierce the Eternal's fury! 38 The very lions leave their lairs, for the land is now a desert under the stress of the sword. the furious wrath Eternal.

26 At the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this message came 2 from the Eternal. "Here is what the Eternal says: Stand in the court of the Eternal's temple, and tell all the citizens of Judah who come to worship in the Eternal's temple all the words that I order you to utter. Do not keep back a single word; 3 perhaps they will listen and turn. each man, from his evil course,

so that I may relent and withhold the evil which I plan to inflict upon them for their evil deeds. Tell them that this is the Eternal's 4 message: 'If you will not listen to me, if you will not follow the directions that I put before you, if you will not listen to the words 5 of my servants the prophets, whom I send to you eagerly and earnestly (though you have not listened to them), then I will lay 6 this temple low like Shilo, and make this city a byword for the curses of every nation upon earth." Now the priests and 7 the prophets, as well as all the people, heard Jeremiah saving this in the Eternal's temple. when Jeremiah had finished saving all that the Eternal had ordered him to say to all the people, the priests and the prophets seized him. "You must die," they said; "what do you 9 mean by prophesying in the Eternal's name that this temple shall become like Shilo and that this city is to be desolate and untenanted?" The people were all swarming round Jeremiah in the Eternal's temple; and when the 10 authorities of Judah heard of it. they came up to the Eternal's temple from the royal palace, and seated themselves at the entrance of the new gate into the Eternal's temple. Then the priests and the 11 prophets said to the authorities and to all the people, "This fellow deserves to die; he has been prophesying against this city-you have heard him with your own ears!" But Jeremiah said to the 12 authorities and to all the people, "It was the Eternal who sent me to prophesy against this temple

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and this city every word you have 13 just heard. Now then, amend your ways and deeds, obey the voice of the Eternal your God, and the Eternal will relent, he will withhold the evil he has pro-

14 nounced against you. As for myself, I am in your power; you can do with me as you think right and

15 good. Only, be sure of this, that if you put me to death, you bring the guilt of innocent blood upon yourselves and this city and its citizens; for it is a fact that the Eternal did send me to say all

16 this in your hearing." So the authorities and all the people said to the priests and the prophets, "This man does not deserve to die; he has been speaking to us in the name of the Eternal our

17 God." Some of the older inhabitants also rose to their feet and said to all the popular assem-

18 bly, "When Micah of Moresheth prophesied during the reign of Hezekiah king of Judah, he told all the people of Judah that this was the word of the Lord of hosts:

Sion shall be ploughed up like a field.

Jerusalem shall become a heap of ruins.

the temple-hill a mere wooded height.

19 Did king Hezekiah or the people of Judah ever put him to death? Did they not reverently appease the Eternal, till the Eternal relented and withheld the evil he had pronounced against them? But as for us, we are about to wreak evil on ourselves!"

There was another man who prophesied in the name of the Eternal, Uriah the son of Shemaiah, belonging to Kiriath-jeârim;

he too prophesied against this city and this land, just as Jeremiah did. When king Jehoiakim and 2 all the authorities heard what he said, the king tried to murder him; but Uriah heard of it and fled in fear, away to Egypt. So king 2 Jehoiakim sent El-nathan the son of Achbor, with some others, to Egypt; they brought Uriah 2 from Egypt to king Jehoiakim, who had him slain with the sword and his body flung into the public grave. Ahikam the son of Sha- 2 phan, however, came to the help of Jeremiah, and prevented him from being handed over to the people and killed.

At the beginning of the reign of Zedekiah the son of Josiah, king of Judah, in the fifth month of the fourth year of his reign, this message came from the Eternal to "The Eternal's order 2 Jeremiah. to Jeremiah: Make a yoke of thongs and bars and put it on your neck; then send a message to the kings of Edom, Moab, and the Ammonites, to the king of Tyre and to the king of Sidon, by the messengers who have come from them to Zedekiah, king of Judah, at Jerusalem. Bid them tell their masters this. 'Here is what the Lord of hosts, the God of Israel, says: Tell your masters that it is I who made the earth, with all the men and beasts upon the surface of the earth, by my great power and outstretched arm. I give it to anyone whom I choose. I have now given all these lands into the hand of my servant Nebuchadrezzar, king of Babylon; I have given him even the wild beasts for his service. [[All

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nations shall serve him and his son and his grandson, till the time comes round for his own land; and then many a nation and many a great king shall make him a 8 slave.]] Any nation or kingdom that will not put its neck under the voke of the king of Babylon, I will punish that nation, says the Eternal, with the sword, with famine, and with pestilence, till I 9 bring it under his sway. Pay you no heed to your prophets and seers and dreamers and soothsavers and sorcerers, who tell you that you will not be subject to the 10 king of Babylon. It is a lie that they prophesy to you—it will only banish you far from your land. 11 Whereas any nation that puts its neck under the yoke of the king of Babylon and serves him, I will let that nation stay on in its own land, says the Eternal; they shall till the land and live in it." Jeremiah gave the very same message to Zedekiah, king of "Put your neck under the yoke of the king of Babylon," he said; "serve him and his 13 people, and you shall live. Why should you and your people die by the sword and the famine and the pestilence with which the Eternal has threatened any nation that will not serve the king of 14 Babylon? Never heed what the prophets say, when they tell you not to be subject to the king of Babylon. It is a lie that they 15 prophesy to you. I never sent them, says the Eternal, yet they prophesy falsely in my name; it will only end in your being driven

out to perish, you and the prophets who prophesy to you."

To the priests and all the people

vessels which are left in the temple of the Eternal and in the palace of the king of Judah and in Jerusalem may not be taken to Babylon. As for [[the columns and 19 the tank and the pedestals and]] the rest of the vessels left in this city, which Nebuchadrezzar the 20 king of Babylon did not remove when he bore off to exile Jekonĭah [[the son of Jehoiakim, king of Judah]] from Jerusalem [[to Babylon, with all the nobles of Judah and Jerusalem]], this is what the 21 Lord [[of hosts, the God of Israel,]] says [[with regard to the vessels that remain in the temple of the Eternal, in the palace of the king of Judah, and in Jerusalem]]: 'They shall be taken to Babylon 22 [[and remain there till the day I remember them]], says the Eternal [[; then I will bring them up and restore them to this place]].' ;" Then Hananiah the prophet, 28 the son of Azzur, a Gibeonite, declared to me in presence of the priests and of all the people in the temple of the Eternal, "This is 2 what the Lord of hosts, the God of Israel, says: 'I have broken the yoke of the king of Babylon; within two years I will bring back 3 to this place all the vessels of the Eternal's temple that Nebuchadrezzar king of Babylon took away

Jeremiah also spoke as follows:

"This is the Eternal's order:

never heed what your prophets say when they tell you that the

vessels of the Eternal's temple are

soon to be brought back from

Babylon. It is a lie that they

the Eternal's word, let them plead

with the Lord of hosts that the

are prophesying to you. If they 18 are really prophets, if they have

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4 from this place to Babylon; I will also bring back to this place Jekoniah the son of Jehoiakim, king of Judah, with all the exiles of Judah who have gone to Babylon, says the Eternal; for I will break the yoke of the king of 5 Babylon!" Then the prophet Jeremiah addressed the prophet Hananiah in presence of the priests and of all the people who were standing in the temple of 6 the Eternal. "Amen," said the prophet Jeremiah, "may the Eternal do so! May the Eternal fulfil your prophecy, by bringing back the vessels of the Eternal's temple and all the exiles from 7 Babylon to this place! Only, I would have you listen to what I am going to say in your hearing and in the hearing of all the 8 people. The prophets of old, who lived before me and before you, prophesied war when they prophesied against many countries 9 and great kingdoms. When a prophet prophesies peace, it is only after his word comes true that he is known to have been really sent by the Eternal." 10 Then the prophet Hananiah, taking the yoke from the prophet 11 Jeremiah's neck, broke it and declared in presence of all the people, "This is the Eternal's word: 'Thus will I break the yoke of the king of Babylon off the necks of all the nations." The 12 prophet Jeremiah went away. It was after the prophet Hananiah had broken the yoke from the prophet Jeremiah's neck, that this message came from the Eter-13 nal to Jeremiah: "Go and tell

Hananiah that this is the Eter-

nal's message: 'The wooden

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yoke you have broken, but I will replace it with an iron yoke. For this is what the Lord of hosts, 14 the God of Israel, says: It will be an iron yoke that I lay on the necks of all these nations, a voke of slavery to Nebuchadrezzar king of Babylon; serve him they shall.'" Then said the prophet 18 Jeremiah to the prophet Hananiah, "Listen, Hananiah! The Eternal never sent you; you are making this people rely on what is false. Therefore the Eternal's 16 sentence is: 'I will send youoff the face of the earth! This very year you are to die, for having taught disloyalty to the Eternal.'" And that very year, 1' in the seventh month, the prophet Hananiah did die.

Here are the terms of the letter sent from Jerusalem by the prophet Jeremiah to the sheikhs in exile, to the priests, the prophets, and all the laity who had been carried off from Jerusalem to exile at Babylon by Nebuchadrezzar (this was after the sur- 2 render of king Jekonĭah and the queen-mother, the eunuchs, the authorities of Judah and Jerusalem, the craftsmen, and the joiners). The letter was con-3 veyed by Eleasah the son of Shaphan, and by Gemariah the son of Hilkiah, who were sent on a mission to Babylon by Zedekiah king of Judah, to Nebuchadrezzar king of Babylon. "This is the 4 message of the Lord of hosts, the God of Israel, to all the exiles whom I have deported from Jerusalem to Babylon: 'Build houses & and live in them, plant gardens and eat their produce, marry wives

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and bring up families, get wives for your sons and husbands for your daughters, and multiply where you are—never let your 7 numbers diminish. Do your best for the welfare of the country where I have sent you to be exiles; pray to the Eternal for it, since your welfare lies in its welfare.'

8 This is the message of the Lord of hosts, the God of Israel: 'Never let yourselves be deceived by the prophets and the seers among you, 9 never listen to their dreams; for they are prophesying falsely to

you in my name—I never sent 10 them,' says the Eternal. This is what the Eternal says: 'As soon as Babylon's seventy years are over, I will visit you and carry out my promise to you, by bringing

11 you back here. For I keep in mind my purpose for you, a purpose of weal, not of woe, to let you have hope for the future;
12 pray to me, and I will answer you;

13 seek me, and you shall find me;
when you seek for me with all

14 your heart, I will reveal myself to you,' says the Eternal. [[And I will restore your fortunes and collect you from all the nations and countries where I have deported you, says the Eternal, and bring you back to the place from which I carried you into exile.]]

16 [[For this is the Eternal's sentence on the king who is seated upon David's throne and on all the people staying in this city—those kinsfolk of yours who have not accompanied you into exile.

17 This is what the Lord of hosts says: I will send the sword, famine, and pestilence among them, and make them like horrible figs, so bad that they are uneat-

able; I will hunt them down 18 with sword, famine, and pestilence, and turn them into a horror among all the kingdoms of the world, to be execrated and stared at and hissed and derided among all the nations wherever I deport them, because they would 19 not listen to what I said (the Eternal declares), to the words I sent them earnestly and urgently by my servants the prophets—but listen they would not, says the Eternal! So listen you to what 20 the Eternal says, all you exiles whom I have sent from Jerusalem to Babylon.]] But, you say, we 15 have prophets of our own from the Eternal in Babylon? Well, here 21 is what the Lord of hosts, the God of Israel, has to say about Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who are prophesying falsely to you in my name: 'I will hand them over to Nebuchadrezzar king of Babylon, to be slain before your eves: and when any of the exiles 22 of Judah in Babylon curse, it will be in terms of their doom, saying, "The Eternal treat you like Zedekiah and Ahab, whom the king of Babylon roasted alive in the fire!" —for behaving impiously in Israel, 23 debauching the wives of other men, and speaking falsely in my name, without any authority from me. I know it, the Eternal declares, I witnessed it.' "

Shemaiah of Nehělam also sent 24 a letter on his own account to 25 Zephanĭah the priest, the son of Maaseiah. "The Eternal," he 26 wrote, "has made you priest in place of Jehoiada, to take charge of the Eternal's temple, and you ought to put every madman who

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poses as a prophet into the stocks 27 and the iron collar. Why then have you not reprimanded Jeremiah of Anâthoth? He has been

28 posing to you as a prophet. He has sent word to me in Babylon that 'the exile will be long,' and that we are to 'build houses and live in them, and plant gardens

29 and eat their produce." The priest Zephaniah read this letter 30 to Jeremiah. Then this word of

the Eternal came to Jeremiah:

31 "Send all the exiles this sentence of the Eternal upon Shemaiah of Nehělam. 'Since Shemaiah has been prophesying to you, although I never sent him, and since he has

32 led you to believe in a lie, therefore (the Eternal declares) I will punish Shemaiah and his descendants; he shall have no descendant among you who lives to see the happiness I am about to bring to my people (says the Eternal), for he has spoken disloyally against the Eternal.'"

2 the Eternal to Jeremiah. "These are the orders of the Lord of hosts, the God of Israel: Write down in a book every word I have spoken

3 to you, for the day is coming, the Eternal declares, when I will restore the fortunes of my people Israel and Judah, and bring them back to possess the land that I gave to their fathers."

4 Here are the words spoken by the Eternal with regard to Israel

and Judah:

5 We have heard a scream of terror; all is alarm and unrest.

6 Ask now and inquire,
if a man is ever with child;
for why do I see every man
pressing his hands on his loins,
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and why is every face turned to a deadly pallor? Ah, this is an awful Day! what day is like it? an hour of anguish for Jacob; but he shall come through it. "For on this Day, says the Lord 8 of hosts. I will break the yoke from their and snap their thongs; they shall serve foreigners no more, 9 but serve their God, the Eternal, and their Davidic king, whom I will raise up for them. [[Fear not then, my servant Jacob, 10 O Israel, be not dismayed; I will bring you safe from afar, and your race from the land of their exile; Jacob again shall have quiet and with none to disturb him. For I am with you, the Eternal 11 promises, to succour you; I will put an end to all the nations, where I scattered you, but I will not put an end to you; I will chastise you, but not too hard. though I must punish you.]]" For this is the Eternal's word: "Your hurt is beyond healing, your wound is sore; there is none to bandage you, 13 no salve for your bruise; all your allies have forgotten you, 14 they care nothing for you; I wounded you as a foe wounds, with cruel punishment. 15 Why wail over your hurt, that your pain is past all healing? I did it all to you for your guilt profound,

for your sins that so abound.

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16 Yet all who devour you shall be devoured.

your foes shall all be exiled. those who despoil you shall themselves be spoiled.

your plunderers—I will have

them plundered.

17 For I will give you health again, and heal your wounds, the Eternal promises—

you whom the hunters called an

outcast,

'Our quarry! No one cares for her!'"

18 This is the Eternal's word:

"Jacob's exiles I will restore, I will take pity on his homes;

towns shall be built on their own sites.

and buildings stand where once they stood;

19 from them shall chants of praise resound.

the songs of folk delighted. I will increase them, and they shall abound,

they shall be honoured and not

slighted;

20 their sons shall thrive as in the days of old,

and I will care for their community,

and punish any who oppress them.

21 Their prince shall be one of themselves.

their ruler shall be native-born: I will grant him access to myself, and he shall enter my presence for how else could one dare

to enter my presence?" says

the Eternal.

3 [Here is the Eternal's storm of fury,

a sweeping cyclone, bursting on sinful heads! Till he has done what he designed, 2 till he has carried out his mind.

the Eternal calls not back his anger

as, at the consummation, you shall find.]]

"Then," the Eternal promises, " I will be God to all the families of Israel.

and they shall be my people." For this is the Eternal's promise: 2 "Those who survive the sword

shall find grace in the dungeon." When Israel yearned for rest,

then in a far land the Eternal 3 appeared,

saying, "From of old I love you, so now I draw you gently home.

Once more I will settle you,

O maiden Israel:

once more you shall take the tambourine

and dance merrily;

once more you shall plant vines 5 on Samaria's slopes,

and those who plant shall enjoy the grapes

and praise the Eternal."

[[Yes, the day will come when 6 vintagers

on the heights of Ephraim cry,

"Let us rise and go to Sion, to the Eternal, our own God!"]] For this is the Eternal's word to 7 Jacob:

"Shout aloud on the hill-tops, ring out your praises, cry,

'The Eternal has saved his people, the remnant of Israel!'

I am bringing them out of the 8 north-land,

gathering them from the ends of the earth;

the blind and the lame are among them,

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women with child and women in travail—

they come back, a great company.

9 They went away in tears,

but I lead them back consoled.

I guide them to streams of water,
by smooth roads where they

cannot stumble;

for to Israel I am a father,

and Ephraim is my first-born son."

10 Listen to the Eternal's word, ye nations,

spread the news to far-off isles; "He who scattered Israel gathers them.

and tends them as a shepherd tends his flock.

11 For the Eternal has set Jacob free, and rescued him from a stronger power.

12 So they shall gather singing on the heights of Sion,

all radiant over the Eternal's bounty,

yearlings of sheep and cattle, corn, oil, and wine;

for them life shall be like a watered garden,

no longer shall they pine.

13 The girls shall delight in dancing, young men and old shall be merry;

I will change their grief to gladness, consoling, cheering them after their sorrow;

14 I will heap rich food on their priests,

and satisfy my people with my bounty.

18 I have indeed heard Ephraim bemoaning thus his plight:

'Under thy chastening I have been chastened, like an unbroken colt; bring me back, let me return, for thou art the Eternal, my God.

My exile led me to repent;
when I was chastened, I smote
my breast;

19

I sink in shame under the penalty for what I did in youth.

Is it because Ephraim is my 20 favourite son,

my darling child,

that whenever I must punish him,

my heart dwells on him still?

Yes, my pity stirs for him— I must have mercy on him!

Put up waymarks, set up guide- 27 posts,

bethink you of the highroad, by which you travelled hence.

Come back by it, O maiden Israel, come back to your towns here.

How long will you hesitate, O erring daughter?

Why, the Eternal makes a new thing upon earth; frail woman becomes manly!"

The Lord of hosts, the God of 24 Israel, says:

"When I restore their fortunes, then in Judah's land and towns

once more they shall use this word,

'The Eternal bless you, home of goodness,

sacred heights!'

There, in Judah and in all her 2 townships,

they shall live together,

the men who plough the land, the herdsmen wandering with

their flocks;

for richly I refresh the weary life 2 and I replenish everyone who pines."

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26 [[Here I awoke, I opened wide my eyes—

this was a pretty dream !]]

27 "A day comes, the Eternal promises,

when I will sow Israel and Judah with the seed of men and the seed of cattle;

28 as once I was alert to tear them up and harm them,

so I will be alert to set them up and plant them.

29 Then they shall say no more,

'The fathers ate sour grapes,
and the children's teeth are on
edge':

30 but each shall die for his own sin, and he who eats the sour grapes, his own teeth shall be set on edge.

31 A day comes, the Eternal promises, when I make a fresh compact

with all Israel-

32 not like the compact I once made with their fathers,

the day I took them by the hand

to bring them out of Egypt's land,

the compact that they broke, till I had to reject them. 33 No. this is the compact I make

with Israel in the end;
I will put my law within them,
and write it on their hearts;
and I will be a God to them,

and they to me a people;
34 no longer shall they have to teach
their fellows, each instructing
each

how to know the Eternal; for they all

shall know me, both the great and small;

for I will pardon their offences, their sin I never will recall.

This is the word of the Eternal, 35 who sets the sun to light the day and the moon and stars to light the night, who stirs the sea up till its waters roar (his name, the Lord of hosts): only when this fixed 36 order vanishes from my sight, says the Eternal, shall the race of Israel cease to be a nation before me for all time. This is the 37 Eternal's word: only when heaven above can be measured and the foundations of the earth below laid bare, will I ever cast off the race of Israel for all that they have done, says the Eternal.

A day comes, the Eternal de- 38 clares, when the Eternal will have the city rebuilt from the tower of Hananel to the gate at the corner, when the line of the wall shall 39 run straight south to the hill of Gareb and then turn round to Goah. The very valley of the 40 dead, where the altar-refuse is thrown, with the fields as far as the ravine of Kidron, as far as the corner of the Horse-gate eastward, shall all be sacred to the Eternal; never again shall they be torn up or demolished."

The message that came from 32 the Eternal to Jeremiah in the tenth year of Zedekiah king of Judah (the eighteenth year of Nebuchadrezzar), just when the 2 king of Babylon's army was besieging Jerusalem. Jeremiah the prophet was a prisoner in the guard-house of the royal palace (for Zedekiah king of Judah had 3 imprisoned him, saying, "What do you mean by prophesying that

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the Eternal declares, 'I will hand over this city to the king of Babylon, and he shall capture it?

4 Nor shall Zedekiah king of Judah make his escape from the Chaldæans; he shall certainly be given up to the king of Babylon, and speak to him personally and see

5 him face to face; the king shall conduct Zedekiah to Babylon, and there he shall remain [[till I remember him, says the Eternal; though you fight the Chaldæans, 6 you shall not succeed]]'"). This

word from the Eternal came to 7 Jeremiah: "Hanamêl the son of your uncle is coming to ask you to buy his land at Anâthoth, since you have a right to the first offer

8 of it." So Hanamêl the son of my uncle came to me in the guard-house, as the Eternal had predicted. He said, "Pray buy my land at Anâthoth; you are the lawful heir, you have a right to the first offer; buy it for your self." (Then I realized that the word was really the Eternal's.)

9 I bought the land at Anathoth from Hanamel the son of my uncle, paying him down two

10 pounds seven shillings in silver. I signed the deed, sealed it, had it witnessed, and paid down the

11 money in full. Then I took the purchase-deeds, the sealed document and the covering envelope,

12 and handed them to Baruch the son of Neriah, the son of Mahseiah, in presence of Hanamêl the son of my uncle, in presence of the witnesses who had signed the purchase-deeds, and in presence of all the Jews who were seated in

13 the guard-house. In their presence I gave this charge to Baruch:
14 "These are the orders of the Lord

of hosts, the God of Israel-take these purchase-deeds, the sealed document and the covering envelope, and place them in an earthen iar, that they may last for many a long day. For, says the Lord of 15 hosts, the God of Israel, the time will come when houses and lands and vineyards shall again be bought in this country." After I 16 handed the purchase-deeds to Baruch the son of Neriah, I prayed thus to the Eternal: "[[Ah! Lord 17 Eternal, thou hast made heaven and earth by thy great power and outstretched arm-nothing is too hard for thee. Thou showest 18 kindness to thousands, and thou bringest the guilt of fathers home to their children after them, thou great and mighty God, great in 19 counsel and mighty in action, whose eyes are open to all the ways of men, rewarding every man as he has lived, and as his deeds deserve. In Egypt's land, as ever 20 since, thou didst provide signal deeds of awe, both for Israel and for outsiders: thou didst make thyself a name that is still remembered. From Egypt's land thou 21 didst bring out thy people Israel with signal deeds of awe, by might and main, spreading terror around: thou gavest them this land which 22 thou hadst sworn to their fathers to give them, a land abounding in milk and honey; they entered in 23 and took possession of it, but they would not listen to thy voice nor follow thy directions; they have not done a thing thou didst command them; and so thou hast made all this evil befall them.]] Here are siege-mounds 24 for storming the city, and under the sword, the famine, and the

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pestilence, the city is sure to fall into the hands of the Chaldean besiegers! Thy threat has been 25 fulfilled, as thou seest. And it was thou, O Lord Eternal, who didst tell me to buy the land for money: I had the deeds written and sealed and witnessed, and here is the city falling into the hands of 26 the Chaldeans!" Then this word 27 from the Eternal came to me: "I am the Eternal, God over all men; is anything too hard for me? 28 [I am indeed handing this city over to the Chaldwans and to Nebuchadrezzar king of Babylon, 29 who is to capture it. The Chaldæan besiegers shall come and set fire to this city and burn it, burning up the houses on whose roofs sacrifice was offered to Baal and libations poured out in honour of foreign gods-in order to spite 30 me! For ever since they were young, the Israelites and the Judahites have done nothing but 31 evil in my sight; ever since the day it was built, down to this day, this city has been provoking me to remove it in anger and fury 32 from my presence, for all the evil that the Israelites and the Judahites have done to spite methemselves, their kings, authorities, their priests, their prophets, the men of Judah, and 33 the citizens of Jerusalem. They have turned their backs to me, not their faces; though I taught them earnestly and urgently, they would not listen and be instructed. 34 They have defiled the very house that belongs to me, by putting their detestable idols inside it; 35 and they have erected shrines to Baal, in the valley belonging to Ben-Hinnom, for burning alive

their sons and daughters to Molek—a thing I never ordered, a thing that never entered my mind, this abominable practice that led Judah into crime.

This therefore is the word of the 36 Eternal, the God of Israel, regarding this city. You say, it is falling into the hands of the king of Babylon, under the sword, the famine, and the pestilence? But the Eternal declares, as surely as I have brought all this grave evil on the people, so surely will I bring upon them all the good I promise. I will gather them from 37 all the countries where I drove them in my anger and fury and fierce wrath, and bring them back to this place, where I will let them live secure; they shall be my 38 people and I will be their God. will give them a different life, within and without, a life of lasting reverence for me, to the good of themselves and of their children after them; I will make 40 lasting compact with them, never to leave off doing them good, and I will put reverence for myself in their hearts, that they may never leave me; yes, I will 41 rejoice over them and settle them in this land faithfully, with all my heart and soul.]] In this 43 country that you call desolate, stripped of men and cattle, handed over to the Chaldeans, lands shall again be bought; men shall buy 44 lands for money, deeds shall be subscribed and sealed and witnessed, both in the district of Benjamin and in the neighbourhood of Jerusalem and in the townships of Judah, of the highlands, of the lowlands, and of the south. For I will re-

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store their fortunes, the Eternal promises."

33 When Jeremiah was still a prisoner in the guard-house, a second message came to him from 2 the Eternal. "[[This is the word

of the Eternal who made the earth and formed it to stand fast

3 —the Eternal is his name: Call to me, and I will answer by revealing what is hard and hidden, what

4 you do not know !]] This is the word of the Eternal, the God of Israel, regarding the houses of this city and the royal palaces, which have been broken up to form a barricade against the siege-works

5 and the sword. The Chaldwans are coming to fight and to fill them with the corpses of those whom I slay in my anger and fury, men whose wickedness has made me withdraw my favour from

6 this city. Yet I will cure the city's wounds, I will heal her, I will let the people see a rich and

7 stable peace. I will restore the fortunes of Judah and Israel, and set them up as they were at first.

8 I will cleanse them from all the guilt of their sin against me, and forgive all the guilt of their sin

9 and rebellion against me. city shall bring me joy and praise and glory, while all nations of the world, when they hear of all the good I am doing her, shall tremble in awe at all the good and the welfare I provide for her."

This is the Eternal's word: 10 "In this place that you call desolate, stripped of men and cattle, in the townships of Judah and the streets of Jerusalem that are desolate, stripped of men and 11 cattle, the sound of mirth and

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gladness shall again be heard, the voice of bridegroom and bride, the voice of those who bring their thank-offerings into the Eternal's temple, singing,

'Give thanks to the Lord of hosts. for the Eternal is good,

for his kindness never fails.' For I will restore the fortunes of the land, says the Eternal, as at the first. This is the word of the 12 Lord of hosts: In this place so desolate, stripped of men and cattle, and in all its townships, there shall again be homesteads of shepherds, with flocks reclining beside them; in the townships 13 of the highlands, the lowlands, and the south, in the district of Benjamin, in the neighbourhood of Jerusalem, and in the townships of Judah, flocks shall once more file past to be counted up, the Eternal promises.

A day comes, the Eternal 14 promises, when I shall carry out my gracious purpose for the house of Israel and the house of Judah. In those days and at that time, 13 I raise up a true scion of David,

to enforce law and justice in the land:

in those days Judah shall be safe, 16 and Jerusalem live secure, and this shall be her title, 'The Eternal our champion.'

For this is the Eternal's 1's promise: A Davidic king shall never be lacking to sit upon the throne of Israel, nor shall the 18 Levitical priests ever lack a man to offer burnt-offerings in my presence or to burn oblations or to offer sacrifice." This message 1 also came from the Eternal to Jeremiah: "This is what the 20 Eternal says: If you could

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break my compact with day and night, so that day and night should not come round in their 1 appointed order, then my compact could be broken with my servant David, and a son of his might fail to sit upon his throne; or my compact with the Levitical priests 22 my ministers might be broken. I will make the race of my servant David and of the Levites who minister to me as numberless as the stars in heaven, as measureless 3 as the sands of the sea." This message also came from the 4 Eternal to Jeremiah: "Have you not noticed what this people are saving? They say that the Eternal has cast off his two chosen families; they say he so despises his people that he no longer counts it a nation at all. 5 What the Eternal says is this: 'As surely as I created day and night and fixed the frame of 6 heaven and earth, so surely will I never cast off the race of my servant David, or fail to choose descendants of his to rule the race of Abraham, Isaac, and Jacob; for I will restore their fortunes, in pity for them."

4 This message came from the Eternal to Jeremiah, when Nebuchadrezzar the king of Babylon and all his army, with all the realms and races of the world under his sway, were attacking Jerusalem and all the towns of 2 Judah. "This is what the Eternal, the God of Israel, says: "Go to Zedekiah the king of Judah and tell him that this is the Eternal's word: 'I am handing this city over to the king of Babylon, who 3 shall burn it up; you cannot

make your escape from him, you will certainly be captured and put into his hands; you will have to face the king of Babylon and speak to him in person, and to Babylon you must go. But listen 4 to what the Eternal says, O Zedekiah king of Judah. This is what the Eternal says regarding yourself: you are not to die by the 5 sword, you are to die a peaceful death; and as spices were burned at the burial of your forefathers. the kings before you, so shall they be burned for you, and the lament-" Alas for my lord!"shall rise for you. I have said the word, the Eternal declares." So Jeremiah gave this message to 6 Zedekiah the king of Judah in Jerusalem, when the king of 7 Babylon's army was attacking Jerusalem, Lakhish, and Azekahthe only fortified towns of Judah that were left.

The message that came from 8 the Eternal to Jeremiah, after king Zedekiah had made a compact with all the people in Jerusalem that freedom was to be proclaimed—every man to set 9 free his Hebrew slaves, male or female, so that no Jew or Jewess should be a slave any longer. But 10 although all the authorities and all the people agreed to the compact that everyone should set free his male and female slaves, they 11 afterwards forced back into slavery the male and female slaves whom they had liberated. this message came from the Eternal to Jeremiah: "Here is what 13 the Eternal, the God of Israel. says: 'Whereas on the day that I brought your fathers out of Egypt's land, from that slave-pen,

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I made this compact with them
14 that at the end of six years they
were to release any fellow Hebrew
who had been sold to them—at
the end of six years' service they
were to set him free (a compact of
mine that your fathers would not

15 obey or observe); and whereas you on the other hand have now done what I consider right, by proclaiming a general freedom, making a compact in my presence, within the temple that belongs to

16 me, and have then turned round and sullied my honour by forcing back into slavery, everyone of you, the very male and female slaves whom you had liberated to

17 go where they pleased; therefore, the Eternal declares, since you would not obey me and proclaim freedom, each to his brother and fellow, I now proclaim you free, says the Eternal—free to fall under the sword, the pestilence, and the famine! I will make your fate a terror to every kingdom upon

18 earth. And as for the men who broke my compact, who did not carry out the terms of the compact that they made in my presence when they passed between the pieces of the calf that they had

of Judah and the authorities of Jerusalem, the eunuchs, the priests, and all the laity, who passed between the pieces of the

20 calf that they had cut in two, I will hand them over to their enemies, and their dead bodies shall be devoured by wild birds

21 and wild beasts. Zedekiah king of Judah and his leading men I will hand over to their enemies, to the army of the king of Babylon which has retired from besieging 304 you; at my word of command, 2 says the Eternal, they shall return to this city, attack it and capture it and burn it up, and the towns of Judah I will make desolate and uninhabited."

A message that came from the 3 Eternal to Jeremiah during the reign of Jehoiakim the son of Josiah, king of Judah: "Go to 2 the clan of the Rechabites, speak to them, and bring them into one of the side-rooms in the temple of the Eternal, and offer them wine to drink." So I took 3 Jaazaniah the son of Jeremiah. and the grandson of Habazzinĭah, with his brothers and all his sons and the whole clan of the Rechabites; I brought them into 4 the temple of the Eternal, into the side-room belonging to the son of Hanan the son of Gedaliah, a man of God: it was near the side-room of the authorities and above the side-room belonging to Maaseiah the son of Shallum, the warden of the Threshold. Then I put bowls 5 full of wine and cups in front of the Rechabite clan, and told them to drink. But they said, "We 6 will drink no wine, for our ancestor Jonadab the son of Rechab gave us this order: 'Never drink any wine, neither you nor your sons; never build a house, never 7 sow seed, never plant, never own a vineyard; live in tents all your days, so that you may live long on the earth where you are but passing guests.' And we have obeyed 8 our ancestor Jonadab the so of Rechab in every whit; we have drunk no wine, neither we nor our wives nor our sons nor our daughters; we have built no 9

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houses to dwell in: we have neither vineyard nor field nor 10 seed: we have lived in tents. obeying our ancestor Jonadab in 11 every whit. It was only when Nebuchadrezzar king of Babylon invaded the land, that we thought we had better go to Jerusalem in order to escape the Babylonian and the Aramæan armies. That is why we are inside Jerusalem." 12 Then the word of the Eternal 13 came to Jeremiah. "This is what the Lord of hosts says: Go and say to the men of Judah and the citizens of Jerusalem, 'Will this not teach you to obey my words? 14 says the Eternal. What Jonadab the son of Rechab told his followers, his command to drink no wine, has been kept; to this day they drink no wine, in obedience to their ancestor's command. But you have not listened to me, though I spoke to you earnestly 15 and urgently. I sent all my servants the prophets to tell you that if you gave up your evil courses, every man of you, and mended your ways, and ceased to follow foreign gods in worship. then you would remain in the land that I have given to you and to your fathers. But you would not attend, you would not listen to 16 me. So, as the followers of Jonadab the son of Rechab have kept the command given them by 17 their ancestor, while this people has not listened to me, the Eternal. the God of hosts, the God of Israel. declares: Now am I about to bring upon Judah and all the citizens of Jerusalem all the misery with which I threatened them: for I spoke to them but they would

they would not answer." But 18 to the clan of the Rechabites Jeremiah said, "This is what the Lord of hosts, the God of Israel, says: 'Since you have kept the command of your ancestor Jonadab and carried out all his injunctions and done all that he ordered you, the Lord of hosts, the God of 19 Israel, promises that Jonadab the son of Rechab shall never lack a man to serve me in my ministry."

In the fourth year of Jehoiakim 36 the son of Josiah, king of Judah, this message came to Jeremiah from the Eternal: "Take a scroll 2 and write upon it all that I have ever said to you against Jerusalem and Judah and all the nations. from the day when I first spoke to you in Josiah's reign down to this day. It may be that when 3 the house of Judah hear all the evil that I intend for them, they will all give up their evil life and receive my pardon for their sin and guilt." So Jeremiah sum- 4 moned Baruch the son of Neriah, and Baruch wrote upon a scroll, while Jeremiah dictated all that the Eternal had said to him. Then Jeremiah told Baruch, "I 5 am debarred from entering the temple; so you must go, and 6 read aloud on a fast-day in the temple the words of the Eternal which you have written, to my dictation, on the scroll; the people are to hear them, and you must also read them aloud to the Judæans who come in from the country towns. It may be that, 7 with humble entreaties to the Eternal, they will all give up their evil life; for fierce is the anger

not listen. I called to them but

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and fury with which the Eternal has threatened this people."

This is what the prophet Jeremiah told Baruch the son of Neriah, after he had written on the scroll what Jeremiah dictated to him, in the fourth year of

2 Jehojakim king of Judah: "Here is what the Eternal, the God of Israel, says to you, Baruch:

3 You say, 'Alas now, the Eternal adds anguish to my pain;

I am wearied out with moaning,

rest I cannot!'

4 But the Eternal says, 'When I have to demolish what I built, when I have to uproot what once I planted,

5 do you expect smooth fortunes for

yourself?

Never expect that! Only, I promise you,

as I bring doom now upon all mankind.

I will let you escape with your own life,

wherever you must go." Then Baruch the son of Neriah 8 did all that the prophet Jeremiah had told him; he read the words of the Eternal from the scroll

9 within the temple. For when all the citizens of Jerusalem and all who came in to Jerusalem from the country towns of Judah were summoned to a fast before the Eternal in the ninth month of the fifth year of Jehoiakim the son of Josiah, king of Judah,

10 Baruch read aloud Jeremiah's message in the scroll to all the people, from the window of the side-room belonging to Gemariah the son of the secretary Shaphan, which was inside the upper court at the entrance to the new gate of

11 the temple. Now when Micaiah 306

the son of Gemariah, the son of Shaphan, heard all the words of the Eternal read from the scroll, he walked down to the palace, 12 where he found all the authorities seated in the secretary's room-Elishama the secretary, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the others. After Micaiah had told them all 13 the words that he had heard Baruch read aloud from the scroll to the people, the authorities all 14 sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Kushi, to tell Baruch to bring the scroll from which he had been reading aloud to the people. When Baruch appeared, scroll in hand, they told him to sit down 15 and read it aloud. So Baruch read it to them. When they 16 had heard it all, they turned to one another in alarm, whispering, "We must inform the king of all this." They asked Baruch, 17 "How did you come to write all this?" Baruch answered, 18 "Jeremiah dictated it all to me, and I wrote it down in ink upon the scroll." So the authorities 19 said to Baruch, "Go into hiding, you and Jeremiah; let no man know where you are." Then, 20 after depositing the scroll in the room of Elishama the secretary, they went to the king's private cabinet and told the king everything. The king sent Jehudi for 21 the scroll; and when he brought it from the room of Elishama the secretary, he read it aloud to the king and all the authorities in attendance. The king was in his 2 winter apartments, with a brazier

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ever Jehudi read three or four leaves, the king would slash them off with a pen-knife and fling them into the fire burning upon the brazier, till the whole of the scroll was consumed in the fire burning 24 upon the brazier. There was no sense of horror, no tearing of clothes, on the part of the king or of any of his ministers who heard 25 all these words, although Elnathan, Delaiah, and Gemariah besought the king not to burn the scroll. However, he would not 26 listen to them; he ordered the royal prince Jerahmeêl, Seraiah the son of Azriel, and Shelemiah the son of Abdeêl, to fetch Baruch the scribe and Jeremiah the prophet. But the Eternal hid them safe. After the king had burned the scroll containing the words which Baruch had written at Jeremiah's dictation, this word of the Eternal 8 came to Jeremiah: "Take once more another scroll, and write upon it all the words that were on the former scroll, which Jehojakim 9 the king of Judah burned. give Jehoiakim king of Judah this message from the Eternal: 'You burned the scroll and asked me why I had written in it that the

king of Babylon was coming to

destroy this land and clear it of

what the Eternal has to say about

Jehoiakim king of Judah: No

descendant of his shall ever sit

upon the throne of David, and

his own corpse shall be flung out,

exposed to the day's heat and the I frost by night. I will punish him.

his offspring, and his ministers.

for their evil-doing: I will bring

0 man and beast. Well, here is

23 burning in front of him. When-

upon them and all the citizens of Jerusalem all the miseries with which I threatened them in vain." So Jeremiah took another scroll, 32 and gave it to Baruch the scribe, the son of Neriah, who wrote upon it, to Jeremiah's dictation, all the words of the book that Jehoiakim king of Judah had burned, besides many other words of the same nature.

Zedekiah the son of Josiah was 37 reigning in place of Konĭah the son of Jehoiakim, having been set upon the throne of Judah by Nebuchadrezzar king of Babylon. Neither he nor his ministers nor 2 the people of the country paid any heed to the messages of the Eternal delivered by the prophet Jeremiah. However, when the 5 Pharaoh's army had set out from Egypt, and when news of this led the Chaldeans to abandon their siege of Jerusalem, king Zedekiah 3 sent Jehukal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to ask Jeremiah to pray for them to the Eternal their God. (Jeremiah was moving in and out 4 among the people; he had not yet been imprisoned.) Then this 6 word came from the Eternal to "The Eternal, the 7 Jeremiah: God of Israel, bids you say this to the king of Judah who sent you to consult me: 'This army of the Pharaoh, advancing to relieve you, shall retreat to Egypt, its own country, and the Chaldwans 8 shall come back to assault this city, capturing it and burning it in flames. Do not delude yourselves, 9 says the Eternal, with the notion that the Chaldeans will leave you alone; they will not leave you

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10 alone. Though you were to defeat the whole of this Chaldæan host arrayed against you, till none were left but wounded men, one to a tent, they would start up to burn this city in the flames.'"

11 When the Chaldæan forces had abandoned the siege of Jerusalem, in fear of the Pharaoh's army,

12 Jeremiah started from Jerusalem for the district of Benjamin, to take over some property among

13 his own people. But just as he reached the Benjamin-gate of the city, he was arrested by a sentry called Irijah the son of Shelemiah and the grandson of Hananiah, who shouted to the prophet Jeremiah, "You are deserting to the

14 Chaldmans!" "It is a lie," said Jeremiah. "I am not deserting to the Chaldmans." However, Irijah would not listen to him; he arrested Jeremiah and took him

15 to the authorities, who in their anger had Jeremiah flogged and confined in the house of the secretary Jonathan, which had been

16 turned into a prison. So Jeremiah found himself in the dungeon cells, where for some time he had

17 to stay. Then king Zedekiah sent for him privately, and interviewed him in the palace. "Is there any word from the Eternal?" he asked. "There is," said Jeremiah, adding, "word that you are to be handed over to the king

18 of Babylon." Jeremiah then asked king Zedekiah, "For what crime against you or your ministers or this nation have you put

19 me in prison? Pray where have you put your prophets, who assured you that the king of Babylon would never attack you or this

20 country? Do listen to me, my

lord king, be gracious to my plea; do not let me be taken back to the house of the secretary Jonathan, or I shall die there." So 21 king Zedekiah gave orders for Jeremiah to be placed in the guard-house, where he got a loaf from the bakers' bazaar every day, so long as any bread was left within the city.

Jeremiah lay in the guardhouse. But Shephathiah the son of Mattan, Gedaliah the son of Pashhur, Jehukal the son of Shelemiah, and Pashhur the son of Malchiah, had heard Jeremiah declaring in public that the Eter- 2 nal said, "Anyone who remains in the city shall die by the sword or by famine or by plague, but anyone who surrenders to the Chaldæans shall live, escaping with his life," or that the Eternal said, 3 "This city shall certainly be handed over to the army of the king of Babylon and captured." So these authorities said to the 4 king, "Pray have this fellow put to death; he takes the heart out of all the citizens and soldiers left within the city, by talking like this! The fellow is out to ruin the city, not to help it!" "Well," 5 said king Zedekiah, "he is in your hands "-for the king was powerless against them. Then they 6 took Jeremiah and put him into an underground cistern belonging to the royal prince Malchiah, below the guard-house, lowering him

down with ropes; the cistern held

no water, only mud, and Jeremiah

sank in the mud. However, an

Ethiopian eunuch called Ebed-

melek, belonging to the royal

household, heard that they had

put Jeremiah in the cistern. So &

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Ebedmelek left the palace to find the king who was then seated as judge at the Benjamin-gate. 9 "Your majesty," he said, "these men have treated the prophet Jeremiah foully; they have put him into a cistern, and he will die on the spot from starvation, for there is no food left in the city." 10 Then the king ordered Ebedmelek to take three men and pull Jeremiah out of the cistern before he 11 died. Ebedmelek took the men with him and went to the palace, where he got some torn, tattered rags out of a lumber-room below the treasury: these he lowered by

12 saying, "Put them between your 13 armpits and the ropes." Jeremiah did so. And they pulled him up by the ropes out of the cistern.

ropes to Jeremiah in the cistern,

14 Jeremiah then stayed in the guard-house. King Zedekiah sent for the prophet Jeremiah to the guards' entrance into the temple. The king said, "I ask you a question which you must 15 answer frankly." Jeremiah said

to king Zedekiah, "But if I tell you the truth, you will certainly put me to death, will you not? Besides, you will not listen to any advice from me". So the king

swore this oath in secret to Jeremiah: "As the Eternal lives, who made this life of ours, I will not put you to death, nor will I hand you over to these murderous men."

17 Then Jeremiah said to Zedekiah, "This is what the Eternal says, the God of Israel: 'If you surrender to the king of Babylon's officers, then you save your life, and this city shall not be burned in flames; you and your household will be spared.

But if you will not surrender to 18 the king of Babylon's officers, then this city shall be handed over to the Chaldaeans to be burned in flames, and you cannot escape from their hands." King Zede-19 kiah said to Jeremiah, "But I am afraid the Chaldeans may hand me over to the Jews who have deserted to them, and who may make a fool of me." "They shall 20 not hand you over," Jeremiah answered: "do listen to what I say—it is the voice of the Eternal -and then all will go well with you, and you shall live. But if 21 you refuse to surrender, then I have this vision for you from the Eternal: I saw all the women who 22 are left within the palace of the king of Judah, led away to the officers of the king of Babylon, and chanting as they went,

'Your bosom friends have been too much for you

and led you far astray; they got your feet deep in the mud, and then they turned away.' All your wives and children shall 23 be led away to the Chaldwans, and you yourself cannot escape from their hands; you shall be captured by the king of Babylon, and this city burned in flames." Then 24 Zedekiah said to Jeremiah, "Keep this interview a secret, and your life is safe. If the authorities hear 25 that I have been talking to you, and if they come and ask you to tell them what you said to the king and what the king said to you, on pain of death if you will not disclose it, then you must tell them 26 that you were petitioning the king not to be sent back to die at Jonathan's house." The auth- 27 orities did all come and question

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Jeremiah, and he answered them just as the king had told him; so they said no more, for the interview had been quite private.

28 Jeremiah then remained within the guard-house till the day Jeru-

salem fell.

39 It was during Jeremiah's deten-15 tion in the guard-house that this message came to him from the

16 Eternal, "Go and tell Ebedmelek the Ethiopian that the Lord of hosts, the God of Israel, declares: 'Though I am bringing evil and not good upon this city, as I said I

17 would, yet I will preserve you on that day—so the Eternal promises; you shall not be handed over to the men you are afraid of.

18 I will certainly rescue you; you shall not fall by the sword, but you shall escape with your life, because you have put your trust in me—so the Eternal promises."

38 When Jerusalem fell, the officers 28 of the king of Babylon all came and

39 held a council at the middle gate 3 of the city—Nergalsarezer the cavalry commander, Nebushazban the field-marshal, and all the other officers of the king of Babylon;

14 they sent for Jeremiah from the guard-house and entrusted him to Gedaliah the son of Ahikam and the grandson of Shaphan, who was to take him to his own house. So Jeremiah stayed among the people.

39 [[In the tenth month of the ninth year of the reign of Zedekiah king of Judah, Nebuchadrezzar king of Babylon with all his army attacked Jerusalem and be-

2 sieged it; on the ninth day of the fourth month of the eleventh year of the reign of Zedekiah, a breach was made in the walls of the city,

4 and when Zedekiah king of Judah

and the garrison saw this, they all took to flight, leaving the city during the night, through the royal gardens, by the gate between the two walls. They made for the Jordan valley. However, the 5 Chaldean army went in pursuit of them and overtook Zedekiah in the steppes of Jericho; they caught him and carried him to Nebuchadrezzar king of Babylon, at Riblah in the district Hamath, where sentence was passed upon the prisoners. Riblah the king of Babylon slew the sons of Zedekiah before their father's eyes; the king of Babylon also slew all the officials of Judæa; he then put out the 7 eves of Zedekiah and chained him fast, to carry him to Babylon. The Chaldæans burned down the 8 royal palace and the houses of the common people, and they demolished the walls of Jerusalem. Nebuzaradan the commander-in-9 chief carried off to exile in Babylon the citizens who remained in the city, and those who had deserted to him, with all the craftsmen who were left. However, he did leave 10 in the land of Judah some poorpeople who were penniless, allotting them vineyards and fields. As for 11 Jeremiah, Nebuchadrezzar king of Babylon issued these orders to Nebuzaradan the commander-inchief: "Take good care of him; 12 do him no harm, but treat him as he wishes." So a message to this 13 effect was forwarded by Nebuzaradan the commander-in-chief to Nebushazban the field-marshal, and Nergalsarezer the cavalry commander, and the other principal officers of the king of Babylon. The message that came from the 4

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1 Eternal to Jeremiah, after he had been released from Ramah by Nebuzaradan the commander-inchief, who had found him there, chained among the prisoners who were all being carried from Jerusalem and Judæa into exile at Babylon: "Here is what the 15 Eternal says:

'A sound is heard at Ramah, a wail, a passion of tears— 'tis Rachel sobbing for her children,

sobbing for her children gone, refusing to be comforted.

16 But cease your sobbing,

stay your eyes from tears; your labour for the children is not lost,

they shall return from the land of their foes;

17 there is hope for you in days to come,

your children shall return—the Eternal promises."

The commander-in-chief took 2 Jeremiah and said to him. "The Eternal your God pronounced this sentence of doom upon this place, and he has kept his word; 3 it is because you sinned against the Eternal and would not listen to him, that this has happened to 4 you. Well now, I am releasing you to-day from the chains upon your hands. If you care to come with me to Babylon, I will take good care of you. If not, then never mind; all the land lies open to you, go wherever you think right 5 and good. Go back to Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon has appointed governor of the towns of Judah; stay with him, or go wherever else you

choose." Then the commanderin-chief sent him off with some food and a present; Jeremiah did 6 go to Gedaliah the son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

When the leaders of the Jewish 7 forces throughout the country heard that the king of Babylon had appointed Gedaliah the son of Ahikam as governor of the land, in charge of the destitute men, women, and children who had not been carried off to exile in Babylon, they and their men all went 8 to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Karêah, Seraiah the son of Tanhumeth, the sons of Ephaifrom Netophah, and Jezaniah the son of a man from Maakah. Gedaliah 9 pledged his word to them and to their men, swearing that they need not fear to serve the Chaldeans: "stay on in the country," he said, "serve the king of Babylon, and all will go well with you. For my part I reside at Mizpah 10 in order to represent your interests whenever Chaldaan officials arrive upon the scene; but you can gather and store up wine, fruit, and oil; you can live in any towns you care to occupy." When all 11 the Jews in Moab, Ammon, Edom, and elsewhere, heard that the king of Babylon had allowed some Jews to stay on in Judah and had appointed Gedaliah the son of Ahikam as governor, they too 12 returned to Judah from the countries to which they had been driven; they went to Gedaliah at Mizpah, and gathered large stores of wine and fruit.

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13 Now Johanan the son of Karêah went with all the other leaders of the Jewish forces to Gedaliah at

14 Mizpah and asked him, "Are you aware that Baalis king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" Gedaliah the son of Ahikam would not believe it.

15 Johanan the son of Karêah then had a private interview with him at Mizpah and asked him, "Do let me go and kill Ishmael. No one need know about it. Why should he murder you? It will mean the dispersal of all the Jews who have rallied round you; and the ruin of all who are left in

16 Judah." "No," said Gedaliah to Johanan, "you must not do that; what you say about Ishmael

41 is not true." But in the seventh month, Ishmael the son of Nethaniah and the grandson of Elishama, a member of the royal family, came with ten men to Gedaliah the son of Ahikam at Mizpah, and,

2 as they dined together, Ishmael and his ten companions drew their swords and murdered Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon had appointed as

3 governor of the country. Ishmael also killed all the Jews who were with Gedaliah at Mizpah, and all the Chaldæan soldiers who hap-

4 pened to be there. Next day, before any one knew about Geda-

5 liah's murder, eighty pilgrims arrived from Shechem, Shilo, and Samaria, their beards shaved off, their bodies gashed, and their clothes torn, bringing vegetables and frankincense to be offered at

6 the temple. Ishmael the son of Nethaniah went out from Mizpah to meet them, as they marched along wailing. When he met them. he said to them, "Come to Gedaliah the son of Ahikam." But as soon as they were inside 7 the town, Ishmael the son of Nethaniah and his companions murdered them and flung their bodies into an underground cistern. Ten men among them, however, 8 said to Ishmael, "Do not kill us: we have stores hidden in the fields, wheat, barley, oil, and honey." So he let them alone and did not murder them along with their fellows. (The cistern into 9 which Ishmael flung all the corpses of the men he murdered was the large cistern constructed by king Asa during his campaign against Baasha king of Israel; the men whom Ishmael murdered filled it full.) Ishmael then carried off as 10 prisoners all the rest of the people at Mizpah and the princesses whom Nebuzaradan the commander-in-chief had left in charge of Gedaliah the son of Ahikam. He started across country for Ammon. But as soon as Johanan 11 the son of Karêah and the other leaders of the Jewish forces heard of all the crimes committed by Ishmael the son of Nethaniah, they mustered all their men and 12 set out to attack him. They came upon Ishmael the son of Nethaniah at the large pool of Gibeon. When the prisoners whom Ishmael 18 had carried off from Mizpah saw Johanan the son of Karêah and the other leaders of the forces with him, they all rejoiced and 14 broke away to join Johanan. Ishmael escaped with eight of his 15 men, and got away to the Ammonites, while Johanan the son 16

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of Karêah and the other leaders of the forces with him took charge of all the people whom Ishmael the son of Nethaniah had carried off as prisoners from Mizpah after his murder of Gedaliah the son of Ahikam, men, women, children, 17 and eunuchs. They travelled on, stopping for a while at the sheepfolds of Kimham near Bethlehem, whence they intended to move on 18 to Egypt: for they were terrified of the Chaldeans, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had appointed as governor of the country. Then all the leaders of the Jewish forces, with Johanan the son of Karêah, Azariah the son of Maaseiah, and all the people high 2 and low, said to the prophet Jeremiah, "Let us entreat you to favour us by praying for us to the Eternal your God, a mere remnant as we are. We are but a few left. out of many, as you can see for 3 yourself; let the Eternal your God direct us where to go and 4 what to do." "I hear you," said Jeremiah; "I will indeed pray to the Eternal your God, as you desire, and I will tell you whatever the Eternal's answer may be, keep-5 ing nothing back." Then they said to Jeremiah, "The Eternal be our true and faithful witness that we will follow any instructions which the Eternal sends to us 6 through you. Whether it be welcome or unwelcome, we will obey the word of the Eternal our God to whom we send you, and so obeying prosper."

7 Ten days later the Eternal's 8 word came to Jeremiah. He summoned Johanan the son of

Karêah and all the other leaders of the Jewish forces, along with all the people high and low, and 9 said to them, "Here is the word of the Eternal, the God of Israel, to whom you sent me with your humble petition: If only you 10 remain in this country, I will build you up, instead of pulling you down; I will plant you, instead of uprooting you; for I am sorry about the misery I have inflicted on you. You are terrified of the 11 king of Babylon? Never fear him, never fear him, the Eternal says, for I will be with you to rescue you from his hands. I will 12 have pity on you and move him to have pity on you and allow you to remain in your own country. But if you say, 'We 13 will not remain in this country." if you disobey the Eternal your God and say, 'No, we will go to 14 Egypt and make our home in a land where we shall see no more war and hear no blare of trumpets and never starve,' then listen to 15 what the Eternal says, O survivors of Judah: the Lord of hosts, the God of Israel, declares, 'If you are bent on going to Egypt and if you really settle there, then the sword 16 you dread shall overtake you there in the land of Egypt, the hunger that you fear shall pursue you into Egypt, and you shall die there; all who are bent on going 17 to settle in Egypt shall die by the sword, by famine, or by plague, not one of them shall survive or escape the fate that I inflict upon them. Here is what the Lord of 18 hosts, the God of Israel, declares: As my fury and anger have been poured out on the citizens of Jerusalem, so shall my fury be

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poured out upon you, when you enter Egypt; you shall become an object of execration and horror, accursed and derided, and you shall never see this place again!

19 O survivors of Judah, this is the Eternal's word to you, 'Do not go to Egypt.' You will go? Then be sure of this, you have ruined

20 yourselves. I testify against you for sending me to the Eternal our God, asking me to pray for you to the Eternal our God, promising to do whatever I told you was the will of the Eternal our God, and

21 then, after I told you to-day, refusing to listen to any orders which the Eternal sends you by

22 me. For that, be sure, you are doomed to die by the sword, or by famine, or by the plague in the land where you choose to go and

43 settle." When Jeremiah had finished telling all the people all the words that the Eternal their God had sent him to deliver to

2 them, Azariah the son of Maaseiah and Johanan the son of Karêah, and the rest of that insolent group, said to Jeremiah, "You are a liar; the Eternal our God never sent you to forbid us to go and

3 settle in Egypt; it is Baruch the son of Neriah who is setting you against us: he would have us handed over to the Chaldæans to be killed or carried prisoners to

4 Babylon." So Johanan the son of Karêah and all the other leaders of the Jewish forces and all the people refused to obey the Eternal's order to remain in the

5 country of Judah; Johanan the son of Karêah and all the other leaders took all the survivors in Judah, who had come back to

6 settle in the country, men, women,

and children, princesses, every person who had been entrusted by Nebuzaradan the commander-inchief to Gedaliah the son of Ahikam and the grandson of Shaphan, including the prophet Jeremiah and Baruch the son of Neriah; heedless of what the Eternal said, 7 they entered the land of Egypt and reached Daphne. At Daphne this 8 message from the Eternal came to Jeremiah: "Take some large 9 stones in your hand, let some of the Jews see you hiding them secretly under the paved court in front of the entry to the Pharaoh's house at Daphne, and tell them 10 that this what the Lord of hosts, the God of Israel, says: 'I am sending for my servant Nebuchadrezzar, king of Babylon, who shall erect his throne over these stones that you have buried. spreading his state carpet on the top of them. He shall come to 11 ravage the land of Egypt, inflicting death on those who are doomed to die, capturing those doomed to be imprisoned, and putting to the sword those who are doomed to the sword; he shall set fire to the 12 temples of the gods in Egypt, burning them and carrying off the idols: he shall scour the land of Egypt as a shepherd picks vermin out of his plaid; he shall demolish 18 the obelisks of Beth-shemesh, and then leave unmolested.' "

Here is the message that came 4 to Jeremiah about all the Jews who were living in Egypt, at Migdol, Daphne, Memphis, and in Upper Egypt: "The Lord of 2 hosts, the God of Israel, declares: 'You have seen all the misery I have inflicted on Jerusalem and all the towns of Judah. There

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they lie to-day, empty and deso-3 late, for their wicked practices that angered me! They took to offering sacrifices in the service of foreign gods, unknown to them or to vourselves or to your fathers. 4 I sent you all my servants the prophets, earnestly and urgently, to forbid this abomination which 5 I hated; but they would not listen or obey, they would not give up their wicked practice of 6 sacrificing to foreign gods. So my fury and my anger broke out blazing through the towns of Judah and the streets of Jerusalem, laving them waste and deso-7 late, as they lie to-day. then, says the Eternal, the God of hosts, the God of Israel, why will you ruin yourselves and put an end to Judah, man, woman, child, 8 and babe? Why anger me with your practices, sacrificing to foreign gods in the land of Egypt where you have gone to settle? It will mean the end of you; all nations upon earth will curse and 9 taunt you. Have you forgotten the crimes of your fathers, and of the kings and leaders of Judah, aye and the crimes of your own wives in the country of Judah and in the streets of Jerusalem? If It has not made them humble or afraid, not to this day; they have not followed my directions nor have they lived by the rules I gave to you and to your fathers. 11 Therefore, says the Lord of hosts. the God of Israel, I have determined on evil against you, to make 12 an end of Judah; as for the survivors of Judah who made up their minds to go and settle in the land of Egypt, in the land of Egypt shall they all perish, all of

them, falling by the sword and famine, dying young and old by sword and famine, and becoming an object of horror and execration. accursed and derided. For, as I 13 punished Jerusalem, so will I punish all who have settled in the land of Egypt, by sword, by famine, and by plague, till not a 14 single Jewish settler in the land of Egypt shall escape or survive to make his way back to the longedfor land of Judah; only a fugitive or two shall ever get back." Then all the men who knew that 15 their wives sacrificed to foreign gods, and all the women who were standing by, shouted loudly to Jeremiah, "We will not listen 16 to this word of yours that you have uttered as from the Eternal. No. 17 we mean to keep without fail this oath of ours to offer sacrifices to the Queen of heaven, and pour libations in her honour, as we used to do, we and our fathers, our kings and leaders, in the towns of Judah and on the streets of Jerusalem. Then we had plenty of food, we prospered and came to no harm. But ever since we gave 18 up sacrificing to the Queen of heaven and pouring out libations in her honour, we have been in utter need and at the mercy of the sword and famine." "Yes," 19 cried the women, " and had we not the consent of our husbands when we sacrificed to the Queen of heaven and poured libations in her honour and made cakes in the shape of her?" [[Then Jeremiah 20] said to all the people, to the men and women who had given this answer: "You offered these sacri-21 fices in the towns of Judah and on the streets of Jerusalem, you and

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your fathers, your kings and leaders and the commons? Yes, and did the Eternal forget it?

22 Did it not rankle in his mind, till he could bear your wicked practices and abominable crimes no longer? That is why your land lies desolate and empty, horrible

23 and accursed, to-day. This doom is yours to-day, because you offered these sacrifices, because you sinned against the Eternal and would not obey him, because you would not follow his directions and orders and injunctions."]]

24 Then Jeremiah said to all the people and to all the women: "Listen to the word of the

25 Eternal. The Lord of hosts, the God of Israel, declares: You women have done all you swore to do, saying, 'We will perform our vows without fail, sacrificing to the Queen of heaven and pouring libations in her honour.' Well, keep your word, carry out your

26 vows! Listen to the Eternal's word, you Jews in Egypt: 'I swear by my great name that my name shall never be heard on the lips of any Jew who has gone to

28 settle in Egypt. Then the survivors of the Jews in Egypt will find out whose word stands, mine

29 or theirs. And here is the sign that I will punish you in this country, the Eternal says, to teach you that my threat of doom

30 will stand against you: I will deliver the Pharaoh Hophra, king of Egypt, into the hands of his enemies and murderers, as I put Zedekiah king of Judah into the hands of Nebuchadrezzar king of Babylon, his enemy and murderer.'"

Messages from the Eternal to 46 the prophet Jeremiah about the nations.

On Egypt: about the army of 2 Pharaoh-necho king of Egypt at Karkĕmish on the river Euphrates, where it was defeated by Nebuchadrezzar king of Babylon, in the fourth year of Jehoiakim the son of Josiah, king of Judah:

Ready with your shields and targes, 3 forward to the fray!

Harness horses, mount your 4 chargers, on with helmets, swing your spears, don your coats of mail!

What! routed, in a panic!
Their braves are beaten,
they fly, never rally,
beset by terror;
but no speed saves them,
no hero escapes,
in the north, by the Euphrates,
they collapse.

What is this, rising like the Nile, 7 with tossing floods?
'Tis Egypt shouting, "I will en-8

gulf the world,
I rise to sweep off its inhabit-

ants!"
Prance on, horses, rage away, 9
chariots,

charge on, warriors, men with shields from Kush and Punt,

bowmen from Libya!
But this is Lord Eternal's day,
a day for vengeance on his foes,

a day when the sword devours
with a vengeance,
and drinks its fill of blood:

and drinks its fill of blood; for the Lord of hosts is sacrificing victims in the north, by the Euphrates.

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the soldiers that she hired 1 You may get balsam from Gilead, 21amy lady Egypt, have proved like pampered but all your salves are vain, kine. for you there is no healing. they scampered off in flight, 21b 2 The whole world hears you wailthey made no stand. She can but draw back hissing 22ayour crying rings around, like a snake before her foes; for one brave falls over another, for they outnumber locusts, 23band both drop to the ground. past all counting, they come at her with axes, 22bThe Eternal's prediction to the like woodmen hewing a tree, prophet Jeremiah that Nebuchadwhile the Eternal cries out, "Fell 23a rezzar king of Babylon would her forest. come and ravage the land of dense though it be." My lady Egypt is dishonoured, Egypt: in the hands of the north-men. 4 Tell it in Migdol, The Lord of hosts, the God of 25 proclaim it at Memphis: "To your feet, be all ready, Israel, declares: "I will punish the sword sweeps all round you!" Amon the god of Thebes, and also the Pharaoh with any who rely on 5 Why has Apis run away? him; I will hand them over to 26 That Bull-god could not stand, for the Eternal laid him low. their murderers, to Nebuchad-6 Your foreign traders fall away, rezzar king of Babylon and his they fall and to themselves they officers. Though in after days Egypt shall be inhabited as it "Let us begone to the land of our was in the days of old (so the Eternal promises)." birth. back home again, away from the sweep of the The message from the Eternal 47 sword." that came to the prophet Jeremiah 17 (Call the Pharaoh 'Fatality,' about the Philistines, before the Pharaoh stormed Gaza. for he has let his chance go by !) 18 By my life, says the King, the Eternal declares: " Floods are gathering in the north 2 Lord of hosts, here comes an invader, and swell into a torrent. to flood the land and all it holds, towering like mount Tabor, the capital and all its citizens! like Karmel by the sea! 19 Get ready for your exile, At the thunder of hoofs in the 3 cavalry charge, my lady Egypt; for Memphis empty lies and desoat the rush and roar of the late, chariot wheels, fathers fear to turn and save their burned to the ground. 20 Egypt is a handsome heifer, childrenso unmanned are the Philistines! but herdsmen from the north shall master her; The day of havoc strips from Tyre 4 her day of doom has dawned, and Sidon 21c her punishing hour is upon her; any support still left them; 317

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for the Eternal will make havoe of all left upon the coast.

5 Gaza mourns with shaven head, Ashkelon is overwhelmed;

Poor Ekron—all that is left of you!—

long will you gash yourself in grief."

6 "Sword of the Eternal," you cry, "will you never be quiet? Sheathe yourself and give o'er!"

7 But how can it be quiet,

when it has the Éternal's orders to execute on Ashkelon and the shore?

48 On Moab:

The Lord of hosts, the God of Israel, declares:

"Alas for Nebo, it is sacked!
Kureyat captured, to its shame,
and Moab's bulwark stormed!

2 Moab now has lost its fame; from Heshbon foes have planned

to blot the nation out of being, to press upon it, sword in hand, to leave it not a sound of life.

3 Hark! a howl from Horonaim, for the havoc and the slaughter;

4 Moab is shattered,

and her cry rings even to Zoar.

5 Moabites climb up to Luhith, weeping as they go;

for, hurrying down from Horonaim, they heard shrieks of slaughter.

6 Run for your lives, get away like a wild ass to the wold!

7 You put faith in your fortresses; so you are captured!

Kemôsh your god shall be deported,

with his priests and princes; 8 every town shall be despoiled,

not one escapes;

valleys shall be raided, and plains ruined so the Eternal orders.

Give Moab wings?
She fain would fly away from towns laid waste,

and emptied!
No, a curse on him who slackens 10
in this work of the Eternal!

A curse on any who will stint their swords of blood!

Moab from the first has lain at 1 ease,

never known exile afar, lain like wine left on the lees, never poured from jar to jar,

that tastes the same as ever, and its scent mellows never.

But the day comes, says the Eter- 12 nal,

when I send men to move him, tilting him over,

emptying out his casks, and breaking up his flasks.

Then Moab shall find Kemôsh fail 13 him,

like Israel when it trusted Bethel.

'You boast yourselves brave, you are warriors bold,

and here is your Moab invaded, and the flower of his youth mowed down!

says the King called the Lord of hosts.

Moab's calamity closes upon 10 him,

and fast his fate comes on.

Bemoan him, all ye neighbouring 1 folk,

all ye who know his fame; cry, 'Ah, his sceptre strong is snapped,

his splendid sway has gone!'

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O dwellers in Dibon, down from your height, and cower in the mire;

for Moab's invader attacks you, and storms your stronghold!

O dwellers in Arôer,

stand on the road and look out, ask news from men in flight and women who escape.

o' Moab is broken, to his shame,' they sigh,

'Wail for it, cry.' "

[[Tell the news upon the banks of Arnon, that Moab is devastated, that doom has reached the plains, reached Holon, Jahzah, Mephaath, Dibon, Nebo, Beth-diblathaim, Kureyat, Beth-gamul, Beth-meon, Keriyyoth, Bezer, and all the towns of Moab, far and near.]]

Moab's strength is lopped off, Moab's might is broken; Make him drunk and helpless,

for his insolence to the Eternal.

Loud was Moab in derision;

so let him be derided.

For Israel you did deride; you tossed your head in scorn, whenever you talked of him, as of one caught in a thieves'

gang.

Leave your towns, take to the cliffs, you folk of Moab; make your nests like doves

in crevices of crags.

We have heard of Moab's pride, his lordly pride, his airs and arrogance, and haughty heart.

The Eternal says, "I know his rage,

his hollow vaunts, his hollow deeds."

So I must wail for Moab, lamenting for all Moab, bemoaning what befalls Kirheres.

O vine of Sibmah, I join Jazer 32 in bewailing you;

for once your branches stretched across

as far as Jazer,

and now your gathered grapes are ravaged,

now Moab's garden-land is all 33 bereft

of joy and gladness,

no wine is trodden out from grapes, no lilting at the vintage!

Heshbon and Elealeh wail,
from Zoar to Jahaz goes the cry,
Horonaim and Eglath-the-third
call out,

for even Nimrim's streams are

[[I also abolish in Moab, says the 35 Eternal,

all worshippers at shrines, all those who sacrifice to idols.]]

So my heart thrills with pity for 36 poor Moab, thrills for the fate of Kir-heres,

losing all his gains.

Heads are shaven, beards cut 37 close,

hands are gashed, and sackcloth worn,

on all the roofs of Moab, in its 38 streets,

men moan and mourn; for I have shattered Moab like a discarded dish.

How shattered! (ah, bewail it!) 39 defeated and disgraced!

All around are over-awed, and yet mock at Moab.

For this is the Eternal's word: 40

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Here is an eagle swooping with a dash on Moab!

41 Towns are taken,

fortresses surprised;

the heart of Moab's heroes on that

is weak as any woman's in her pangs.

42 Moab no more is a nation,

for its insolence to the Eter-

43 Panic and pitfall and snares await you,

O inhabitants of Moab;

44 fly from the panic, you are in a pitfall—

crawl out, you are caught in a snare!

For I am bringing upon Moab (the Eternal says)

its year of punishment.

45 Fugitives cower for shelter at Heshbon.

all in vain; for a blaze began at Heshbon,

flaming out from Sihon's palace, till Ar of Moab was consumed, and Arnon's heights devoured.

46 Poor Moabites!

O forlorn folk of Kemôsh!

The god has left your sons to flight,

your daughters to a prisoner's

plight.

[[Though in the latter daysso the Eternal promises—I will restore the fortunes of Moab.]] [[Here ends the sentence passed

on Moab.]]

On the Ammonites.

Here is the Eternal's word: Has Israel no sons, no heir?

Why, then, is Gad claimed by god Milkom?

Why do his people tenant towns of Gad?

Therefore a day comes (the Eter- 2 nal declares)

when I will send the war-cry against Rabbah of the Ammonites.

till it is left a desolate heap, its townships in the flames. Then shall Israel come to hold

those who now hold her.

Howl, O palace of Rabbah, at the sack of the city!

Scream, ye women of Rabbah, gird yourselves with sackcloth, wail and run about in mourning:

for Milkom is deported

with his priests and princes. Why vaunt your valleys,

careless creature.

so proud of your resources, so sure you are beyond attack?

I will put you in terror of all around you, says the Lord, the Lord of hosts,

till you are routed headlong past all rallying.

[[Though later on, so the Eternal promises, I will restore the fortunes of the Ammonites.

On Edom.

Here is the word from the Lord of hosts:

Teman is no longer shrewd; wary men have lost their wits, and their shrewdness has failed them.

So turn and fly to your retreats, ve dwellers in Dedan;

for I bring upon Esau his doom, his hour of punishment.

If gatherers of grapes came upon

would they leave any grapes to glean?

If robbers in the night came on you, would they not steal more than they need?

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10 So I strip Esau clean and bare, I will chase them away suddenly, I have laid open his retreats, and seize their rarest rams. till he cannot conceal himself-Who can match me? Who dare he is stamped out to a man. challenge me? 11 Yet leave to me your orphans, I What shepherd can face me? will save them: Hear, then, the Eternal's plan 20 let your widows trust to me." against Edom, 12 Here is the Eternal's sentence: his purpose for the Temanites: " If those who did not deserve to their shepherd lads shall be drink the cup of the divine anger dragged away. have to drink it notwithstanding, and the farm appalled at their are you to go unpunished? No. fate! you shall not get off; drink it you Earth trembles at the crash of 21 3 must. For I have sworn by my Edom's fall: own life, that Busaireh shall be the noise resounds to the Reed waste and cursed, desolate and derided, and all its hamlets laid Here is an eagle swooping in ruin for all time." with a dash upon Busaireh! The Eternal sends me news The heart of Edom's warriors on of an envoy sent to the nations. that day bidding them muster against is weak as any woman's in her Edom, pangs." and make war upon her. 5 "For I will make you least among On Damascus. 23 Hamath and Arpad are dumbthe nations. despised in the world of men. founded. 6 How you will shudder then! when the bad news comes; Your pride of heart has played they surge uneasy as the sea, you false, restless in their anxiety. perched in your fastness of the Damascus has collapsed, 24 rocks, and turned to fly, ensconced upon your precipices! seized suddenly with shuddering. Nest high as any eagle, caught by sharp anguish, but I will pull you down, says like a woman in her pangs. the Eternal, Woe to her, a famous city, 25 7 till Edom is a shocking desolation, a gay city, now forlorn! till passers-by whistle in surprise I will fling fires of war upon 27 and horror at its ruin; Damascus' walls. 8 as when Sodom and Gomorrah to burn up all Benhadad's palaces. with the towns around them, not a soul shall live there, On Kedar and the realm of 28 not a man shall dwell there. Hazor, conquered by Nebuchad-9 Like shepherds when the lion rezzar king of Babylon. Here is the Eternal's word:

"Up against Kedar,

ravage the Arabs!"

the jungle of Jordan for the

pasture,

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29 The foe shall seize their tents and flocks,
their wares, their curtains, and their camels,
yelling at them,
scaring them on every side.
30 Turn and fly far to your retreats,
inhabitants of Hazor;
for Nebuchadrezzar king of Baby-

lon has planned and purposed to

attack you."

31 The Eternal's word is:

"Up and attack them,
a people at their ease, untroubled,
with neither gate nor bar,
living remote from men;
32 their camels shall be your booty,

their vast herds fall to you.

I scatter to the winds the crop-haired folk, rain ruin upon them from every side,

33 till Hazor is a heap of ruins, a mere haunt of jackals; not a soul shall live there, not a man shall dwell there."

34 The Eternal's message to the prophet Jeremiah about Elam, at the beginning of the reign of Zedekiah king of Judah.

35 The Lord of hosts declares:
"I will break the bow of Elam,
their mainstay;

36 [[hurl against Elam the four winds of the world

and scatter them to the winds, till there is no nation

where no waifs from Elamcome;]]

37 make Elam quail before their foes, before their murderers; rain ruin upon them, my fierce anger; send the sword after them,
till they are all consumed;
pass sentence of doom, out of 38
Elam,
on its king and chiefs.

[[Though in the latter days—so 39 the Eternal promises—I will restore the fortunes of Elam.]]"

The Eternal's message for the 50 prophet Jeremiah about Babylon and the land of the Chaldæans:
Tell the nations and proclaim it, 2 let the news go free, that Babylon is captured, her idols are disgraced,

her blocks of gods are in dismay,
Bêl in disgrace and Marduk in
dismay!

A foe from the north has attacked 3

her,
to lay waste the land,
till not a man dwells there,
till man and beast are gone.

And then, says the Eternal, at 4
that hour
the Israelites return,
they and the men of Judah,
wending their way weeping
in search of the Eternal their

God, asking the way to Sion, their faces turned to it,

calling each other to join the
Eternal

in a lasting compact, never to be forgotten.

My people have been lost sheep, 6 for their shepherds led them astray,

and turned them loose on the bare hills;

where up and down they wandered, all forgetful of the fold,

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7 Those who caught them all de-Raise the war-cry round her— 15 voured them; she gives way, "'Tis no sin," said their foes, her bastions are stormed, "they have offended the Eternal her walls are down! 'Tis the Eternal's vengeance on their true Fold and their father's Hope." take your revenge, treat her as she treated others! 8 Fly now from Babylon, leave Tear from Babylon every sower, 16 Chaldæa, every reaper with his sickle: lead those who leave, like helet her foreigners all flee. each scurrying home to his own 9 For I am rousing against Babylon land, a horde of nations from the to escape the sweep of the north. sword. to battle with her mightily until they master her, A scattered flock is Israel, shooting like expert archers, harried by lions, who never go empty-handed; mauled first by the Assyrian 10 no, Chaldæa shall be their booty, king, now gnawed by Nebuchadher plunderers shall all get their rezzar the king of Babylon. 11 Though you rejoice now and exult, Therefore, the Lord of hosts de- 18 you Babylonians, plundering my clares. own people, the God of Israel, though you wanton like calves at I punish Babylon, king and land, as I punished the Assyrian king; the grass, and neigh like lusty stallions, I bring back Israel to his home-19 12 your mother-city shall be sore stead, disgraced, to pasture on Karmel and and she who bore you shall be Bashan, shamed till he can eat his fill left in the rear of all the nations, in Gilead and on Ephraim's a land deserted, desolate, and Then, the Eternal promises, at 20 dry; that hour, no guilt in Israel shall be disan empty ruin shall she lie. under the wrath of the Eternal, till all whistle in horror, passing by, covered, appalled at all the blows on nor any sin detected within Judah: Babylon. for whom I spare I pardon. 14 Set upon Babylon, all round, Move against Merathaim. all ye who bend the bow; press hard the men of Pekod,

spare not your arrows, shoot at

she has offended the Eternal.

slay them, devastate their land-

own command.

so carrying out the Eternal's

JEREMIAH L

22 Listen, there is the war-cry! Chaldaa crashes! 23 What a hammering and shattering for the Hammer of the world! What a spectacle of horror has Babylon become! 24 Aha! I have trapped you, Babytaken you unawares! I have tracked you, I have caught for defying the Eternal! 25 The Eternal has opened his arsenal and brought out his arms of anger: for the Lord, the Lord of hosts, has work before him in Chaldaa. 26 Rush at her from every quarter, rifle her granaries, pile up her stores of grain, and devastate all of her, leaving no trace of her. 27 Slav her bulls of warriors, butcher every one of them! Woe betide them, their hour has come. their day of doom ! 28 Listen to the waifs escaping from the land of Babylon, to tell in Sion how our God, how the Eternal has avenged his temple. 29 Summon archers against Babyall who bend the bow; beleaguer her, let not a man escape. Requite her for her crimes, treat her as she treated others— Sword, strike her streams, she and her insolence to the and they shall be dried up! Eternal. the Majestic One of Israel!

30 So shall her youth fall in the open

and all her warriors in death be silenced. I am attacking you, Queen In-31 solence, says the Lord, the Lord of hosts: your hour has come. the day for me to doom you. Queen Insolence falls down, 32 and her no one shall raise; I set her forest ablaze, and the flames shall burn her thickets.

33 The Lord of hosts proclaims: "Israelites and men of Judah are trampled down together; their captors hold them fast and will not let them go. But theirs is a strong champion, his name the Lord of hosts; he will take their part, and daunt the Babylonians, that the world may live at peace."

Sword, strike the Chaldmans (the 35 Eternal orders), strike all the folk of Babylon, her nobles and her sages! Sword, strike the soothsayers, 36 and they shall play the fool! Sword, strike her soldiers, and they shall be in terror! Sword, strike her chariots and 37 and all her foreign crowd, and they shall be weak as women! Sword, strike her treasures, and they shall be robbed!

For it is a land of images, and the folk boast of their idols:

street,

there,
ostriches shall quarter there;
never shall it be tenanted,
forlorn from age to age.
O It shall be as when God once
overthrew
Sodom, Gomorrah, and the
towns around;

39 so wolves and wild-cats shall live

not a soul shall live there, not a man shall dwell there.

1 A people is coming, out of the north-land,
a power is stirring, a host of kings, from the far ends of earth!
2 Bow and javelin they seize, they are cruel, pitiless;
their din is like the roaring sea, they ride on horses, mustering like one man to fight you, maiden Babylon.

3 The king of Babylon hears the news,

his hands are limp, panic seizes him,

pain like a woman's in travail.

Like shepherds when the lion leaves

the jungle of Jordan for the pasture,

I will chase them away suddenly, and seize their rarest rams.

Who can match me? Who dare challenge me?

What shepherd can face me?
Hear, then, the Eternal's plan
against Babylon,

his purpose for the Chaldæans: their shepherd lads shall be dragged away,

and the farm appalled at their fate!

3 Earth trembles at the crash of Babylon's capture,

the noise resounds all through the nations.

The Eternal declares:

I am stirring up destroyers
against Babylon, against the
dwellers in Chaldæa;
I am sending winnowers on Baby-2

lon,
to winnow her and leave her

to winnow her and leave her bare.

Woe betide her everywhere, on her day of doom!

Let the archer bend his bow, let him stand up in his armour; spare none of her soldiers,

annihilate her army;

strike them down within Chal- 4 dæa,

stab them in her streets; for their land is full of guilt 5b against His Majesty of Israel.

(But Israel and Judah are not 5a bereft

of their God, of the Lord of hosts.)

Fly from Babylon, every man of 6 you;

save your lives, share not her doom;

'tis the hour of the Eternal's vengeance,

he is rendering her due punishment.

Once Babylon was a golden cup, 7 that made the whole world drunk;

the nations drank her wine, and lay before her helpless.

Suddenly Babylon falls and 8 breaks!

Wail for the creature?
Get balsam for her wounds—
perhaps she can be cured?

perhaps she can be cured?

"No," you answer, "we would 9
fain have healed her,
but there is no curing Babylon;

we must leave her to her fate, and all go home,

JEREMIAH LI

for her doom rises up to heaven, reaches the very skies. 10 The Eternal has made good our

cause;

come, let us tell in Sion what the Eternal, our own God, has done."

11 Polish your arrows, scour your armour.

The Eternal stirs up Media's king,

planning to ruin Babylon. This is the Eternal's vengeance, vengeance for his temple.

12 Raise your standards against Babylon,

blockade it round and round; post your sentries,

lay your ambushes;

for the Eternal executes his aim,

his sentence upon Babylon.

13 Throned upon many a stream,
with treasures that teem,
your end has come,

your web is spun!

14 The Lord of hosts has sworn by his own life,

"I fill you full of foes, that swarm like locusts, and shout over you in triumph."

20 You have been my battle-axe; by you I have shattered nations,

by you I have ruined realms,
by you I have shattered horse
and rider,

chariots and charioteers,

22 by you I have shattered man and woman,

old and young, maidens and boys,

23 by you I have shattered flock and shepherd,

ploughmen and their teams,

by you I have shattered satraps
and regents—
yes, and (the Eternal promises) 24
I will let Sion see how I repay

both Babylon and the Chaldæans all

for all the wrongs they did her.

I strike at you, says the Eternal, 28 you volcano, ruining the world!

I will lay hands on you and level

you,

and leave you all extinct;
men will never get from you
any stones for building;
you shall be desolate for all
time.

Raise your standard on the earth, 2' blow the trumpet among the nations,

open the campaign against her, summon the realms—Armenia, Mannai, Ashkěnaz;

muster your troops against her, cavalry swarming like locusts.

Open the campaign against her, 20 with Media's king, his satraps and his regents.

and all his domain.

All the world trembles, for the Eternal's purpose against Babylon holds—

to lay the land empty and desolate.

Babylon's soldiers cease to fight, 300 they stay inside their forts; their strength has gone from them,

their strength has gone from the they are weak as women.

Couriers meet, messengers meet, 3' running to tell the king of Babylon

his city is stormed on every side, its houses all ablaze,

the gates burst open;

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JEREMIAH LI

2 the ferries have been seized,	What horror in the world
the bastions burned,	at Babylon's fate!
the troops are scared.	A sea has burst on Babylon, 42
3 For this is the sentence of the	she sinks below the roaring tides
Lord of hosts,	of war;
the God of Israel:	her towns lie desolate, 43
Babylon to be trampled like a	unpeopled, waterless,
threshing-floor,	a waste where no man lives,
then trampled like the grain	none passes through.
upon the floor!	And I will punish Bel in Babylon, 44
	forcing him to disgorge his
34 "Nebuchadrezzar king of Baby-	plunder;
lon	prisoners shall stream to him no
has been devouring us;	more,
he set us down like an empty cup,	for Babylon's walls are down.
he swallowed us like a monster,	
he gorged himself with our de-	Come out of her, my people, 45
lights,	save your lives, every man of
and then he threw us aside.	you,
35 My torn flesh be avenged on	from the Eternal's burning
Babylon!"	wrath.
let those who dwell in Sion cry;	Never be daunted or dismayed 46
"My blood be avenged on the	by rumours that you hear,
Chaldæans!"	when rumours rise year after year,
let Jerusalem cry.	and tyrants lord it in the
36 And here is the Eternal's answer:	land.
"I will take your part and	For the day comes 47
avenge you,	when I shall punish the idols of
I will dry up her lake	Babylon,
and drain her springs.	when all her country is con-
37 Babylon shall lie in ruins,	founded,
a mere haunt of jackals,	and her inhabitants drop dead.
a horror and a scorn,	Then heaven and earth and all 48
where no man lives."	their host
	shall exult over Babylon;
38 The Babylonians all roar like lions,	for invaders from the north-land
growling like lion-cubs over	shall reach her, the Eternal
their prey?	promises.
39 I will feast them in my fury,	Yes, Babylon shall fall, O slain of 49
make them drunk and stupefied,	Israel,
till they sleep the sleep that	as slain men have fallen every-
knows no waking;	where for Babylon.
40 I will drive them to the shambles,	XX 1 1 1 1 1 1 1
like sheep, like rams and goats.	You who have escaped the sword, 50
41 What a downfall for Babylon!	stay not, get away;
The Splendour of the world sur-	remember the Eternal yonder,
prised!	bethink you of Jerusalem.

JEREMIAH LII

51 "We are ashamed," you say,
"at hearing of this outrage;
foreigners entering the sacred
temple!—

it covers us with shame."

52 But a day comes, the Eternal answers,

when I punish the idols of Babylon.

till wounded men groan over all the land.

53 Though Babylon mounted to the sky,

though she entrenched herself on high,

yet I would speed invaders against her,

the Eternal answers.

54 Hark! shrieks from Babylon, a mighty crashing in Chaldæa!

55 'Tis the Eternal battering down Babylon,

stilling the din of her city-life! The enemy surge in like the roaring tides,

shouting aloud;

56 for the invader has reached Babylon,

her soldiers are captured, their bows are all shattered. For the Eternal is a God of retribution, he never fails to punish.

57 " I will make her nobles and her sages drunk,

satraps and regents and soldiers, till they sleep the sleep that knows no waking,"

says the King called the Lord of hosts.

58 Here is the Eternal's sentence:

"Babylon's broad wall shall be razed,

and her high gates burned with fire.

So ends the toil of nations, ends in smoke, and pagans waste their pains."

The instructions given by the 59 prophet Jeremiah to Seraiah the son of Neriah, the grandson of Mahseiah, the quartermaster who accompanied Zedekiah king of Judah to Babylon in the fourth year of his reign. Jeremiah had 60 written on a scroll all the evils that were to befall Babylon, and 61 he said to Seraiah, "When you reach Babylon, be sure to read this all over; when you have finished, 63 tie a stone to the scroll and throw it into the Euphrates, saying, 'So shall Babylon sink and never rise again, for the Eternal dooms it."

Here end the words of Jeremiah.

Zedekiah was twenty-one years 52 old when he began to reign, and he reigned in Jerusalem for eleven years: his mother's name was 2 Hamutal, a daughter of Jeremiah from Libnah. He did what was evil in the sight of the Eternal. exactly as Jehojakim had done. The Eternal was so wroth that he 3 let Jerusalem go from bad to worse, till he would have no more to do with them. And then Zedekiah rebelled against the king of Babylon. On the tenth day of 4 the tenth month of the ninth year of his reign Nebuchadrezzar king of Babylon attacked Jerusalem with all his army; they pitched camp, and ran a wall round it, besieging the city till the eleventh 5 year of king Zedekiah. By the 6 ninth day of the fourth month (and by this time the famine in the city was so severe that the

JEREMIAH LII

people had no food), a breach was made in the walls of the city. On seeing this the whole garrison took to flight, leaving the city during the night, by the gate beside the royal garden, between the two walls, making their way along the Arâbah, as the Chaldwans had invested the city on all sides. They made for the Jordan valley. However, the Chaldean army went in pursuit of the king and overtook Zedekiah in the steppes of Jericho. his own army having all scattered and left him. The king was captured and carried off to the king of Babylon at Riblah in the district of Hamath, where sentence was passed upon him. At Riblah the king of Babylon slew Zedekiah's sons before their father's eyes, and also all the authorities of Judah; he then put out the eves of Zedekiah, chained him fast, and carried him away to Babylon, where he lay in prison till the day of his death.

On the tenth day of the fifth month, in the nineteenth year of the reign of Nebuchadrezzar king of Babylon, Nebuzaradan the commander of the body-guard, an officer of the king of Babylon, went to Jerusalem and set fire to the temple of the Eternal, as well as the royal palace and indeed all the principal buildings in the country. The Chaldman troops who were with him demolished the walls of Jerusalem all round. Any people left in the city, together with those who had already surrendered to the king of Babylon, and any craftsmen who were left, Nebuzaradan the commander of the body-guard carried away prisoners, though he left some of

the very poorest people of the land to be vine-dressers and ploughmen. The bronze columns, 17 the trolleys, and the bronze tank that were in the temple. were broken up by the Chaldaans, who took all the bronze away to Babylon; they also removed the 18 pots, the shovels, the snuffers, the basins, the saucers, and any 19 bronze article used in the temple service: while the commander removed any gold and silver goblets, fire-pans, basins, pots, lampstands, saucers, and bowls. The bronze was past weighing, 20 the bronze from the two columns. the tank, the twelve bulls supporting the tank, and the ten trolleys which king Solomon had made for the temple. Each column was 21 twenty-seven feet high, eighteen feet round, and four inches thickhollow inside, with a bronze capi- 22 tal on the top, seven and a half feet high, surrounded by a network and pomegranates in bronze, ninety-six out of a hundred pome- 23 granates in the network being visible.

The commander of the body-24 guard carried off Seraiah the chief priest, Zephanĭah the vice-priest, and the three wardens, along with 25 a eunuch in charge of the army, seven privy councillors who were found in the city, the secretary of the commander, who kept the army registers, and sixty country folk whom he found within the city. Nebuzaradan the com-26 mander of the body-guard took them away to the king of Babylon at Riblah. And there, at Rib-27 lah in the district of Hamath, the king of Babylon slew them all.

Thus was Judah carried from 28

JEREMIAH LII

its land into exile. The number of prisoners carried off to exile by Nebuchadrezzar was as follows: in theseventeenthyear of his reign, three thousand and twenty-three

29 Jews; in the eighteenth year of Nebuchadrezzar, eight hundred and thirty-two from Jerusalem;

30 in the twenty-third year of Nebuchadrezzar, seven hundred and forty-five Jews, carried captive by Nebuzaradan the commander of the body-guard; in all, four thousand six hundred.

31 In the thirty-seventh year of the

exile of Jehoiakin king of Judah, on the twenty-fifth day of the twelfth month. Evîl-merôdak king of Babylon-it was the first year of his reign—took Jehoiakin king of Judah out of prison; he was 35 civil to Jehojakin and treated him better than his fellow-monarchs in captivity at Babylon. He changed 3 his prison dress, and Jehoiakin dined with the king every day of his life. Also an allowance was 3 made for him daily by the king of Babylon, to maintain him as long as ever he lived.

LAMENTATIONS

Ah, how lonely lies the city, once so full of folk,	no pasture,	
once a power among the nations,	the pursuer drives them feebly	
now like a poor widow!	in front of him.	
Once she queened it over towns,	III IIOIIO OI IIIIII.	
and is now a thrall!—	Jerusalem recalls	7
2 sobbing sorely in the night,	her stress and scattering,	Ť
tears upon her cheek;	when helpless her folk fell	
of all her allies there is none	into the foeman's hand,	
to aid her;	and the foe gazed gloating	
her friends have all betrayed her	on her downfall.	
and turned foes.	Jerusalem, for her dire sins,	8
and parties 1000.	is flung aside;	
To an exile of sad slavery	all who honoured her despise her-	_
Judah departed,	they have seen her naked shame	
to settle among pagans,	she moans the while,	
with no peace;	and turns her face away.	
and in her anguish her pursuers	3	
overtook her.	Her filth clung to her skirts,	9
The paths to Sion are woebegone,	she was a fetid rag;	
bereft of pilgrims;	she never thought of what would	d
her gates are all deserted,	follow,	
and her priests despair,	and so her fall was tragic.	
her maidens have been dragged	"How insolent are the foes, C)
away,	thou Eternal!	
her lot is bitter.	See what I suffer!"	
	The foe has laid his hands	10
5 Her foes have now the upper	on all her treasures;	
hand,	she has seen pagans pushing	
her enemies exult—	into her shrine,	
it is her punishment from the	men thou didst forbid to enter	
Eternal	thy community.	
for her many sins.		
Foes force her children into exile	All her folk are moaning	1
in front of them;	in the search for food,	
6 from Sion all her splendour	bartering their treasures	
has departed;	for bare sustenance.	
	33	31

LAMENTATIONS II

"Behold, O thou Eternal,
how I am abased!

12 And you who pass by, look,
look all of you and see
if there is any agony like this
dealt out to me,
by the Eternal in his anger fierce
afflicting me.

13 He sent a fever down
to waste my limbs;
he spread a net to catch my
feet;
he thwarted me;
faint he left me and forlorn,
all the day long.

14 He singled out my sins,
then twisted them together,
and bound them as a yoke upon
my neck,
till I am worn;
the Lord has consigned me to a
foe
whom I cannot withstand.

15 The Lord has flouted
all my heroes,
he has summoned a triumphant
host
to shatter my warriors;
in the winepress the Lord has
trampled
upon Judah.

16 For all this I weep,
tears stream from my eyes;
none beside me to relieve me,
none to revive me;
my children lie forlorn,
for the foe has prevailed."

17 Sion is stretching her hands out, but none relieves her; for the Eternal has ordered all around to oppose Jacob, and Jerusalem is but to them a fetid rag.

"The Eternal is right,
for I did rebel!
But listen, O peoples, all of
you,
look at my agony;
my maidens and my youth
are in captivity.

I called to my allies,

and they failed me: in the city my priests and sheikhs are dying of hunger, searching for bare sustenance, and searching all in vain. O thou Eternal, consider my 20 anguish. my soul is wretched, my heart writhing, and my vitals burn; outside, the sword is slaying, and inside, the plague. Listen to my moaning, with none to relieve me. My foes have all heard of my plight-

glad thou hast punished me, as
thou didst threaten,
for my sins.
But let their evil hour arrive,
let them fare as I fare;
as thou hast done to me,
so do to them—

and they are glad of it,

How the Lord has shamed in his 2 anger

give them as many groans as mine,

maiden Sion,
hurling from heaven to earth
the splendour of Israel,
remembering not, on the day of
his fury,

his Footstool!

a heart as sore!"

The Lord has ruined ruthlessly the homesteads of Jacob,

LAMENTATIONS II

lowering and levelling he planned it all, his hand was in the havoc; the strongholds of Judah, rampart and wall-he made them degrading in his wrath her king and nobles. lament and totter. He has shattered in fierce anger Her gates have sunk to the 9 all the force of Israel, withdrawing his right hand from ground, her bars are broken. Her king and nobles are exiled; as they faced the foe. there is no law; He has burned in Jacob like a her very prophets are without a vision from the Eternal; devouring all around. Like a foe he has bent his bow, they sit in silence on the ground, the sheikhs of maiden Sion; and fitted his arrows: and, with dust flung on their he slaughters and kills the chilheads, with sackcloth round their loins, the delight of our eyes, in the tent of maiden Sion he with head bowed to the ground, there are the maids of Jerusapours out lem! like fire his fury. 11 My eyes are worn with tears, The Lord has become our enemy, my soul is wretched, ruining Israel, ruining all her citadels my heart is melting for the wreck of my people, and shattering her strongholds, for babies and infants swooning heaping upon maiden Sion wails and woe. in the city-streets, crying to their mothers He has torn the fence down like a 12 for their food, robber, swooning like men wounded demolished his own shrine, abolished within Sion in the city-streets, gasping out their lives feast and sabbath, in their mothers' bosom. spurned aside in indignation king and priest alike. To what can I compare you, 13 The Lord has discarded his own dear Jerusalem? To what can I liken you, for your altar, scorned his sanctuary, comfort, O maiden Sion? and let the foe lay hands upon Your wreck is vast as the ocean; the ark of the compact. What shouts they raised in the who can repair you? Eternal's house, Your prophets? ah, their dreams 14 for you as in an orgy! were false and flattering; The Eternal was determined to they never made you see your sin, destroy to save you from captivitythe walls of maiden Sion; 333

LAMENTATIONS III

all the dreams they had for you deceived you and misled you.

15 Now all who pass
clap their hands over you,
hissing and tossing their heads
over maiden Jerusalem;
"So this is the peerless Beauty,

"So this is the peerless Beauty,
the Joy of all the earth?"

16 Your foes all yell
against you,
hissing with clenched teeth,
"We have ruined her!
This is the day we longed for!
It has come, we see it at last!"

17 The Eternal has done as he planned,
has carried out his word,
as he fixed long ago;
he wrecks you ruthlessly,
makes foemen rejoice over you,
and swells their forces.

18 Cry aloud to the Lord,
O maiden Sion!
let the tears stream down
by day and night,

give yourself no respite,

give your eyes no rest.

19 Rise and cry in the night,
as the night-watches come
round,
pour out your heart like water
before the Lord,
lift hands of prayer to him
over what he has done to you:
20 "Consider, O Eternal,
whom thou art handling thus!
Are women to eat their children,
the babes they have fondled?
Are priests and prophets to be
murdered
in thy sanctuary?

21 All over the street they lie, both young and old, 334 my maidens and my youth
killed without quarter,
slain by thee, on thy day of
anger,
slaughtered without pity;
thou hast summoned the terrors of 2:
war all around
to a triumph,
and all whom I nursed and nurtured
the foe has destroyed,
not a soul has escaped, not one
survived,
on the day of thine anger."

I am the man who has suffered under the rod of his anger;
I am the man he has been leading 2 on a dark, unlighted road; he has baffled me over and again, 3 all the day long; he has worn away my skin and 4 flesh, and broken my bones; he has piled troubles up against 5

right round my head;
he has made me dwell in the 6
dark,
like men long dead;

like men long dead;
he has walled me round, till I7
cannot go out,
he has loaded me with chains;
and when I fain would cry for 8

help,
he stops my prayer;
he blocks my way with boulders, 9
till my course is twisted;

he lurks for me like a bear, like a lion in ambush; he has chased me and mangle

he has chased me and mangled 1 me and left me all forlorn;

he has bent his bow and made me 19 a target for his arrows; he has driven his shafts home.

right into me;

LAMENTATIONS III

I am the butt of all nations,	he is loth to pain or grieve 33	3
the burden of their satire all	the sons of men.	
day long. He has filled me up with bitter	When a whole people is taken 34	4
herbs,	prisoner and downtrodden,	
and sated me with wormwood;	when a man is deprived of his 35	
he has broken my teeth with	rights,	•
gravel,	under the eyes of the Most	
and covered me with ashes.	High,	
He has bereft me of all bliss,	when a man does not get justice, 36	3
I forget what it is to prosper,	does the Lord not see it?	
I said, "My strength is gone,	Who can carry out his will, 37	7
and my hope in the Eternal!"	unless it is the Lord's order?	
The thought of my stress and	Are not weal and woe alike	3
scattering	decreed by the Most High?	0
is bitterness to me; my soul is always thinking of it,	Then why should mortal men 39 complain,	,
and is crushed within me.	when they are punished for	
with its citables with inter-	their sins?	
But I will call to mind,	Let us scan and search our lives, 40)
to give me hope,	let us return to the Eternal,	
that the Eternal's love is lasting,	lifting our hearts up with our 41	1
and will never fail.	hands	
"Fresh every morning is thy kind-	to God in heaven;	
ness,	"The sin is ours, we have re-49	2
great is thy faithfulness!"	belled,	
The Eternal is my allotted share,	and thou—thou hast not par- doned;	
1 say, therefore I will hope in him.	thou hast veiled thy face in anger, 43	Ω
The Eternal is good to those who	pursuing us without pity;	9
wait for him,	thou hast covered thyself with a 44	4
to a soul that seeks him.	cloud	Ī
It is good to wait in silence	no prayer can pierce;	
for the help of the Eternal;	thou hast made us mere scum 4	5
it is good to bear without a word	and refuse	
the rebuke of the Eternal;	in the world;	
let a man sit alone in silence,	our foes all yell 40	6
since it is the Eternal's hand;	against us;	~
let him lay his lips to the dust— there may be hope for him;	dismay and destruction befall us, 4' ravage and ruin."	é
let him offer his cheek to the	Tavage and runi.	
striker,	Tears are flooding from my eyes 48	8
and suffer all man's taunts.	for the ruin of my people;	9
For the Lord will not always	my eyes are sore with sorrow 51	1
discard life;	for all the woes of my city;	
he wounds, but he has pity,	my eyes stream without ceasing, 4	9
so rich is his love;	without rest,	
	225	

LAMENTATIONS IV

50 till the Eternal will look down from heaven above. 52 They have chased me like a bird, with no reason for their hate; 53 they dropped me to die in a dungeon, flinging stones at me; 54 waters flowed over my head, "I am lost," I said. 55 From the depth of the dungeon I called. O Eternal, to thee; 56 thou didst hear me crying, "Give ear to my plea"; 57 thou camest at my call, bidding me, "Fear not." 58 O Lord, thou didst take my part and save my life. 59 And now thou seest my wrongs; oh vindicate me! 60 Thou hast seen all the revenge they have plotted against me, 61 hast heard all the insults they plotted against me, 62 the talk of the men who attack

their muttering all the day long. 63 Look at them, sitting or rising—

I am the burden of their satire!

64 Thou wilt requite them, O Eternal, for all they have done;

65 thou wilt blind their vision thy curse be upon them !-66 thou wilt chase them angrily, and crush them out of life.

4 Ah! how the gold is dimmed, the gold so pure! the sacred gems are scattered over every street; 2 the priceless sons of Sion, worth their weight in gold, count no more than crockery, mere pots of clay!

3 Even jackals give the breast and suckle their whelps; 336

but the women of my people are as the ostrich wild; for the tongue of the nursling 4 cleaves for thirst to the roof of its mouth, the children beg for food, and no one gives it.

rot upon the street; those who lay on scarlet rugs huddle on an ash-heap. The guilt of my people was 6 greater than even the sin of Sodom, Sodom that fell in a flash, ere any could wring his hands.

Those who fared on dainties

Her headmen were brighter than 7 and whiter than milk, ruddier than rubies. their bodies veined like sapphires; and now they look more darksome 8 than the night-

none knows them as they passtheir skin drawn tight over the bone. dry as a stick.

Better to die by the sword than by starving, stabbed to death by hunger suddenly in the field! The hands of tender women have sodden their own children, making that their food, amid the wreck.

The Eternal has carried out his 1 fury, vented his hot anger, lit a fire in Sion that burns her to the base.

LAMENTATIONS V

None could believe, no king, no man in all the world, that foe or enemy could ever enter	Rejoice and be glad in your 21 home-land, O maiden Edom!
inside Jerusalem.	But the cup will come round to you,
It was all for the sin of her prophets,	and leave you drunk and dis- hevelled.
for the crime of her priests,	Sion, your guilt is over and gone— 22
who shed in her the blood of the just.	no more exile for you! But, Edom, your guilt shall be
Now, stained with blood, they wander	punished, your sins laid bare!
blindly about the streets,	C :1
brushing against men	Consider our plight, O Eternal, ah, look at our disgrace—
they once avoided.	our heritage handed to foreigners, 2
Men shout to them, "Begone!	our homes to aliens;
you are unclean!	fatherless orphans are we, 3
begone! avoid us!"	our mothers are like widows; we must buy our own water.
So they stagger and wander abroad.	we must buy our own water, our wood has to be paid for;
finding no shelter;	we surrendered to the foe,
the Eternal himself has scattered them.	thinking to get food enough; but they have borne hard on 5
caring nothing for them,	us,
regardless of the priests,	we toil and get no rest.
and heedless of the prophets.	Our fathers sinned; they are no 7 more,
Our eyes are strained and failing,	but we must bear their guilt.
as we look for aid unavailing; we are watching for a nation	Slaves lord it over us, 8 with none to rescue us;
that never brought salvation.	we get in our corn at the risk of 9
Foes dog our steps,	our lives
till we dare not walk abroad;	from Arabs of the desert;
our days are numbered and over, for our end has come.	our skin glows like an oven, 10 with the fever-heat of famine.
for our end has come.	Women are ravished in Sion, 11
More swift were our pursuers than eagles of the air,	and girls in the towns of Judah;
hunting us over the hills,	nobles hung up by the hand, 12
ambushing us on the wolds;	and sheikhs outraged.
they trapped the king, the Eter- nal's choice,	Nobles stoop to grind at the 13 mill,
the breath of our lives,	lords stagger with loads of
of whom we said, "Under his reign we shall hold out, among the	logs; no sheikhs sit at the city-gates, 14
nations!"	no young men at their music!
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LAMENTATIONS V

15 Gone all that gave our hearts delight,

our dancing turned to mourning;

16 the crown has fallen from our head!

Ah, woe to us, we have sinned! 17 And this makes our heart faint,

and this makes our eyes dim,

18 that Sion hill lies desolate, with jackals roaming over it.

Thou art enthroned for ever, O1 Eternal,

reigning from age to age.

Why wilt thou never remember 20 us,

forsaking us all these years?
Restore us, O Eternal, let us re-2
turn.

renew our days as of yore—unless thou hast utterly discarded 2

us in anger all too sore!

EZEKIEL

It was in the thirtieth year, on the fifth day of the fourth month, as I was among the exiles at the river Kebar, that heaven opened 2 and I saw visions of God. was on the fifth day of the month, in the fifth year of king Jehoiakin's 3 exile, that the word of the Eternal came to the priest Ezekiel the son of Buzi, in the land of the Chaldæans, at the river Kĕbar.]] hand of the Eternal was on me in 4 a trance, and as I gazed, there was a storm-wind blowing from the north!-a huge cloud with fire flashing out of it, and with a sheen encircling it and issuing 5 from it, the colour of amber. Out of it appeared the forms of four Creatures, and this was their appearance: they had the same 6 form, each with four faces and 7 four wings, with limbs straight and gleaming like burnished bronze, and with the soles of their feet rounded like the feet of 8 calves. Under their wings, on the four sides of them, were human As for their four faces 9 and wings—their wings touched one another, and their faces never turned as they moved: 0 moved straight forward. the likeness of their faces-all four had in front the face of a man, on the right the face of an eagle, on the left the face of a bull,

and the face of an eagle at the Their wings were stretched 11 out, one pair to touch the next Creature, the other pair to cover the body. Each moved straight 12 forward; wherever the impelled them to go they went, never turning as they moved. Also, in the middle of the Crea-13 tures there was Something moving to and fro, like glowing coals, like torches, a fire that gleamed and flashed out lightning. As I gazed, 15 there was a wheel on the ground beside each of the four Creatures! The wheels were the colour of a 16 topaz, and all four had the same shape, arranged as if one wheel were inside the other. When they 17 moved, they moved in any direction that their four sides faced. never turning as they moved. felloes and spokes of the four, I saw, were full of eyes all round. Whenever the Creatures moved, 19 the wheels moved with them, and whenever the Creatures rose from the earth, the wheels rose with them; wherever the Spirit im-20 pelled them to go they went, for a living Spirit was in the wheels. When the Creatures moved, they 21 moved: when the Creatures stood still, they stood still; when the Creatures rose from earth, they rose; for a living Spirit was in these wheels.

Above the Creatures there was the semblance of a vault, which looked like crystal, stretching

23 over their heads, and under the vault their wings were level, one pair of each touching the next Creatures and one pair covering

24 their bodies. Whenever they moved, I heard their wings sound like the sound of many waters. like the thunder of the Almightv. the sound of a tumult like the sound of a host; when they stood still, they dropped their wings.

26 Above the vault over their heads was the semblance of a throne, blue like a sapphire, and on the throne-like appearance there was the semblance of a human form:

27 from the waist upwards I saw something glowing like amber or fire, from the waist downwards there was something resembling fire, while all around there was a

28 bright halo like the rainbow that appears in the clouds after the rain. Such was the appearance of what resembled the Splendour of the Eternal.

When I saw it, I fell on my face; then I heard the voice of one speaking; he said to me, "Son of man, stand up and I will speak to 2 you." As he spoke, the Spirit entered me and made me stand upon my feet. I heard him 3 address me. "Son of man," he said, "I am sending you to the Israelites, to a rebellious race who have rebelled against me; they and their fathers have sinned 4 against me down to this day. I am sending you to them, impudent and obstinate that they are, and you must tell them what the 5 Eternal says. Whether they will listen or refuse to listen (for they 340

are a rebellious folk), they shall learn that there is a prophet among them. Son of man, fear 6 them not, fear not what they say. although they cut and wound you. although they strike and sting you —fear not what they say, dread not their scowls (for they are a rebellious folk). Tell them what 7 I say, whether they will listen or refuse to listen (for they are a rebellious folk). Son of man, 8 listen to what I say; be not rebellious like this rebellious folk: open your mouth and eat what I am giving you." Then I looked, 9 and there was a hand stretched out to me, holding a written scroll! When he unrolled it before me, it 10 was written all over, outside as well as inside, with laments and "Son of man," 3 dirges and woes. he said, "eat this scroll, then go and speak to Israel." So I opened 2 my mouth and he made me eat the scroll, telling me, "Son of man. 3 swallow and digest this scroll I am giving you." When I ate it, the scroll tasted sweet as honey in my mouth. "Son of man," he said to 4 me, "go to Israel and speak my words to them. It is to no people 5 of a foreign tongue or a difficult language that you are sent, but to Israel. It is to no foreign nations 6 whose language you could not understand. No, if I sent you to them, they would listen to you! But Israel will not listen to you, 7 for they will not listen to me. Defiant and stubborn are they, every one of them. But I will 8 make you as defiant and as stubborn, I will make your temper un- 9 yielding as adamant, harder than flint; fear them not, dread not their scowls (for they are a reobellious folk). Son of man," he added, "attend and listen to all I tell you; then go to the exiles, to the members of your race, and tell them what the Eternal says, whether they will listen or refuse to listen."

to listen." Then the Spirit picked me up (I heard behind me a loud sound of rustling as the Splendour of the 3 Eternal rose from its place; it was the noise made by the wings of the Creatures touching one another and by the wheels beside them)-4 the Spirit picked me up and carried me away; I went away hot and indignant (for the hand of the Eternal pressed hard upon me), 5 and reached the exiles living at Tel-abib by the river Kebar. There I sat for seven days among 6 them, overwhelmed. At the end of seven days this word from the 7 Eternal came to me: "Son of man. I appoint you a sentinel to Israel; whenever you hear a word from me, you must give them my warn-8 ing. When I tell the wicked. 'You must die,' if you do not warn him, if you say nothing to warn the wicked from his wicked course, in order to save his life, then that wicked man shall die for his iniquity, but I will hold 9 you responsible for his death. you do warn the wicked, and if he will not give up his wickedness and wicked course, he shall die for his iniquity, but you have saved 0 yourself. Again, if a good man gives up his goodness to commit iniquity, when I put temptation before him, he shall die, because you have not given him warning, he shall die of his sin, for the good deeds he has done shall not be remembered; only, I will hold you responsible for his death. But if 21 you warn the good man not to sin, and if he does not sin, he shall live, because he took warning; and you have saved yourself."

The hand of the Eternal was 22 upon me in a trance. He said to me, "Get away to the valley, and I will talk to you there." So I 23 started off to the valley, and there stood the Splendour of the Eternal. like the Splendour I had seen beside the river Kebar! I fell on my face. But the Spirit entered 24 me and set me on my feet: then he spoke to me, saying, "Go and shut yourself up inside your house. Son of man, you are to be roped 25 and bound, and never to go out to them; I will make your tongue 26 cleave to your palate, till you cannot talk or censure them (for they are a rebellious folk). But when 27 I talk to you I will open your mouth, and you must tell them what the Lord the Eternal says. whether they listen or refuse to listen (for they are a rebellious folk).

Son of man, take a brick and put 4 it in front of you; trace upon it a city, the city of Jerusalem, and lay 2 siege to it, run trenches, raise a mound against it, pitch troops against it, and place battering rams around it. Also take an iron plate 3 and place it as an iron wall between yourself and the city; turn your face to it, to make it besieged, and lay siege to the city. This is an omen for Israel. Then lie on your 4 left side. I am making you bear the punishment of Israel; you must bear it for the number of days you lie upon your side. I assign 5 you for the years of their punishment an equal number of days, one hundred and ninety; so shall you bear the punishment of Israel.

6 And, when you have completed this, you must lie on your right side and bear the punishment of Judah for forty days; a day for a

7 year I assign you. As for the siege of Jerusalem, you must turn your face and bare your arm and pro-

8 phesy against the city. And I fasten you with cords that you may not turn from one side to the other till you complete the days of 9b your siege. During the days you

10 are lying on your side . . . you must ration your food, eating only eight ounces a day and eating at

11 fixed intervals, and you must ration your water, drinking only two pints and at fixed intervals.

16 Son of man," he added, "I will break the support of their life in Jerusalem; they will have to ration their bread with anxious faces and ration their water in

17 dismay, till they lack bread and water and are all dismayed and waste away under their punish-

9a ment. But take wheat and barley, beans and lentils, millet and spelt, put them into a single vessel and

12 make some food for yourself; eat it cooked like barley cakes, and bake it before their eyes on human

13 dung, telling them this from the Eternal, the God of Israel, 'So shall the Israelites have to eat impure food among the nations.'"

14 "But, O Lord the Eternal," I said, "never from my boyhood have I defiled myself, never have I eaten anything that died a natural death or was torn to pieces, never have I touched a morsel of carrion!"

15 "Well," he said to me, "I will let you have cows' dung instead of 342 human dung, to prepare your food.

Son of man, take a sharp sword 5 and ply it like a barber's razor, running it over your head and beard. Then take a pair of scales and divide the hair; burn a third 2 of it in the fire that is blazing inside the city after the siege is over, strike a third of it with the sword all round the city, and scatter a third of it to the winds. [[However, take a few hairs and 3 wrap them in the fold of your robe; of these again take and 4 burn some in the fire.]] Then give 5 this message from the Lord the Eternal to the whole community of Israel: This Jerusalem! I placed her in the centre of the nations, with the lands of the world around her, and she has 6 rebelled against my laws and orders, sinning worse than the nations and the lands around her: for her folk have set aside my orders and they have not lived by my laws. This therefore is the 7 sentence of the Lord the Eternal: Because you have been worse rebels than the nations around you, because you have not lived by my laws nor followed my orders but have followed the practices of the nations around you, therefore—it 8 is the sentence of the Lord the Eternal—I am against you, I am; I will inflict punishment upon you before the eyes of the nations, and do to you what I9 have never done before, a thing that I will never do again, owing to all your detestable deeds. Within you, fathers shall eat their 1 sons, and sons shall eat their fathers! I will inflict punishment upon you, and scatter all your

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survivors to the winds. By my life !--it is the sentence of the Lord the Eternal—as you have polluted my sanctuary with all your loathsome and detestable impieties, I am going to cut you down, I will have neither mercy 2 nor pity; a third of your folk shall die within your walls of pestilence and famine, a third shall fall by the sword around your walls, and a third I will scatter to the four winds and pursue them with a 3 sword. Thus my anger shall be visited on them and my fury appeased; it will ease my mind, and it will let them know that I the Eternal spoke in just resentment when I visited my fury upon 4 them. I will turn you into a desolate ruin, an object of scorn 5 to every passer-by; you shall be scorned and derided, a warning and a wonder to the nations around you, when I inflict punishment upon you in anger and fury 6 and my furious rebukes, when I hurl at you my deadly arrows to destroy you, when I send famine after you and break the support of 7 your life, when I send wild beasts to prey upon you, when pestilence and bloodshed sweep across you, and I send the sword against you. I the Eternal have given sentence."

6 This word from the Eternal came to me: "Son of man, turn to the mountains of Israel and prophesy thus to them: O mountains of Israel, listen to the word of doom from the Lord the Eternal. The Lord the Eternal declares to the mountains, the hills, the ravines, and the valleys: I bring a sword against you, I will destroy your shrines, your altars

shall be demolished, your sunpillars shattered, your corpses laid 5 low in front of your idols, and your bones scattered about your altars. Wherever people dwell, 6 the villages shall be laid waste and the shrines ruined, that your altars may be waste and desolate, that your idols may be shattered to nothing, that your sun-pillars may be cut down, and all you have constructed blotted out; men 7 shall fall slain among you, and you shall learn that I am the Eternal. But when some of you escape the 8 sword and are scattered in foreign lands, then those of you who 9 escape will remember me amid the nations where they lie in exile, remembering that I will crush the hearts that break their troth with me and the eyes that turn lustfully to their idols; they shall loathe themselves for the wickedness they have committed, for all their detestable ways, and learn that I 10 am the Eternal-it was not in vain that I said I would bring this evil upon them.

Clap your hands, says the Lord 11 the Eternal, stamp your feet, 'Aha! for all the and shout detestable deeds of Israel'; for they shall fall by the sword, by famine, and by pestilence. He who 12 is far away shall die of pestilence, he who is near shall fall by the sword, and he who is besieged shall die of famine; so will I glut my fury upon them. They 13 shall learn that I am the Eternal, when their slain men lie among their idols around about their altars, at every shrine on the top of every hill and under every green tree and below every leafy terebinth, where they used to offer

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14 fragrant smoke to their idols. I will strike at them and lay the land waste and desolate, wherever they dwell, from the south desert up to Riblah; it will teach them that I am the Eternal."

7 This word from the Eternal 2 also came to me: "Son of man, here is the Lord the Eternal's message for the land of Israel. 'The hour has come, the hour has come, on the four quarters of the

3 land! The hour has come for you; I will hurl my wrath upon you and punish you for your conduct and requite you for all your

4 detestable doings; I will have neither mercy nor pity, I will requite you for your conduct and confront you with your detestable doings; it will teach you 5 that I am the Eternal [[Evil on

5 that I am the Eternal. [[Evil on evil! says the Lord the Eternal—6 it is coming the hour has come

6 it is coming, the hour has come, the hour is striking, and striking at you, the hour and the end!

7 Your doom has come, O dweller in the land! The time draws on, the day is near, a day with panic and no merry shouts upon the hills.

8 Soon will I vent my fury on you and execute my anger against you, I will punish you for your conduct and requite you for all

9 your detestable doings; I will have neither mercy nor pity; I will visit your doings on your head, and confront you with your detestable deeds; it will teach you that I, the Eternal, can strike.]]

dawned! Your doom appears; your sin has blossomed and your

12 pride has budded . . . The time has come, the day draws near! The buyer need not rejoice, and the

seller need not lament, for wrath falls upon the entire city. Never, I so long as they live, shall the sellers get back to their estates, and none shall prosper by iniquitous dealing.

The trumpet is sounded, and 1 all is prepared; but none marches out to the fight, for my wrath falls upon the entire city. Outside, the 1 sword; inside, pestilence and famine! A man in the open country falls by the sword, a man inside the city is consumed by famine and by pestilence; and if 1 any survivors escape, they shall all be hiding in the hills, mourning over their sins, moaning like doves of the valley. Their hands shall 1 all be limp, their knees as weak as water; they shall put sackcloth 1 round their waist and shave their heads, they shall be covered with terror, their faces with shame: they shall fling their silver into 1 the streets and loathe their gold with disgust; for on the day of the Eternal's anger no silver or gold can save them or satisfy their appetite. Money has been their ruin and their sin; they prided 29 themselves upon the beauty of their silver and their gold, and made out of them detestable and loathsome idols: therefore I will 2 make their temple a disgust to them and hand it over to foreigners as plunder and to knaves of the world as booty, to profane it; I 2 will turn my face away and let these creatures profane my precious place; robbers shall invade it and profane it and disorder it. For the land is full of bloody 23 crimes, the city is filled with violence. So I will bring in the 2 worst of pagans to take possession

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of the houses, and I will put an end to the strength on which the land prided itself, and let their 5 sanctuaries be profaned. When anguish comes, they shall seek peace, and peace there shall 6 be none. Disaster on disaster, rumour upon rumour! The prophet is deprived of vision, the priest is bereft of instruction, and aged counsellors have not a word 7 to say: the authorities shall be wrapt in dismay, and the common folk shall be a-tremble. I will treat them as they have behaved, and punish them for their practices -to teach them that I am the Eternal.' "

8 In the sixth year, on the fifth day of the sixth month, as I was sitting in my house, with the sheikhs of Judah sitting in front of me, the hand of the Lord the Eternal fell upon me in a trance. 2 As I gazed, there was a form resembling a man!-from the waist downwards, like fire, and from the waist upwards, glowing 3 like amber. He put out the form of a hand and caught me by a lock of my hair; then the Spirit lifted me between earth and heaven and brought me, in visions of God, to Jerusalem, to the door of the north gateway into the inner court where the idol stood which provoked the Eternal to resentment. 4 There stood the Splendour of the God of Israel, as I had seen it in 5 the valley! "Son of man," he said to me, "turn your eyes to the north." So I turned my eyes to the north, and there, north of the gate opposite the altar, stood this 6 idol which he resented! "Son of man," he said, "do you see what

they are doing? Do you see the horrible impieties that the Israelites are practising here, forcing me to leave my sanctuary? You shall see worse than that." And he 7 took me to the door of the court. As I looked, I saw a hole in the wall. "Son of man," he said, 8 "break through the wall." So I broke through, and there was a door! "Go inside," he said, "look 9 at the detestable impieties they are practising here." So I went 10 and looked; there, pictured all round the wall, were all kinds of vermin and reptiles, loathsome representations, and all the idols of Israel! In front of them stood 11 seventy of the sheikhs of Israel. with Jaazaniah the son of Shaphan, every man holding a censer, from which rose the scent of incense in clouds. "Son of man," he said, 12 "do you see what the sheikhs of Israel are doing in the dark, each offering incense to his idol? They think, 'The Eternal cannot see us, the Eternal has left the land." Then he added, "You shall see 13 still worse"; and he took me to 14 the outer door of the north gateway into the Eternal's temple, where I saw women wailing for Tammuz. "Son of man," he said, 15 "do you see that? You shall see even worse." And he took me 16 back into the inner court of the Eternal's temple, where, at the very door of the temple of the Eternal, between the porch and the altar, I saw about twentyfive men, with their backs to the temple of the Eternal and their faces turned to the east, worshipping the sun in the east. "Do you 17 see that, O son of man?" he asked. "And is it too slight 345

a thing for Judah to practise these detestable impieties of theirs here? Must they also fill the land with violence and anger me still further? They are filling my nostrils with

18 their stench! But I will take action in my fury, I will have neither mercy nor pity upon them [[I will not listen to them, even if they call to me at the pitch of

their voices]]."

9 Then I heard him shouting at the pitch of his voice, "Come here, you executioners of the city, each 2 with his deadly weapon!" And six men came from the direction of the upper gate that faces north, each holding a battle-axe, and accompanied by another man in linen dress, with a writer's inkhorn at his side. They passed inside the temple, and stood at

3 the bronze altar. Now the Splendour of the God of Israel had ascended from the kherubs on which it rested and gone to the threshold of the temple. He called to the man in linen, with

4 the writer's ink-horn, and said to him, "Go through the city of Jerusalem and put a mark upon the foreheads of the men who bewail and bemoan all the detestable impieties that are being 5 practised here." And I heard him say to the others, "Follow him through the city and strike, with-

6 out mercy or pity, kill old men, young men, maidens, children, women—kill them, kill, but never touch anyone with the mark; and begin at my sanctuary." So they began with the sheikhs in

7 front of the temple. "Pollute the temple," he cried, "fill the temple-courts with corpses; then out to the city!" So they went off to kill throughout the city. While they were killing, I was 8 left alone; and I fell on my face, crying, "Ah, Lord Eternal! wilt thou destroy all that is left of Israel, in this outburst of thy fury against Jerusalem?" He an-9 swered, "The iniquity of Israel and Judah is enormous, the land is full of bloodshed, the city is full of rampant injustice; for men think that the Eternal has left the land, the Eternal will never see them. No, I will have 10 neither mercy nor pity upon them. I will make them suffer for their conduct." And the man in 11 linen with the ink-horn made his report: "I have obeyed thine orders." He said to the man in 10 linen, "Go in between the whirling 2 wheels under the kherubs, fill your hands with blazing coals from the fire between the kherubs, and scatter the coals over the city." I saw him go in. When he went 3 in, the kherubs were standing on the south side of the temple; a cloud filled the inner court. When 4 the Splendour of the Eternal ascended from the kherubs and went to the threshold of the temple, the temple was filled with the cloud, and the inner court was filled with radiance from the Splendour of the Eternal. noise made by the wings of the kherubs was heard even in the outer court, loud as the thunder of God Almighty when he speaks. So, when he told the man in linen 6 to take some fire from between the whirling wheels, between the 7 kherubs, he put his hand into the fire between the kherubs and took some; then he went out. As I 9 gazed, I saw four wheels beside the

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kherubs, one beside each of the kherubs: they resembled a topaz) in colour; all four had the same shape, and they were arranged as if one wheel were inside the other. 1 When they moved, they moved in the direction of any of their four sides, never turning as they moved. but following their front wherever 2 it faced. The felloes and spokes of the four wheels were full of 3 eyes all round, and I myself heard the wheels called "the whirling 6 wheels." Whenever the kherubs moved, the wheels moved with them: whenever the kherubs spread their wings to rise from the earth, the wheels never left 7 them; when the kherubs stood still, the wheels stood still, and when the kherubs rose, they rose along with them-for a living 8 Spirit was in the wheels. the Splendour of the Eternal left the threshold of the temple and 9 stood over the kherubs; I saw the kherubs spread their wings and rise from the earth as they withdrew, accompanied by the wheels; they stood outside the door of the east gateway into the Eternal's temple, and over them was the Splendour of the God of O Israel. These were the Creatures I had seen at the river Kebar under the God of Israel; I recognized I them as kherubs. Each had four faces and four wings, and under their wings the semblance of 22 human hands. As for the semblance of their faces, they were the faces I had seen at the river Kĕbar.

I The Spirit lifted me up and brought me to the eastern gateway of the Eternal's temple; and there, at the door of the gateway, I saw twenty-five men, among whom I noticed Jaazaniah the son of Azzur and Pelatiah the son of Benaiah, the popular leaders! "Son of man," he said to me, 2 "these are the men who make wicked plans and offer evil counsel in this city; they argue, 'Houses 3 have been recently rebuilding; all is well! The city is a cauldron, and we are the flesh, safe inside it!' So prophesy against them, 4 prophesy, O son of man." Then 5 the Spirit of the Eternal seized me; he said to me, "Utter this word from the Eternal: 'So you think. O Israel! I know what occurs to your mind! But it is 6 the many men you have murdered in this city, heaping the streets with their corpses, it is these 7 murdered men, laid low by you, it is they—says the Lord Eternal —they who are to be the flesh inside this cauldron of a city; as for you, I will drag you out of it. You are in terror of the sword, 8 and I will bring the sword upon you—says the Lord the Eternal. Out of the city I will drag you, 9 and hand you over to foreigners; I will inflict punishment upon you, by the sword shall you fall, 10 and I will punish you at the far borders of Israel—to teach you that I am the Eternal. This city 11 shall be no cauldron for you; you shall not be the flesh inside it, safe and sound! At the far borders of Israel I will punish you-to 12 teach you that I am the Eternal; for you have not lived by my laws, you have not carried out my orders, you have followed the practices of the nations around you.'" As I was delivering this 13

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prediction, Pelatiah the son of Benaiah died. Then I fell on my face and cried aloud, "Alas, O Lord Eternal, wilt thou wipe out

14 the survivors of Israel?" Then this word from the Eternal came

15 to me, "Son of man, the citizens of Jerusalem say of your kinsmen, your fellow-exiles, the entire community of Israel, 'You are far away from the Eternal; this land

16 belongs to us.' Say this therefore:
The Lord the Eternal declares,
'True, I have sent them afar
among the nations and scattered
them over foreign lands; but I
will be a sanctuary for them in
their place of exile for a while,

17 and then—says the Lord the Eternal—I will gather them from the nations and collect them from the countries where they have been scattered and give them the

18 land of Israel; they shall come back and clear it of all its loathsome and detestable impicties.

19 And I will give them a new nature and put a new spirit into them, I will remove their hard nature and give them a nature

20 that can be touched, that they may live by my laws and observe and obey my orders; and they shall be my own people, and I will

21 be their God. But as for these others, who are devoted to their loathsome practices and detestable impieties, I will make them suffer for their conduct, says the Lord

22 the Eternal," Then the kherubs spread their wings, with the wheels beside them, and the Splendour of the God of Israel over them

23 both; and the Splendour of the Eternal ascended from the midst of the city and stood upon the mountains to the east of the city.

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Then the Spirit lifted me and 24 brought me in the vision back to the exiles in Chaldæa. The vision I saw departed from me, and I 25 told the exiles all that the Eternal had shown me.

This word from the Eternal 12 came to me: "Son of man, you 2 are living among rebellious folk who have eyes and will not see. who have ears and will not listena rebellious folk. Son of man, 3 prepare your outfit for exile; let them see you moving in broad daylight, let them see you removing out of your house; perhaps they will understand, though they are a rebellious folk. Let them 4 see you moving your stuff by day, as though for exile; then let them see you leaving yourself in the evening, as exiles leave. Let them 5 see you breaking through the town wall and passing out; let 6 them see you carrying your belongings on your shoulders in the dark; cover up your face, that you may not see the ground-for I have made you an omen for Israel." I did as I was told; 7 I carried out my belongings in open daylight, like an outfit for exile; at night I broke through the town wall, bearing my belongings on my shoulder in the dark. I let them see me. Then in the 8 morning this word from the Eternal came to me: "Son of 9 man, has that rebellious folk Israel never asked you what you were doing? Give them this 10 message from the Lord the Eternal: 'This bearing of a burden applies to the prince and all the Israelites in Jerusalem.' Tell 11 them:

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I am an omen for you: As with me, so with you to exile, to captivity, you go.

12 The prince among you, he shall go out in the dark, by the way he has broken, shouldering his burden, covering up his face, not to see the ground.

13 I will fling my net over him, and he shall be caught in my toils; I will take him to Babylon in

Chaldæa

[[he will never see it, though he shall die there]],

14 and his attendants, his retinue and all his guard, I will scatter to the winds, and pursue them with the sword.

15 When I disperse them among the nations and scatter them over foreign lands, then shall they

16 realize that I am the Eternal. A few of them I will save from the sword, from famine, and from pestilence, that they may confess all their detestable impieties among the nations of their exile. So shall they learn that I am the Eternal."

17 This word from the Eternal 18 came to me: "Son of man, quake as you eat your bread, tremble anxiously as you drink your water,

19 and tell your countrymen that the Lord the Eternal has this word for the citizens of Jerusalem in the land of Israel: 'They shall be anxious as they eat their bread and dismayed as they drink their water, for the land is to be stripped of all that it contains, owing to the violence done by all its inhabit-20 ants; the peopled towns shall be

emptied and the land laid desolate.

It will teach you that I am the

Eternal.' "

This word from the Eternal 21 came to me: "Son of man, what 22 is this proverb that you have in the land of Israel, 'Time passes. but no vision comes to anything '? Tell them this from the Lord the 23 Eternal: 'I will put an end to this proverb, it shall never be repeated in Israel.' Tell them. The time is coming for the truth of every vision. No more vain 24 visions and smooth oracles in Israel! For I the Eternal will 25 speak a word, and my word shall be fulfilled; it shall not be delayed, for in your own day, O rebellious folk, I will both speak the word and fulfil it, says the Lord the Eternal.'" This word from 26 the Eternal also came to me: "Son of man, the Israelites are 27 saying, 'The vision he sees is for a long time ahead; he is predicting about a far-off age.' Tell 28 them this word from the Lord the Eternal: 'None of my words shall be delayed, but what I say shall be done, says the Lord the Eternal.' "

This word from the Eternal 13 came to me: "Son of man, pro-2 phesy against the prophets of Israel, and give them this prophetic word from the Eternal. 'The Lord the Eternal declares: 3 Woe to the fools of prophets who only prophesy from what they feel, without a real vision! O Israel, 4 your prophets are like jackals burrowing among the ruins! You prophets never man the 5 breach, you never build walls for the folk of Israel, to make a stand upon the day when the Eternal summons to the fray. Yours are 6 false visions, lying oracles! You

give 'the word of the Eternal,' and the Eternal never sent you! And you expect your words to be fulfilled! To cry 'the word of the Eternal,' when the Eternal has 7 not spoken, is this not a vain

vision, a lying oracle of yours? 8 Therefore the Lord the Eternal proclaims: because your words are vain, your visions false, I am against you, says the Lord the

9 Eternal; my hand shall be against the prophets who see false visions and utter lying oracles. They shall have no place in the council of my people, they shall not be on the register of Israel, they shall not be allowed inside the land of Israel-it will teach

10 you that I am the Eternal. Since they mislead my people by saying 'All is well,' when all is not well, since these daubers whitewash any flimsy wall run up to safe-

11 guard the people, tell such daubers that a deluge of rain is coming. huge hailstones shall come down, and a stormy blast shall break out, till down falls the flimsy wall;

12 and then you will be asked, will you not, 'What about your white-

13 wash?' The Lord the Eternal proclaims: I will let loose a stormy blast in my wrath, a deluge of rain in my anger, and hailstones in

14 my fury, destroying the wall you daubed with your whitewash, demolishing it till its very foundations are laid bare; the wall shall fall, and crush you under it—to let you know that I am the Eter-

15 nal. This will satisfy my wrath against the wall and those who daubed it with their whitewash. You will be asked, 'Where is the wall? Where are those who 16 daubed it ?--these prophets of

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Israel who prophesy about Jerusalem with their visions of "All is well" for her, when all is not well!' The Lord the Eternal has spoken.

Son of man, face the women of 17 your country who only prophesy from what they feel; give them 18 this prophetic word from the Lord Eternal. 'Woe to the women who tie amulets on everybody's wrist and mantle folk of every height in veils, to get hold of human souls! You would get hold of human souls among my people, to make a profit from your trade? You are degrading me 19 among my people for a handful of barley and some bread from your clients; you cheat my people, and they believe your cheats your spells invoking death on honest folk and promising life to the dishonest! Therefore the 20 Lord the Eternal declares: I am against these amulets you use to snare poor human souls; I will strip them off and let the souls go free whom you would fain control: I will tear off your veils and rescue 21 my people from your sway—to let you know that I am the Eternal. Since your cheats and spells have 22 dismayed honest folk whom I never dismayed, and encouraged the dishonest, till they would not give up their evil life and be saved. there shall be an end to your vain 23 visions and incantations: I will rescue my people from your sway -to let you know that I am the Eternal.'"

When some sheikhs of Israel 14 came and sat down in front of me, this word from the Eternal came 2 to me: "Son of man, these men 3

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have taken their idols to their very hearts, they are bent upon the sin that trips them up; am I to 4 answer their inquiries? Give them this message from the Lord the Eternal: 'Any man of Israel who takes his idols to his very heart and is bent upon the sin that trips him up, and who consults a prophet, he shall get an answer from myself as heavy as

5 all his idols; for I would ruin Israel with their heart's desire, since they have abandoned me for

6 all their idols.' So give Israel this message from the Lord the Eternal: 'Turn away, turn away from your idols, turn your face from all your detestable impieties!

7 For anyone belonging to Israel or any alien resident in Israel who abandons me, taking his idols to his very heart and bent upon the sin that trips him up, any such man who consults a prophet in order that the prophet may consult me on his behalf, shall get his

8 answer from myself; I will set my face against that man, I will make an example of him, I will make him a byword and exterminate him from my people—to let you know that I am the Eternal.'

9 When a prophet is beguiled into some prophetic utterance, it is I, the Eternal, who have beguiled him; I will strike at that prophet and destroy him out of my people 10 Israel. They shall both suffer

punishment; the punishment of the prophet shall be like the punishment of the man who con-

11 sults him—so that Israel may no longer go astray from me, nor pollute themselves any longer with all their transgressions; they are

to be my own people, and I am to be their God. The Lord the Eternal has said it."

This word from the Eternal 12 came to me: "Son of man, 13 when a land sins against me by unfaithfulness.

and I strike a blow at it, when I send famine on it, to cut off man and beast,

then, even were these three men 14 within it, Noah, Daniel, and Eyob,

they would save only themselves by their goodness the Lord the Eternal declares.

Were I to send wild beasts over 15 the land, man-eaters,

till the land lay waste and empty, after the beasts,

then, even were these three men 16 within it—

by my life! declares the Lord the Eternal—

they would not save their sons and daughters,

they alone would be saved, and the land lie waste.

Were I to send a sword upon that 17 land,

land, saying, 'Sword, sweep through the land!'

and were I to cut off man and beast,

then, even were these three men 18 within it—

by my life! declares the Lord the Eternal—

they would not save their sons and daughters,

they alone would be saved.

Were I to send pestilence upon 19 that land,

venting my deadly rage upon it, cutting off man and beast,

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20 even were Noah, Daniel, and Eyob within it—

by my life! declares the Lord the Eternal—

they would not save their sons and daughters,

they would save only themselves by their goodness.

21 And how much more, says the Lord the Eternal,

when I send my four fatal judgments,

sword, famine, evil beasts, and pestilence.

to cut off man and beast from Jerusalem?

22 Should any survive and escape, any sons and daughters,

and make their way to you in Babylon,

you will be consoled for the evil I have brought on Jerusalem,

consoled for all I have inflicted, when you see their life and ways;

23 yes, it will console you to see their life and ways,
you will see I had good cause

for all I did,

says the Lord the Eternal."

15 This word from the Eternal 2 came to me: "Son of man, what use is the wood of the vine, compared with wood from any tree in

3 the forest? Is it used to make anything? Is even a peg cut from it, to hang a vessel on?

4 Why, it is flung into the fire for fuel; the fire consumes its two ends, and the middle is burned up;

5 is it fit then for anything? Even when it is whole, it is never used for anything; much less, when 352

the fire has consumed it, and it is burned up. Well, then, says the 6 Lord the Eternal, as the wood of the vine is flung into the fire as fuel, so I hand over the citizens of Jerusalem; I set my face against 7 them. They have been taken out of the flames already, but fire shall consume them; they shall learn that I am the Eternal, when I set my face against them and lay the 8 land desolate for their unfaithfulness to me. The Lord the Eternal has said it."

This word from the Eternal 16 also came to me: "Son of man, 2 put the loathsomeness of Jerusalem before her, and proclaim 3 this word of the Lord the Eternal to Jerusalem: Your origin and birth are from the land of Canaanites; your father was an Amorite, your mother a Hittite. As for your birth, on the day you 4 were born no one cut your navelstring, no one washed you clean with water, no one rubbed salt on you or swaddled you, none 5 looked with pity on you to do any such service to you; you were thrown out on the open field, a despised thing, on the day that you were born. But as I passed 6 and saw you weltering in your own blood, I said to you, as you lay thus weltering in your blood, 'Live!' I brought you up, till 7 you throve like a plant, growing tall and strong; you came to womanhood, your breasts were formed, your hair grew long. But you were bare and naked. Then, 8 as I passed, I saw you were ripe for love; so I spread my robe over you, to cover your nakedness, and pledged myself to you in marriage, making a compact

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with you—says the Lord the Eternal. Thus did you become 9 my own. I bathed you in water, I washed all the blood off you, 10 and anointed you with oil; I decked you with embroidered robes, I shod you with Egyptian

leather, I swathed you in fine
11 linen, I clothed you in silk; I
adorned you with finery, bracelets
on your arms, a necklace round

12 your throat, a ring on your nose, ear-rings in your ears, and a lovely

13 crown upon your head. You were adorned with silver and gold, robed in fine linen and silk and embroidered robes; your food was fine flour, honey, and oil. You blossomed into a great beauty,

14 and the fame of your beauty went over the world; your beauty was perfect, through the splendour of my endowment—says the Lord

the Eternal.

15 But, trusting to your beauty, in the fame of it you played the harlot; you lavished your favours

16 upon any passer-by. You took your robes to make gay tents of love, where you played the har-

17 lot's trade. You took the fine jewels of gold and silver that I had given to you, and made yourself human figures, with which you

18 played the harlot; you covered these idols with my embroidered robes, you offered them my oil

19 and incense: the food I gave you, my fine flour and oil and honey, that I fed you with, you burned for them as fragrant smoke—says

20 the Lord the Eternal. The sons and daughters that you bore me, these you took and burned to them

21 in sacrifice. Was your harlotry not enough, that you must murder my children and burn them alive for these idols of yours? And 22 amid all your loathsomeness and harlotry you never remembered your own early days, when you lay bare and naked, when you were weltering in your blood. And 23 now, to crown your vice (woe betide you! woe betide you! says the Lord the Eternal), you have 24 raised a shrine for yourself, a resort in every street; you have 25 raised your shrines at every street corner, prostituting your beauty, offering your body to any passerby, in many an act of harlotry. You have played the harlot with 26 your neighbours, the sensual Egyptians; over and over again have you done it, to provoke my anger. [So I struck at you, I 27 cut down your rations and handed you over to the will of your foes, the Philistine towns, which were ashamed of your lascivious life.]] You have played the harlot with 28 the Assyrians, so insatiable was your lust; and even then you were not satisfied. You repeated 29 your harlotry over and again with Chaldaea, the traders' land; but even that left you unsatisfied. What a passion consumes you, 30 says the Lord the Eternal, to act like this !--to live like an abandoned harlot, raising your shrine 31 at every street corner, with a resort in every street. True, you were no harlot! You scorned to be paid for your favours! adulterous wife, taking strangers instead of your husband!]] No, 33 harlots receive presents, but you gave presents to all your lovers; you bribed them to come from all quarters to your embraces! You 34 were the opposite of other harlots; no man had to solicit you, 353

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and no man had to pay you; this made you the opposite of other harlots!

35 You harlot, listen to what the

36 Eternal has to say. The Lord the Eternal declares: For the lavishing of your favours, for the unbaring of your body in your harlot's play with your lovers, for all your detestable idols, and for the murder of your children

37 whom you gave up to them, I will gather all the lovers with whom you have lain, all you loved and all you did not love, I will gather them all round you and expose you to their gaze, baring your 38 nakedness to them; I will punish

you as women are punished for unfaithfulness and for childmurder, I will let my fury and jealousy work on you their

39 bloody doom; I will leave you to your lovers, and they shall pull down your shrines and break down your resorts, stripping you of your clothes, robbing you of your fine jewels, and leaving you bare and 40 paked: they shall collect a crowd

40 naked; they shall collect a crowd, to stone you and to cut you to

41 pieces with their swords; they shall let many a woman witness your punishment by burning your houses. So will I put a stop to your harlotry; no more bribes

42 from you! It will appease my fury, I will cease being jealous of you, I will be quiet, and angry no

43 more. It is because you never remembered your early days, but roused me to rage with all your doings, that I will make you suffer for your conduct, says the Lord the Eternal. Oh that you had not been foully unfaithful!

44 Everyone who quotes proverbs will quote this proverb against 354 you, 'Like mother, like daughter!' You are the daughter of a mother 45 who scorned her husband and her children. And you are the sister of women who scorned their husbands and their children. Your mother was a Hittite, your father was an Amorite. Your elder sister 46 is Samaria, with her daughters, to the north; your younger sister is Sodom, with her daughters, to the south. You did not live as 47 they lived, you did not follow their detestable ways? No. that would not have been enough! You lived a life still more depraved than theirs. By my life! says the 48 Lord Eternal, your sister Sodom and her daughters have not been so bad as you and your daughters. This was your sister Sodom's 49 crime: she and her daughters lived in pride, in plenty, and in careless ease; she never lent a hand to the weak and wretched. Haughty they grew, and they 50 committed detestable impieties before my face. So I swept them off, when I noticed it. Nor has 51 Samaria committed half your sins. No, you have committed more detestable impieties than they have; yours serve to palliate your sisters' crimes, and that is some consolation to them; you 52 must endure the shame of lessening your sisters' guilt by your far more abominable life; you make them out better than yourselftake the shame and the disgrace of that to yourself!

I will restore their fortunes, the 53 fortunes of Sodom and her daughters and the fortunes of Samaria and her daughters, and your fortunes along with theirs—to 54 make you feel the shame and the

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disgrace of having been some con-55 solation to them. When Sodom and Samaria, your sisters, and their daughters, regain their former state, you and your daughters also shall regain your former state.

56 Yet was not Sodom a byword in your mouth, during your days of pride, before your nakedness

57 was exposed? And now you are, like her, the scorn of the daughters of Edom and the malignant daughters of the Philistines around.

58 You bear the penalty of your lasciviousness and your abominable life, says the Lord the

59 Eternal. For this is the Lord the Eternal's decision: I will repay you for your conduct, for scorning the marriage-oath by breaking our 60 compact. Yet I will remember my

compact with you in the days of your youth; I will ratify a lasting 61 compact with you; then you will remember how you have lived and be ashamed as you receive your sisters, the elder and the younger, when I give them to you

62 as daughters. It shall not be through your compact with me; no, I will ratify my own compact with you, that you may learn

63 that I am the Eternal, that you may remember and be ashamed and be silent under your disgrace, when I forgive you for all you have done. The Lord the Eternal has spoken."

7 This word from the Eternal 2 came to me: "Son of man, propound a riddle, put a parable 3 before Israel, and tell them this from the Lord the Eternal: 'A huge speckled eagle, with broad wings and long pinions in full plumage, flew to Lebânon and

tore off the tip of a cedar; he 4 plucked the young twig on the very top of the branch, and carried it to the land of traffic, setting it in a city of merchants. He also 5 took some seed from the land of Judah and planted it in fertile soil . . . to sprout like a slip beside brimming streams and turn into a 6 spreading vine of low size, whose branches might turn towards him. whose roots might be under him —a vine bearing branches and putting out boughs. But there 7 was another huge eagle, with broad wings and thick plumage: and the vine actually bent its roots towards him and stretched its branches towards him from the bed where it was planted! would have him to water it. though it was planted beside brimming streams in a rich soil to bear its branches and yield fruit and prove a noble vine! Now ask 9 them, from the Lord the Eternal: Can it prosper? Shall it not be torn up by the roots? Shall not its fruit be plucked, till all its sprouting leaves shall wither? Will it require much power or many a hand to uproot it? It is 10 planted, but shall it prosper? Shall it not wither when the east wind strikes it, wither in the bed where it is growing?"

Then this word from the Eternal 11 came to me: "Ask that rebellious 12 folk, 'Do you not know what all this means?' Tell them, the king of Babylon came to Jerusalem and took away her king and leaders, carrying them home to Babylon. He also took one of 13 the royal family and made a compact with him; the nobles he removed, that the realm might be 14

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submissive and not ambitious, serving him in terms of his com-

15 pact. But this prince rebelled against him, sending envoys to Egypt for horses and a large army. Shall he prosper? Can a man like that escape? Can he break a

16 compact and escape? By my life! declares the Lord the Eternal, he shall die, die where the king lives to whom he owed his realm, whose oath he spurned, whose compact he broke, die beside him

17 in Babylon. The Pharaoh's great army and huge host can do nothing for him in the struggle, though mounds are thrown up and forts

18 built to cut off many a life. The man spurned his oath by breaking his compact. He pledged his word, and yet he did all this!

19 Escape he cannot! Therefore the Lord the Eternal decrees: By my life! I will punish him for my oath that he spurned and my com-

20 pact that he broke; I will fling my net over him and catch him in my toils and carry him to Babylon, where I will deal with

21 him for his treason to me; all the picked men in his ranks shall fall by the sword, and the survivors shall be scattered to the four winds—to teach you that I the Eternal have decreed this."

22 The Lord the Eternal declares:
"I too will take a branch from
the top of the high cedar; I will
pluck from its topmost twigs a
tender one and plant it on a high,

23 conspicuous hill, on Israel's lofty mountain, where it shall put out boughs and bear fruit and grow into a noble cedar, with birds of every feather living under it, in the

24 shadow of its branches. Then all the trees of the country shall 356 learn that I the Eternal lower the high tree, raise the low tree, dry up the green tree, and make the dry tree flourish. I the Eternal have said it, and I will do it."

This word from the Eternal 18 came to me: "What do you? mean by quoting this proverb in the land of Israel. 'The fathers eat sour grapes, and the children's teeth are set on edge'? By my 3 life! says the Lord the Eternal. you must never quote that proverb again in Israel. All souls are mine. 4 the soul of the father as well as the soul of the son: the soul that sins, that soul shall die. If any- 5 one is a good man, doing what is right and honest, if he does not 6 eat meat with the blood in it, if he does not adore the idols of Israel. if he does not seduce his neighbour's wife nor touch a menstruous woman, if he oppresses no 7 one but returns what his debtor pledged, if he robs no one, if he feeds the hungry and clothes the naked, if he takes no interest on a 8 loan, if he abstains from crime and decides fairly between man and man, if he lives by my laws, if 9 he observes and obeys my rules, then he is good, he shall live, says the Lord the Eternal. If he 10 has a son who is a brigand, given to bloodshed, who does none of 11 these duties, but eats meat with the blood in it, seduces his neighbour's wife, oppresses the poor and 12 needy, commits robbery, refuses to restore a pledge, adores idols, commits detestable impieties, and 13 takes interest upon a loan—is he to live? He shall not live; he has done all these abominable things, and he must die; he is

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14 responsible for his own death. If he in turn has a son who, seeing all the sins done by his father.

15 avoids them in fear, eats no meat with the blood in it, adores no idols of Israel, seduces no man's

16 wife, oppresses no one, exacts no pledge, commits no robbery, but feeds the hungry, clothes the

17 naked, abstains from crime, refuses to take interest on a loan, and carries out my orders, lives by my laws—he shall not die for the iniquity of his father, he shall live.

18 His father died for his own iniquity, because he practised oppression and outrage and wrong-

ask, 'Why should the son not suffer for his father's iniquity?'
If the son does what is right and honest, if he observes and obeys
20 all my orders, he shall live. The

person who sins shall die. A son is not to suffer for his father's iniquity, nor a father for his son's iniquity; the good man shall be credited with his own goodness, and the wicked man with his own wickedness.

21 But if a wicked man gives up all his sinful practices to follow all my orders and to do what is right and honest, he shall live—22 he shall not die. None of the

22 he shall not die. None of the transgressions he has committed shall be remembered against him; he shall live by the goodness of

23 his life. Have I any desire for the death of the wicked? says the Lord the Eternal. If he gives up his evil life, shall he not live?

24 Again, when a good man gives up being good and practises iniquity, doing every abominable thing that a wicked man does, none of his good deeds shall be remembered;

for the treason he has committed and for the sin of which he is guilty he shall die. And yet you 25 complain, 'The Lord is not acting fairly!' Listen, O Israel; my methods not fair! Is it not rather your methods that are not fair and right? If a good man gives 26 up being good to commit iniquity, he shall die, and die for the iniquities he has done. If a wicked man 27 gives up being wicked and does what is lawful and right, he shall save his life; as he fears and gives 28 up all his transgressions, he shall live, he shall not die. And yet 29 Israel complains, 'The Lord is not acting fairly!' My methods not fair, O Israel! Is it not rather your methods that are not fair and right?

O Israel, I will deal with every 30 one of you as he has lived, says the Lord the Eternal. Repent and give up all your transgressions, or iniquity will be your ruin; have done with all your 31 transgressions against me, and get a new nature, a new spirit, for yourselves. O Israel, why will you die? I have no desire for anyone 32 to die, says the Lord the Eternal.

So repent and live."

Raise this dirge over the prince 19 of Israel.

How like a lioness among lions was your mother!
She crouched among young lions as she reared her whelps;

one whelp she brought up,
a lion young;
he learned to seize his prey,
men he devoured;

3

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- 4 the nations raised a hue and cry, they caught him in their pit, they dragged him off with hooks into the land of Egypt.
- 5 She saw he had been reft from her, her hope had vanished; she took and reared another whelp, a lion young,
- 6 who lived among the lions, and grew up a young lion; he learned to seize his prey, men he devoured,
- 7 ravaging their palaces, and wasting their towns, till all in the land were a-dread at his roar.
- 8 Then the nations raised a hue and cry from the realms around, spread nets for him, and caught him in their pit,
- 9 dragged him off with hooks to the king of Babylon, that his voice might sound no more on the uplands of Israel.
- 10 Your mother was like a vine in a vineyard, planted beside streams, fruitful, rich in branches, thanks to the wealth of water;
- 11 she had a great branch that grew into a royal sceptre, soaring to the clouds, seen afar amid a mass of boughs.
- 12 But in wrath the vine was torn up, flung to the ground;
 358

fruit,
and its great branch was broken
off;
now it is planted in a desert,
in a waterless land.
Fire spread from the branch.

the east wind withered up its

and burned the boughs,
and now the vine has no great
branch,
no royal sceptre.

This is a dirge, and current as a dirge.

In the seventh year, on the 20 tenth day of the fifth month, some sheikhs of Israel came to consult the Eternal, and sat down in front of me. Then this word from 2 the Eternal came to me: "Son 3 of man, give the sheikhs of Israel this message from the Lord the Eternal. 'You come to consult me? By my life! says the Lord the Eternal, I will not be consulted by you.' Arraign them, 4 son of man, arraign them; let them hear the detestable impieties of their fathers, and tell them 5 this from the Lord the Eternal: 'On the day when I chose Israel and swore to the descendants of the household of Jacob, revealing myself to them in the land of Egypt and swearing to them that I was the Eternal their God, on that day I 6 swore to them that I would bring them from the land of Egypt to a land that I had assigned them, a land abounding in milk and honey, the glory of all lands. I 7 said to them, "Let every man of you put aside the detestable impieties you love, befoul not yourselves with the idols of Egypt; I am the Eternal your God." But 8

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they rebelled against me, they would not listen to me; they would not put aside the detestable impieties they loved, they would not abandon the idols of Egypt. So I resolved to vent my fury upon them and to execute my anger against them within the 9 land of Egypt. Only, in dealing with them, I had regard to my own honour, lest it should be sullied in the sight of the nations among whom they lived, the nations who had seen me revealing myself to them by bringing them 10 out of the land of Egypt. From the land of Egypt I brought them, 11 I took them into the desert, I gave them my rules and showed them my regulations, obeying 12 which a man shall live; I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Eternal, 13 who sets them apart. But Israel rebelled against me in the desert: they would not follow my rules, and they spurned my regulations, obeying which a man shall live, and they desecrated my sabbath deeply. So I resolved to vent my fury upon them in the desert and 14 destroy them. Only, in dealing with them, I had regard to my own honour, lest it should be

with them, I had regard to my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out.

15 I did swear to them in the desert that I would not bring them to the land I had assigned them, a

land abounding in milk and honey,
16 the glory of all lands, since they
had spurned my regulations and
refused to live by my rules, desecrating my sabbaths (their hearts

17 set upon their idols); but I pitied them and spared them, I

did not destroy them in the desert. I said to their children in the 18 desert, "Live not by your fathers' rules, follow not their regulations, do not befoul vourselves with their idols: I am the Eternal 19 your God, live by my rules, observe and obey my regulations, keep 20 my sabbath sacred and let it mark the tie between us-to teach you that I am the Eternal your God." In spite of this, the 21 children rebelled against me: they would not live by my rules, they would not observe and obey my regulations, obeying which a man shall live, and they desecrated my sabbath. So I resolved to vent my fury upon them, to execute my anger against them in the desert. However, I withheld 22 my hand, out of regard for my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out. But I swore to them in the desert 23 that I would scatter them among the nations and disperse them over foreign countries, because 24 they had not carried out my orders but had spurned my laws and desecrated my sabbath, in their passion for the idols of their fathers. I let them have laws 25 that were evil and customs that could not bring them life, and I 26 made their very sacrifices befoul them, as they burned their firstborn children alive—that I might destroy them. It was to teach them that I am the Eternal.'

Son of man, give Israel this 27 message from the Lord the Eternal: 'Your fathers further blasphemed me by this act of treason. After 28 I had brought them to the land I had sworn to assign them, when-

ever they saw a high hill or a leafy tree, there did they offer sacrifice, there did they exasperate me with their oblations, offering their fragrant smoke and pouring out 29 their libations. I asked them,

29 their libations. I asked them, "What is the high place you hie to? and to this day it is called 30 'high place.'" So tell Israel this from the Lord Eternal: "You

befoul your selves like your fathers, you break your troth with me for their detectable implicities and

31 their detestable impieties, and you befoul yourselves with all your sacrifices to idols—burning your sons alive—down to this very day! And I am to be consulted by you, O Israel? By my life! says the Lord the Eternal, no!

32 You must never dream of resembling the pagans, the natives, by worshipping things of wood

33 and stone. By my life! the Lord the Eternal swears, I will be your king, with a strong hand, with arm outstretched, in overflowing

34 fury; I will bring you from the nations, I will gather you out of the lands of your dispersion, with a strong hand, with arm outstretched, and in overflowing fury;

35 I will take you into the great desert, and deal with you there

36 face to face. As I dealt with your fathers in the Egyptian desert, so will I deal with you,

37 says the Lord the Eternal; I will count you one by one and number you, purging out the rebels and

38 the traitors—they shall be brought out of the land where they were living, but they shall never enter the land of Israel. It will teach

39 you that I am the Eternal. As for the rest of you, O Israel, this is what the Lord the Eternal has to say: Go and worship your 360

idols, all of you! Later on you will listen to me and cease to sully my sacred honour with your sacrifices and idols! On my 40 sacred hill, on the high mountain of Israel, the Lord the Eternal predicts, the whole community of Israel, every man of them, shall worship me; there I will accept them, there I will require your offerings and the very choicest of your sacred dues: I will accept 41 you when I smell this fragrant smoke, after I have brought you from the nations and gathered you out of the lands where you were scattered. So the nations shall see what I am, as I deal with you, and you yourselves shall 42 learn that I am the Eternal, after I have brought you to the land of Israel, the country I swore that I would give to your fathers. There you shall remember how 43 you lived and all you did, as you befouled yourselves, and you shall loathe yourselves for all the evil you committed. O Israel, you 44 shall learn that I am the Eternal, when I have dealt with you for the sake of my own honour, not as your evil life deserved, not as your corrupt practices deserved' -says the Lord the Eternal." This word from the Eternal 45

This word from the Eternal 45 came to me: "Son of man, turn 46 to the south, declaim against the south, prophesy against the forestland in the south, and tell the 47 forest in the south this message from the Eternal. 'The Lord the Eternal declares, I will kindle a fire within you, to burn up every green tree and every dry tree in you; there will be no quenching of the blaze, and every face from south to north shall be scorched.

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48 The whole world shall see that I. the Eternal, kindled the fire; it 49 never shall be quenched.' " "Ah. Lord Eternal! "I said, "they say about me, 'Is he not a storyteller ? ' "

21 Then this word from the Eternal 2 came to me: "Son of man, turn to Jerusalem, declaim against her sanctuaries, prophesy against the

3 land of Israel, and tell the land of Israel this message from the Eternal: 'I am against you, I will unsheathe my sword and slay both good and bad within you;

4 and because I will slay both good and bad within you, my sword shall be unsheathed against all the

5 world, from south to north; the world shall know that I the Eternal have unsheathed my sword-not to be sheathed again.'

6 Sigh then, O son of man, sigh before them a heart-breaking,

7 bitter sigh. And when they ask you why you are sighing, answer, 'For bad news! Evil is coming; every heart shall tremble, every hand shall be limp, every spirit shall faint, and all knees shall be weak as water. Evil is comingthe Lord the Eternal has declared it.' "

This word from the Eternal 9 came to me: "Son of man. utter this prophetic word from the

Eternal. Say:

for slayers to handle!

A sword, a sword, whetted and polished, 10 whetted to slay, polished to flash like lightning . . . 11 handed to slayers to wield, whetted and polished

Shriek, son of man, and howl: it is drawn against my people, against all Israel's leaders they and my people surrendered to the sword! Smite your breast despairingly, for I spurn them in my wrath, says the Lord the Eternal.

12

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17

Prophesy, then, son of man, 14 call the doom down, swing the sword twice, thrice, the sword of mortal wounds. the huge sword of mortal wounds. that hems them in.

Scare them till their hearts are 15 trembling, and dead lie heaped at every gate.

They are abandoned to the slaughtering sword,

flashing like lightning, whetted for slaughter. Whirl to the rear, sword, right, front, left-

wherever your edge must whirl; and I will clap you on, I will glut my fury—

I, the Eternal, have said it!"

This word from the Eternal 18 came to me: "Son of man, trace 19 two roads for the sword of the king of Babylon to take, both from the same land; draw a hand 20 to mark out the path of the sword to each city, to Rabbah of the Ammonites and to Jerusalem inside Judah. For the king of Baby- 21 lon is standing at the cross-roads, where the two paths fork, to practise divination; he is shaking the two arrows, consulting the oracle, and inspecting a beast's liver. To his right hand comes the lot 22 against Jerusalem, for cries of havoc, for battle-shouts, 361

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battering-rams against the gates, for raising ramparts, for erecting forts. Jerusalem thinks it is a 23 lot in vain; but it recalls to me

their guilt, and for their guilt they

24 shall be captured. Here, then, is the Lord the Eternal's word: 'Since you recall to me your guilt, by your open transgressions and all the deeds that bring your sins to light, since you remind me of yourselves, you shall be cap-

25 tured.' And you, you knave, O prince of Israel to be slain, for whom the hour of sin's full punish-

26 ment brings doom—'Off with his diadem, away with his crown!' says the Lord the Eternal; 'turn things upside down, up with the

27 low, down with the high! I lay all in ruins, ruins, ruins; everything shall be overturned, till the rightful man arrives—and I will

give him everything.'

28 Son of man, deliver this prophetic word also from the Lord the Eternal about the Ammonites and their deriding. Say 'A sword, a sword is drawn for slaughter,

29 polished to flash lightning! In false visions, by a lying oracle, you were told that you would wield it on the necks of the wicked, the doomed, whose end comes in the hour of sin's full

30 punishment. Back with it into the scabbard! I will punish you yourself in the land of your origin,

31 the land of your birth; I will vent my anger upon you, blow the flames of my wrath on you, and hand you over to savage agents of

32 destruction. You shall be fuel to the fire, your blood shall fill the land, and you shall be forgotten—for I the Eternal have decreed it."

This word from the Eternal 22 came to me: "Son of man, 2 arraign, arraign the bloody city; then let her hear all her detestable impieties, and tell her this from 3 the Lord the Eternal: 'O city, shedding blood to draw your doom upon you, making idols for yourself that you may be befouled! You are guilty of the 4 blood you shed, befouled by the idols vou have made; you have brought on your own hour of doom, your day of reckoning. So I leave you to the scorn of the nations and the mockery of all the world. Far and near they 5 shall mock you, you infamous thing, seething with disorder! The leaders of Israel within you 6 have been overbearing, bent on bloodshed; within you fathers 7 and mothers are despised, foreigners are oppressed, orphans and widows wronged. You scorn 8 what is sacred to me, you desecrate my sabbath. You harbour 9 men who murder their fellows by false evidence. Within you flesh is eaten with the blood in it. Within you men live lasciviously; 10 they take their father's concubines, they lie with menstruous women; one does the act of shame 11 with his neighbour's wife, another lewdly couples with his daughterin-law, another weds his sister, the daughter of his father. Within you bribes are taken to 12 shed blood. You take interest on loans, you oppress your neighbour by extortion—and you forget me, says the Lord the Eternal. I 13 shake my hand in horror at your extortion and your bloodshed. Will you keep a stout heart, will 14 you be undaunted, when I come

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15 have said it, and I will do it; I will scatter you among the nations and disperse you over foreign lands, consuming the impurity 16 out of you; you shall be put to shame before all the nations-to teach you that I am the Eternal.' " This word from the Eternal 18 came to me. "Son of man, the community of Israel is all dross to me, brass, tin, iron, lead, for the 19 furnace—mere silver-dross. So the Lord Eternal declares-since you are all mere dross, I will 20 collect you in Jerusalem; as men collect silver, brass, iron, lead, and tin, to blow the flames upon them and melt them in the furnace, so will I collect you in my anger and my fury, fling you 21 in, and melt you; yes, I will collect you and blow the flames of my wrath upon you, till you are 22 melted in Jerusalem. As silver is melted inside a furnace, so shall you be melted within it; and you shall learn that I the Eternal have vented my fury upon you." This word from the Eternal 24 came to me: "Son of man, say to her, 'On the day of my in-

to deal with you? I the Eternal

24 came to me: "Son of man, say to her, 'On the day of my indignant wrath, you are a land 25 bereft of rain and shower, where the local leaders are roaring lions that tear their prey, their prey of human lives, seizing on treasures and valuables, and making many 26 a widow; where the priests violate my law and profane what is sacred to me, making no difference between the sacred and the secular, never teaching any distinction between the consecrated and the unconsecrated, paying no heed to my sabbath—till I am profaned 27 among them; where the authori-

ties are like wolves tearing their prey, shedding blood and murdering men to win dishonest gain; where the prophets daub for them 28 with whitewash, with vain visions and false oracles, saving "The word of the Eternal," when the Eternal has not spoken; where 29 the natives practise oppression and commit robbery, wronging the weak and wretched, and inflicting injustice upon foreigners. I have looked for a man among 30 them to build up the wall and man the breach on behalf of the land. that I should not destroy it; but I could not find a man. So I vent 31 my indignation on them, I burn them up with my wrath, I make them suffer for their conduct-the Lord the Eternal declares."

This word from the Eternal 23 came to me: "Son of man, 2 there were two women, daughters of one mother; when they were 3 young, they played the harlot in Egypt, where men pressed their breasts and handled their virgin nipples. Their names were Oholah, 4 the elder, and Ohŏlibah, the younger. They became my wives, and bore sons and daughters [[as for their names, Oholah is Samaria, Ohŏlibah Jerusalem]]. But Ohŏlah played the harlot, 5 though she was my wife; doted on her lovers the Assyrians. soldiers clad in purple, prefects 6 and governors, handsome young fellows all of them, riding on horseback; she bestowed her 7 favours upon them, the pick of Assyria, all of them, and befouled herself with the idols of every man on whom she doted; she never 8 gave up her harlotry since in

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Egypt men lay with her as a girl and handled her virgin nipples and had intercourse with her freely.

9 So I handed her over to her lovers, to the Assyrians on whom she

10 had doted; they exposed her nakedness, they seized her sons and daughters, and they slew her with the sword; so punishment was inflicted on her, till she became

11 a warning to women. Her sister Ohŏlibah saw this, but she went further in depravity, in her lust

12 and harlotry. She doted on the Assyrians, prefects and governors, soldiers clad in purple, riding on horseback, handsome young

13 fellows all of them. I saw that she was befouling herself; both sisters were going the same

14 road. But she carried her harlotry further; she saw men pictured upon walls, figures of Chaldæans drawn in vermilion,

15 with sashes round their waists, with turbans adorning their heads, fine fellows to look at, portraits of Babylonians whose native land

16 was Chaldæa; and when she saw them she doted upon them. So she sent messengers to them in

17 Chaldæa, and the Babylonians came to embrace her with lust, befouling her with their intercourse, till she grew sated and

18 broke with them in disgust. And I broke with her in disgust, as I had broken with her sister, for flaunting her harlotry and un-

19 covering her naked body. But she carried her harlotry still further, remembering her early

20 days of harlotry in Egypt; she doted upon paramours who were like asses and stallions in the

21 grossness of their lust. Yes, you sought to repeat the lustful days

of your youth, when the Egyptians handled your nipples and pressed your young breasts. Therefore, 22 Ohŏlibah—here is the Lord the Eternal's sentence—I will rouse your lovers against you, the lovers you broke with: I will mass them all round you, the Babylonians, 23 all the Chaldæans from Pukûdu, Sutu, and Kutu, and with them all the Assyrians, handsome young fellows all of them, prefects and governors, captains and councillors, all riding on horseback; they shall attack you with many 24 chariots and cars, and with a host of nations, they shall invest you with shields, targes, and helmets; I will entrust judgment to them, and they shall sentence you: I25 will vent my jealous fury upon you, and let them deal with you fiercely, cutting off your nose and ears; your survivors shall fall by the sword, your sons and daughters shall be carried off, and your survivors burned to death. They 26 shall strip you of your clothes and take away your fine jewels. So 27 will I put an end to your lasciviousness and Egyptian harlotry; you shall never take to that again, nor remember Egypt. For this is the 28 Lord the Eternal's sentence: I hand you over to men you hate, to men you broke with, and they 29 shall vent their hate on you, seizing the wealth you worked for. leaving you bare and naked, and exposing all your shameful debauchery. Your lasciviousness and 30 harlotry have brought it on you, for playing the harlot with the nations by befouling yourself with their idols. You have gone the 31 road of your sister, and I will make you drain the cup she had to

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B2 drain. For this is the Lord the Eternal's sentence:

You shall drink your sister's cup, deep and large and full!
drink deep of ruin and of grief,
33 a cup of despair and desolation.
You must drain it to the dregs, your sister's cup, Samaria's,
34 drink it up and drain it,
and tear your breasts—
I have decreed it,
says the Lord the Eternal.
35 Since you forgot me and flung me aside,

then suffer for your sensual harlot ways!"

"Son of man," said the Eternal, "arraign Ohŏlah and Ohŏlibah, and show them their detestable 37 impieties. They have been guilty of adultery, and there is blood upon their hands; they have been guilty of adultery with their idols, and they abandoned the very sons they bore to me, to be burned up 38 for their idols. They did this to me also; they polluted my sanctuary and desecrated my sabbath, 39 for the very day they sacrificed their sons to their idols they polluted my sanctuary by entering it. And this is how they behaved 40 within my temple; they actually sent for men who came from far away, sent messengers to them! And for them you bathed yourself, you painted your eyes, you 41 put on your ornaments, you sat on a handsome diwan, with a table spread in front of it, you spread 42 out my incense and my oil, and sounds of revelry arose! Yes, and they sent for common men, mere drunkards from the desert, and even for them put bracelets on their arms and splendid crowns upon their heads . . . And the 44 men embraced them like harlots: thus did they embrace Oholah and Ohŏlibah in their lust. But 45 honest men shall inflict on them the punishment of the adulteress and the murderess, for adulteresses they are and blood is on their hands. This therefore is the Lord 46 the Eternal's sentence: Bring a host of folk against them, and hand them over to be maltreated and robbed! Let them be stoned 47 and put to the sword, let their sons and daughters be slain, and let their houses be burned up! So will I put an end to sensuality 48 in the country, that all women may take warning and avoid your sensual ways; I will requite you 49 for your sensual ways; you will have to bear the consequences of your sinful idolatry, and so learn that I am the Lord the Eternal."

In the ninth year, on the tenth 24 day of the tenth month, this word from the Eternal came to me: "Son of man, write down the 2 name of this day; on this very day the king of Babylon has begun to invest Jerusalem. Tell this 3 rebellious community a parable; give them this message from the Lord the Eternal:

'Put the cauldron on the fire, put it on, pour in the water, put in the pieces, all the good pieces, the thighs and the shoulders, fill it with the choicest bones, choose the finest of the flock; then pile wood under it,

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make it boil merrily, seething the bones in it!'

6a For this is the Lord the Eternal's word: 'Woe to the bloody 9 city! I myself will pile the fuel 10 high. Heap on the wood, kindle

the fire, but empty out the flesh,

11 pour out the broth, and then set the

cauldren empty on the coals to

cauldron empty on the coals to heat, to let its copper glow, and melt out its impurity, consume its 12 rust. But the thick rust will not

leave it; not even the fire can 6b purge it. Woe to the cauldron full of rust, with rust that will not leave it. Empty it anyhow, pull

out the pieces as they come!
7 [[For the blood of her murders is in her; she poured it out on the bare rock, not on the ground for

8 the dust to hide it, but to rouse my fury, to provoke vengeance

13 upon herself.] The rust is your impurity so foul. Because I would have cleansed you and you would not be clean, you shall never be cleansed from your impurity till

14 I glut my fury on you. I the Eternal have said it, and I will do it; I will not refrain, I will not pity, I will not relent, I will punish you as you have lived and acted '—so says the Lord the Eternal.'

15 This word from the Eternal 16 came to me: "Son of man, I am taking from you at a stroke the

17 treasure of your eyes. But no mourning for her, not a tear! Sigh silently, raise no lament for the dead; put on your turban and your sandals, cover not up your beard, and eat no funeral food."

18 I told this to the people in the morning, and in the evening my 366

wife died. Next day I did as I had been told. The people asked me, 19 "Will you not tell us what this means for us-this conduct of yours?" I answered, "This 20 word from the Eternal came to me: Tell the community of Israel 21 this message from the Lord the Eternal-'I am about to desecrate my own sanctuary, your pride and confidence, the treasure of your eves, your darling care; and the sons and daughters you have left behind are to fall by the sword. [[You shall do as I have done: 22 you shall not cover up your beards, nor eat funeral food; you 23 shall wear your turbans and your sandals, you shall neither lament nor weep but pine away in your sins and groan to yourselves.]]
This is how Ezekiel shall be an 24 example to you; as he does, so shall you do when the time comes. It will teach you that I am the Lord the Eternal.' And, son of 25 man, on the day I take from them their confidence, their proud delight, the treasure of their eyes, their heart's desire, together with their sons and daughters, a fugitive 26 will come to you with the news. Then you can open your lips to 27 the fugitive, you can speak aloud, you need not be any longer dumb. So shall you be an example to them, and they shall learn that I am the Eternal."

This word from the Eternal 25 came to me: "Son of man, turn 2 to the Ammonites and prophesy against them; tell the Ammonites 3 to listen to this message from the Lord the Eternal. The Lord the Eternal declares: Since you gloated over my sanctuary being dese-

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crated, and over the land of Israel being laid waste, and over the community of Judah being carried

4 into exile, therefore will I hand you over to the Bedawin for their own; they shall pitch their tents and make their encampments all over you, eating your crops and

5 drinking your milk; I will let camels pasture in Rabbah and flocks graze in the towns of the Ammonites—to teach you that I

6 am the Eternal.' The Lord the Eternal declares: 'Since you clapped your hands and jumped for joy in your malicious delight over

7 the land of Israel, therefore will I strike you and hand you over to be ravaged by the nations; I will cut you off from the races of men and blot your land out of the earth, destroying you—to teach you that I am the Eternal.'

The Lord the Eternal declares: 'Since Moab says, "Judah is now no better than any other nation."

9 therefore will I lay open the flank of Moab, from the towns on its frontier to Beth-jeshîmoth, Baalmeon, and Kureyat, the glory of

10 the land; I will give Moab as well as the Ammonites to the Bedawin, as their own, that Ammon may be no more remembered as a

11 nation, and on Moab will I inflict punishment—to teach them that I am the Eternal.'

12 The Lord the Eternal declares:
'Since Edom has acted revengefully to Judah and has been guilty

13 of bitter revenge, therefore, the Lord the Eternal declares, I will strike Edom, cutting off man and beast from it, and laying it waste; from Teman to Dedan the Edom

14 ites shall fall by the sword. I will employ my people Israel to

carry out my vengeance upon Edom, and they shall act upon my anger and fury to Edom—to let the Edomites feel my vengeance. The Lord the Eternal has said it.'

The Lord the Eternal declares: 15 'Since the Philistines have acted revengefully, and sought in spite-ful vengeance to destroy Israel with a lasting hatred, therefore, 16 the Lord the Eternal declares, I will strike the Philistines, cutting off the Kerêthites, and destroying the rest of them along the seacoast; I will take heavy venge-17 ance on them, and when I carry out my vengeance they shall learn that I am the Eternal.'"

In the eleventh year, on the 26 first day of the month, this word from the Eternal came to me: "Son of man, since Tyre has 2 gloated over Jerusalem,

'Aha! this door into the nations is broken down! It lies open to me; I shall prosper,

now she is laid waste,'
therefore the Lord the Eternal 3

utters this sentence:

'Tyre, I am against you, and against you

I will bring many a nation, as the sea brings many a wave,

till they destroy the walls of Tyre 4 and level her high towers;

I will scrape the very dust from her and leave her a bare rock,

a place for spreading nets on, in 5 the middle of the sea—

I have said it, the Lord the Eternal declares—

and her townships on the main-6 land shall fall by the sword,

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to let them know that I am the Eternal.'

7 For this is the Lord the Eternal's sentence: 'I bring down upon Tyre Nebuchadrezzar king of Babylon, the king of kings, with horses and chariots and cavalry and a host of many races from the north.

8 Your townships on the mainland he puts to the sword; against you he raises forts, against you he throws up mounds, against you he masses shields,

9 drives the battering-ram against your walls, breaks your towers down with his axes.

10 So many are his horses that their dust covers you; your walls shake at the din of his cavalry, his chariots and cars, as he enters your gates like a conqueror entering a tower that is breached;

11 all your streets he tramples with his horses' hoofs, your folk he slays with the sword, your proud pillars crash to the

ground;

12 your wealth is plundered,
your merchandise looted,
your walls are shattered,
your fine halls are ruined,
your stones and timber and your
very dust

are sunk in the sea.

13 I will silence the music of your songs,

no lyre shall be heard any longer;

14 I will make you a bare rock, a place for spreading nets on, and never to be built again for I the Eternal have said it.' Such is the sentence of the Lord the Eternal.

This is the Lord the Eternal's 15 word for Tyre: 'At the sound of your fall, when the wounded groan during the massacre, shall not the coast-lands tremble? The princes 16 of the seaboard will come down from their thrones and lay aside their robes and strip off their embroidered dress; trembling all over they will sit on the earth, quivering every moment and shuddering over you. They will 17 raise this dirge for you, crying:

How you have vanished from the seas,
O city of renown!

Once so strong upon the seas, you and your folk, once a terror

to the haunters of the sea! Now at your passing the sea-lands 18 are scared.'

For the Lord the Eternal de-19 clares: 'When I make you a desolate city, like cities uninhabited, when I turn the ocean upon you and the deep waters cover you, then I will thrust you 20 down with those who descend to the world below, to the ancient dead; I will make you dwell in the nether regions, in primeval wastes, never to be inhabited, never to take your place again in the land of the living; I will 21 utterly destroy you, and you shall exist no longer; you may be sought for, but never shall you be found—the Lord the Eternal has said it.' "

This word from the Eternal 2

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2 came to me: "Son of man, 3 raise a dirge also for Tyre, and say to Tyre that sits at the door of the sea, trading with many a coast-land for the nations—'The Lord the Eternal declares:

O Tyre, you thought
your beauty perfect;
4 your moorings were deep,
your builders had made you a
perfect beauty,
5 with cypress trees from Senir

for your planks, with cedars from Lebânon for your masts,

6 with oaks from Bashan for your oars, with ivory inlaid in larch from Cyprus for your deck;

7 fine linen with Egyptian embroidery

made your canvas, serving as your pennon;

purple and blue from the coasts of Elishah

furnished your awnings;

8 men from Sidon and Arvad were your rowers, your own experts, O Tyre, were your pilots,

9 the sheikhs and councillors of Gebal

were your caulkers.

All ships and their sailors were in your harbour

to handle your trade;

10 Persia, Lud, and Put served in your army

as your soldiers,

they hung their shields and helmets within you, and lent you splendour.

The men of Arvad and of Cilicia manned your walls, the

men of Gammad were in your towers, hanging their shields all round your walls and making your beauty perfect. Tartessus brought 12 you merchandise for your great wealth of every kind, fetching you wares of silver, iron, tin, and lead. Ionians, Tubal, and Meshek 13 brought you merchandise, supplies of slaves and copper ware. Armenians fetched you wares of 14 horses and mules. Men from 15 Rhodes brought you merchandise. and many a seaport at your service brought you traffic, with ivory tusks and ebony as their tribute. Edom brought you mer- 16 chandise for your rich wealth. fetching you wares of garnets, coral, and agates, of purple dyes, embroidery, and fine linen. Judah 17 and the land of Israel brought you merchandise, fetching you wares of wheat from Minnith, wax, honey, oil, and balsam. Damascus brought you mer-18 chandise for your rich wealth, supplies of wine from Chalbûn, and white wool. From Uzal you 19 received wrought iron, cassia, and sweet cane; Dedan brought you 20 wares of saddle-cloths for riding: Arabia and all the chiefs of Kedar 21 were at your service, bringing you merchandise of lambs and rams and goats; Sheba and Raamah 22 brought you merchandise, supplying you with the pick of all spices, with jewels and with gold. Harran and Kalneh and Eden, 23 Assyria and all the Medes, brought vou merchandise, supplying you 24 with choice fabrics, mantles blue and embroidered, stuffs of all colours, and strong, twisted cords. Ships of Tartessus carried your 25

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So, richly laden you laboured in deep water;

26 your rowers took you out into the high seas, and an east wind wrecked you in the deep.

27 Your wealth and wares, your merchandise, your sailors and your pilots, your caulkers and your dockers, and every soldier in you, with all the crowd in you, they sank into the sea when you were wrecked.

28 At the shriek of your pilots the coast is a-quiver;

29 and oarsmen, all of them, sailors and pilots, come out of their ships to stand on the beach,

30 wailing over you, crying out bitterly, flinging dust on their heads, sprinkling ashes upon them,

31 shaving their heads to bemoan you, girding themselves with sackcloth, and weeping for you bitterly

with bitter wailing.

32 They raise a dirge for you, a wail, lamenting over you:
Who was glorious as Tyre was in the deep?

33 When your wares were landed, you filled many a nation; with your abundant wealth and wares

you enriched kings of the world.

34 And now you are wrecked in deep water; your wares and all your crew have sunk!

35 All seafaring folk are appalled at the sight of you;
370

their kings are aghast, their faces convulsed; merchants abroad are shocked. Your fate is awful; there is no future for you!'"

This word from the Eternal 28 came to me: "Son of man, give 2 the prince of Tyre this message from the Lord the Eternal:

'Since you are proud of heart, thinking that you are a god, in a god's seat, by the deep, when you are no god but a man, though you deem yourself a godaye, wiser than a Daniel, no sage like you !-your wisdom and your shrewdness 4 winning you wealth, pouring gold and silver into your treasury; since by your great wisdom and 5 your trade you have enriched yourself, and wealth has made you proud of heart, then here is the Lord Eternal's 6 sentence: since you think yourself a god, I will set foreigners on you, most ruthless of races,

to draw their swords against your beautiful wisdom,

to stain your splendour, to thrust you down into the under- 8

world. A violent death shall you die, there by the deep.

Will you still say, before your 9
murderer,
"I am a god"?
To your murderer
you are no god but a man!

At the hand of foreigners you shall die a cruel death;

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for I have said it—so runs the Lord the Eternal's sentence."

11 This word from the Eternal 12 also came to me: "Son of man, raise a dirge over the king of Tyre, and give him this message from the Lord the Eternal—'You were the father of wisdom, the perfection

13 of beauty; you lived in Eden, the garden of God; you were adorned with every jewel, the jasper, the chrysolite, the sardonyx, the topaz, the beryl, the onyx, the sapphire, the garnet, and the rock-crystal, their setting wrought in gold...

14 On the day you were created I placed you beside the kherubs on the sacred hill of God; you walked amid the flashing thunder15 stones. From the day you were created, you lived a perfect life,

till you were discovered doing 16 wrong; rich traffic made you rife with violence, and you sinned. Hence I have expelled you as a profane thing from the hill of God, and the kherub has driven you to your ruin away from the flash-

17 ing thunderstones. Your beauty made you proud of heart, your brilliance depraved your wisdom; so I have cast you down, abandoning you for kings to feast their 18 eyes on you. By the greatness of

your guilt, by the crimes of your commerce, you have profaned your sacred position; therefore have I made you set fire to yourself, with flames that consume you, and reduced you to ashes on earth in the sight of all who

19 behold you. All who know you among the nations shall be appalled at you—your fate is awful, there is no future for you."

This word from the Eternal also

came to me: "Son of man, turn 21 towards Sidon and tell her this prophetic word from the Lord the 22 Eternal.

'O Sidon, I am against you,
I will show what I am in dealing
with you!'

When I inflict punishment on her and show what I am by my dealings with her, it will teach her that I am the Eternal.

' For I will send pestilence into her, 23 bloodshed into her streets, till the wounded fall thick within her

by the sword that strikes her on every side '—

to teach them that I am the Lord the Eternal.

Of all the malignants who sur- 24 round Israel, none shall fret them like a briar or pierce them like a thorn any longer; they shall learn that I am the Lord the Eternal. The Lord the Eternal proclaims: 25 When I have gathered the community of Israel from the races where they have been scattered, when I show the nations who I am by my dealings with Israel. then shall they live in their own land, the land I assigned to my servant Jacob; they shall live in 26 it securely, building houses and planting vineyards; securely shall they live, when I have inflicted punishment on all the malignants who surround them to teach them that I am the Eternal their God."

In the tenth year, on the twelfth 29

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day of the tenth month, this word from the Eternal came to me: 2 "Son of man, turn to the Pharaoh king of Egypt, and prophesy

3 against him and all Egypt; proclaim this message from the Lord the Eternal:

'I am against you, Pharaoh king of Egypt,

you mighty monster lying in your streams,

thinking the Nile is your own, your own making!

4 I will drive hooks into your jaws, and make the fishes of the Nile stick to your scales,

and I will haul you up out of your

with your fishes sticking to your scales.

5 and fling you out into the desert, you and all the fishes of your Nile, dropping you on the fields, never to be gathered up or buried; to the wild beasts and birds I leave you for food.

6 So shall all dwellers in Egypt learn that I am the Eternal.

Since you have been a poor staff of reeds to Israel,

7 breaking when they seized you, tearing all their hand, breaking when they leant on you, shaking them to pieces—

8 therefore the Lord the Eternal proclaims, I will bring a sword upon you, destroying man and

9 beast within you, till the land of Egypt lies desolate and waste. It is to teach Egypt that I am the Eternal, since he thought the Nile was his own, his own making.

10 Therefore am I against you and your Nile; I will turn the land of Egypt into an utter waste of desolation, from Migdol to Syenê, 372 to the very frontier of Ethiopia; no foot of man shall pass over it, 11 no foot of beast shall pass over it; for forty years it shall not be inhabited; I will make the land of 12 Egypt one of the desolate lands, and her cities, among desolate cities, shall lie waste for forty vears: I will scatter the Egyptians among the nations and disperse them over foreign countries. Then, after forty years—says the 13 Lord the Eternal—I will gather the Egyptians from the nations where they have been scattered, and restore the fortunes of Egypt; 14 I will bring them back to the land of Pathros, the land of their birth. There they shall form a weak kingdom, the weakest of all 15 kingdoms, a kingdom that never again shall rise to rule the nations; I will diminish them, till they cannot hold sway again over the nations. No more shall 16 Israel rely on Egypt, turning to them and thus reminding me of their crime. It will teach them that I am the Lord the Eternal." In the twenty-seventh year, on 17

the first day of the first month, this word from the Eternal came to me: "Son of man, Nebuchad-18 rezzar king of Babylon forced his army to make a great effort against Tyre, till every soldier's head was rubbed bald and every shoulder galled by this great effort against Tyre. Therefore 1 the Lord the Eternal declares, I will let Nebuchadrezzar king of Babylon have the land of Egypt; he shall carry off its teeming people, he shall plunder it, and take it as his prey, to pay his army; I assign him the land of Egypt in 2 payment for the service that he

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rendered me, says the Lord the Eternal."

community of Israel thrive and flourish, and I will open your lips among them; so shall they learn that I am the Eternal.

2 ame to me: "Son of man, utter this prophetic word from the Lord

the Eternal:

'Wail aloud, woe for the day!
3 For the day draws nigh,
the Eternal's day draws nigh,
a cloudy day,

a day of doom for the nations.

4 A sword shall fall on Egypt, and Ethiopia shall be in anguish as the slain drop in Egypt, as her teeming folk are borne away,

as her foundations are demolished.'

5 [[Ethiopia and Put and Lud, all the Arabians and Libyans and Kerêthites along with them, shall fall by the sword.]]

6 The Eternal proclaims:
'Egypt's supporters shall fall,
her proud power shall give way;
from Migdol to Syenê they shall
fall by the sword—

the Lord the Eternal decrees it;
7 they shall be one of the desolate lands,

their cities shall belong to cities lying waste.

8 So shall they learn that I am the Eternal,

when I have set fire to Egypt, and shattered all her helpers.

9 On that day I send out messengers in ships

to terrify Ethiopia so secure;

Ethiopia shall be seized with anguish on the day of Egypt's doom—for it is coming.'

The Lord the Eternal declares: 10
'I will destroy the nation of Egypt
by Nebuchadrezzar king of
Babylon;

he and his people, most ruthless of 11

races,

shall be brought in to destroy the land,

drawing their swords against Egypt, and filling the land with the slain;

and filling the land with the slain;
I will dry up the Nile,
and sell the land to evil men,
employing foreigners

to devastate the land and all it holds.

I the Eternal have said it.'

The Lord the Eternal declares: 13
'I will abolish the magnates of
Memphis,

and leave no prince in Egypt.

I will put fear on the land of
Egypt;

I will lay Pathros waste,
set fire to Zoan, punish Thebes,
vent my fury on Pelusium, Egypt's 15
stronghold,

and cut off the people of Thebes;
I will set fire to Egypt, 16
Pelusium shall writhe with pangs,
Thebes shall be stormed,
and Memphis battered down,

the braves of On and Bubastis 17 shall fall by the sword,

and the citizens pass into exile.

At Daphne too 'twill be a dark day 18 when there I shatter Egypt's sway,

and her proud power vanishes; clouds shall cover her, and her subjects pass into exile.

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19 Thus will I punish Egypt; and they shall learn that I am the Eternal.'"

20 In the eleventh year, on the seventh day of the first month, this word from the Eternal came

21 to me: "Son of man, I break the arm of the Pharaoh, king of Egypt, and there is no binding of it up, no poulticing, no bandaging, to make it strong enough to grasp the

22 sword again. The Lord the Eternal proclaims: I am against the Pharaoh king of Egypt, I will break both his arms, the strong arm and the injured arm, till the

23 sword drops from his hand. And I will scatter the Egyptians among the nations, and disperse

24 them over foreign lands. The arms of the king of Babylon I will strengthen; I will put my sword in his hand, and break the arms of the Pharaoh till he groans before him like a man mortally

25 wounded. I will put strength into the arms of the king of Babylon, and the arms of the Pharaoh shall give way. It will teach them that I am the Eternal, when I put my sword into the hand of the king of Babylon, to brandish

26 it over Egypt. I will scatter the Egyptians among the nations and disperse them over foreign lands; it will teach them that I am the Eternal."

31 In the eleventh year, on the first day of the third month, this word from the Eternal came to

2 me: "Son of man, say this to the Pharaoh king of Egypt and to his host:

Who is like you in size?

3 Youwere a stately cedar in Lebânon,

with fair branches, very tall, its top among the clouds.

Waters nourished it, deep waters made it grow, pouring streams round the plantation,

running rills through all the soil. So it rose in height, high over all the trees, with many a bough, with branches stretching out—thanks to the wealth of water. Within its boughs all birds of the air nested; under its branches all animals brought forth their

young; yes, under its shadow all the great nations lived. It was fair in its great size, with its long branches so rooted was it beside ample water. The very cedars in God's garden could not rival it; no cypress had boughs like it, no plane had branches like it; not a tree in God's own garden was like it for beauty, for number of branches: the trees of Eden, in God's garden, all envied it.

Therefore the Lord the Eternal 16 declares: Because it towered so high and raised its top to the clouds, priding itself on its height, I handed it over to the 13 great power among the nations; 15 foreigners, the most ruthless of races, cut it down and flung it on the hills, till its branches fell into every valley, and its broken boughs lay in all the ravines of the land; all races of the world forsook its shadow in dismay; the birds all perched upon its 1

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ruined trunk, and the animals all 14 lay upon its branches. And this was in order that hereafter no trees growing beside water should exalt themselves in size, raising their tops to the clouds, that no trees fed by water should display their height: all of them are consigned to death, to the nether regions, to mix with common men, with those who go down to the pit below."

15 The Lord the Eternal proclaims: "On the day he went down below, I made the deep waters mourn for him, I checked the streams till the broad waters were stayed; I made Lebânon mourn for him, and all the trees 16 drooped for him; I shook the

nations with the crash of his downfall, when I threw him into the underworld to mix with those who go down to the pit below, and in the nether regions the trees of Eden, the choicest and the best trees of Lebanon, nourished by water, were all consoled by his

17 fate. The nations shall also go down with him into the underworld, to join those whom the sword has slain, and his supporters, who lived under his shadow among the nations, shall also perish.

18 What tree of Eden rivals you in splendour and in size? Yet you must go down like the trees of Eden into the nether regions, and lie there in a shameful death, among men whom the sword has slain. So much for the Pharaoh and for all his host, says the Lord the Eternal."

32 In the eleventh year, upon the first day of the twelfth month, this word from the Eternal came to me: "Son of man, raise a 2 dirge over the Pharaoh king of Egypt; say to him,

'Woe to you, Pharaoh, vou are all undone! You are like a monster in the streams.

snorting water from your nostrils, splashing the river with your feet, fouling the streams.

The Lord the Eternal declares: 3 I will throw my net over you, and haul you up in my net; I will toss you on the land, and fling you on the field; I will make the birds all settle on

and glut the animals of all the earth with you;

I will strew your flesh upon the 5

and fill the valleys with your car-

I will drench earth with your 6 gushing blood,

till the watercourses are full of

When I extinguish you, 7 I will shroud the sky and darken its stars, I will shroud the sun with clouds, and the moon shall not shine; all the bright lights of the sky I will darken over you, bringing darkness on your landsays the Lord the Eternal.'

The heart of many a nation will 9 I trouble, when I proclaim your ruin to the nations, to countries that you never knew; I will make 10 many a race dismayed over you, and their kings shall shudder over you, when they see me brandishing my sword; they shall tremble every moment, every man for his

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own life, on the day of your down-11 fall. For the Lord the Eternal decrees: The sword of the king of Babylon shall fall upon you;

12 I will make all your host fall by the sword of warriors:

all of them are the most ruthless of races.

and they shall ruin Egypt's pride, her host shall all be destroyed:

13 and all her beasts will I destroy, that live beside her many streams; no foot of man, no hoof of beast, shall foul the streams again;

14 I will make the waters settle, till the rivers run smooth as oil says the Lord the Eternal.

15 And when I lay the land of Egypt waste and desolate,

waste and desolate,
emptied of all that filled it,
when I strike down all its dwellers,
then shall they learn that I am
the Eternal.

16 This is the dirge to be chanted, chanted by women of the nations; let them chant it over Egypt and all her host,

says the Lord the Eternal."

In the twelfth year, on the fifteenth day of the first month, this word from the Eternal came

18 to me: "Son of man, wail over the host of Egypt, and send them down with a lament, you and the women of the mighty nations, to the nether regions, to join those who go down into the pit below.

19 'Whom do you surpass in beauty? Yet down with you, down to a shameful death,

20 you and all your host, amid victims of the sword!'

21 The mighty warriors in the underworld shall hail him and his allies:

'Down with you, down, to a shameful death, you and all your host. amid victims of the sword! Assyria is down there with all her 22 folk, their graves around their king's, buried in the abysses of the 23 pit, all victims of the sword, who were a terror in the land of the living. Elam is there, with all her 24 folk round her grave, all victims of the sword who have passed down into the nether regions, men who were a terror in the land of the living and have gone down to a shameful death, sharing disgrace with the victims who have gone down into the pit of death. Meshek and Tubal are there with 26 all their folk in graves around them, all lying in a shameful death, victims of the sword, because they were a terror in the land of the living; they shall not lie beside 27 the mighty warriors of old, who went down to the underworld with their weapons, their swords lying under their heads, and their shields upon their skeletons, because they were a terror in the land of the living. (And, Pharaoh, 28 you shall lie among the defeated in disgrace, the victims of the sword!) Edom is there, with its 29 kings and princes, who for all their might lie among the victims of the sword, with the defeated in disgrace, with those who go down to the pit of death. The princes 30 of the north are all there, and all the Phœnicians; they have gone down with the slain, for all the terror of their might, and lie with the defeated in disgrace, sharing the shame of those who go down to the pit of death. To see all these 31 may be some comfort to the Pharaoh, over all his own host, says the Lord the Eternal! He 32

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put terror on the land of the living, and for that he shall be laid among the defeated in disgrace, with the victims of the sword the Pharaoh and all his host, says the Lord the Eternal."

This word from the Eternal 33 2 came to me: "Son of man, speak to your own people and say to them: 'When I bring the sword upon a country, and the natives take one of their number and make 3 him their sentinel; if he sees the sword coming on the land and blows the trumpet to warn the 4 folk, then anyone who hears the sound of the trumpet and does not take warning but is swept off by the sword, that man is re-5 sponsible for his own death. He heard the sound of the trumpet and he did not take warning; he is responsible for his own death. Had he taken warning, he would 6 have saved his life. But if the sentinel does not blow the trumpet when he sees the sword coming, and if the sword comes and sweeps off anyone of the folk, that man is swept off on account of his iniquity, but for his death I will hold the sentinel responsible! 7 Now, son of man, I have placed you as a sentinel for Israel; whenever you hear a word from my 8 lips, warn them from me. When I tell the wicked, "You must die," —then, if you do not say a word of warning to the wicked to give up his evil course, he has to die for his iniquity, but I will hold 9 you responsible. Yet if you warn the wicked to give up his evil course and if he will not give it up, he has to die for his iniquity, 10 but you have saved yourself. Son of man, tell Israel: 'This is your cry, that "our transgressions and our sins press upon us, we are wasting away under them; how can we live?" Tell them: By 11 my life! says the Lord the Eternal, I have no desire for the death of the wicked, but for him to live by giving up his evil course. Give up your evil courses, give them up: O Israel, why will you die?' And tell your people this, 12 O son of man: 'A good man's goodness shall not save him when he goes wrong: a wicked man's wickedness shall not ruin him when he gives up his wickedness[[; neither shall a good man's goodness keep him alive when he sins]]. When I tell the good man, 13 "You shall live," and when he relies upon his goodness and commits iniquity, none of his good deeds shall be remembered, he shall die for the iniquity he has committed. And when I tell the 14 wicked, "You shall die," and when he gives up his sins and does what is lawful and right, restoring the pledge deposited 15 with him, refunding what he has robbed, and following the rules that lead to life, then he shall certainly live, he shall not die; none of the sins he has committed 16 shall be remembered against him; he has done what is lawful and right, he shall certainly live. Yet 17 your people complain, "The Lord is not acting fairly!" It is they who are not acting fairly. When 18 a good man gives up being good to commit iniquity, he shall die for it: when a wicked man gives up 19 being wicked to do what is lawful and right, he shall live by that. And yet you complain, "The 20 377

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Eternal is not acting fairly!" O Israel, I will deal with every one

of you as he has lived."

In the eleventh year of our 21 exile, on the fifth day of the tenth month, a man who had escaped from Jerusalem came and told me, "The city has fallen."

22 Now the hand of the Eternal had been upon me the evening before the fugitive arrived, but he had opened my mouth at the moment when the man reached me in the morning; my mouth had been opened and I was silent no longer.

23 This word from the Eternal had 24 come to me: "Son of man, those who haunt the ruins in the land of Israel are saying, 'Abraham was only one man and yet he was given possession of the entire land; we are many, and we are sure to have the land for our own.'

25 Tell them what the Lord the Eternal says: 'You to possess the land, you who eat flesh with the blood in it and worship idols

26 and commit bloodshed! You to possess the land, you who have recourse to the sword, you who commit detestable impieties, you who seduce one another's wives!'

27 Tell them this is what the Lord the Eternal says: 'By my life! those in the ruins shall fall by the sword, those who are out in the open I shall let wild beasts devour, and those in the fortresses and

28 caves shall die by pestilence; I will lay the land waste and desolate, the strength that was its pride shall pass, and the uplands of Israel shall be deserted, without

29 a wayfarer. When I lay the land desolate and waste for all their detestable impieties, then shall they realize that I am the Eternal.' 378

As for you, O son of man, your 30 people are talking about you in the streets and at the doors of their houses, saying to one another, 'Come and let us hear what is the word from the Eternal today!' They come to you as 31 usual, they sit in front of you, they hear your words, but they will not obey them; their lips are full of lies, and their minds are set upon their selfish ends, and 32 they heed you as they would a love-song beautifully rendered and well played—they hear your words, but they will not obey them. Yet 33 when the hour comes-and it is coming—they shall realize that there was a prophet among them!"

This word from the Eternal also 34 came to me: "Son of man, pro- 2 phesy against the rulers of Israel, prophesy thus to these shepherds: Here is what the Lord the Eternal says: Woe to the shepherds of Israel who have fed none but themselves! Ought not shepherds to feed their flock? You 3 have seized the milk, you have clothed yourselves with the wool, you have killed the fatlings, but you have not fed the flock. You 4 never put strength into the weak, you never healed the sickly, you never bandaged the cripples, you never recovered those who had been driven away, you never looked for those who were lost, and you were rough to those who were strong. So my flock has been 5 scattered because they had no shepherd, and it has been devoured by all the wild beasts. My flock strayed over all the 6 uplands and over every high hill, scattered all over the face of the

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earth, with none to search for them, none to look for them. 7 Hear, then, what the Eternal has 8 to say to you shepherds. 'By my life!' says the Lord the Eternal, 'since my flock has become the preyand food of every wild animal, because there was no one to shepherd them (for the shepherds cared nothing about my flock, but fed themselves instead of feeding my 9 flock) '-hear then what the Lord 10 the Eternal says, you shepherds-'I am against the shepherds, I will demand my flock back from them, I will stop them from tending my flock; no longer shall the shepherds feed themselves, I will rescue my flock from their greed, and no longer shall it be food for them.' 11 For this is what the Lord the Eternal says: 'I myself, I will search for my flock and look for 12 them. As a shepherd looks for his flock on the day when his sheep have been scattered, so will I search for my flock and bring them safe from all the places whither they have been scattered on a day of 13 clouds and darkness; I will gather them out of the nations and collect them from foreign lands and bring them into their own land, feeding them on the uplands of Israel, in the valleys, and in all habitable 14 parts of the country. I will feed them upon good pasture; their grazing shall be on the uplands of Israel, where they shall lie down in a good place and graze on rich pasture amid the heights of Israel. 15 I myself will tend my flock, I will take them to their pasture,' 16 says the Lord the Eternal. 'I will look for the lost, I will recover

those who have been driven away,

I will bandage the cripples, I will

put strength into the sick, and I will guard the strong and prosperous, attending to them properly. As for you, my flock,' 17 says the Lord the Eternal, 'I will judge between the weak sheep and the rams and he-goats. Is it not 18 enough for you to graze on the good pasture? Must you trample over the rest of the pasture? Is it not enough for you to claim the clear water? Must you foul the rest of the water with your feet? Are my sheep to eat what 19 you have trampled and to drink what you have fouled?' This is 20 what the Lord the Eternal says: 'I myself will take action. You 21 plump creatures, you have pushed the lean sheep away, with your sides and shoulders, butting at these feeble creatures with your horns till you have scattered them abroad! Now I will rescue my 22 flock, they shall be a prey no longer, and I will judge between sheep and sheep. Also I will place 23 a single ruler over them, that is, my servant David, who shall feed them and be their shepherd; I24 the Eternal will be their God, and my servant David shall be prince among them; I the Eternal proclaim this. I will make a compact 25 of peace with them, banishing wild beasts from the country, so that they may live undisturbed in the open and sleep within the woods; I will settle them round my own 26 hill, blessing them with showers of rain at the right season; the 27 trees of the field shall bear fruit, the earth shall bring forth crops, and they shall live undisturbed in the land; they shall learn that I am the Eternal, when I break their yoke of slavery and rescue 379

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them from those who made them 28 slaves: they shall no longer be the prey of the nations, wild beasts shall not devour them, they shall live undisturbed, and none shall

29 make them afraid. I will grant them a right fertile soil, so that they shall no longer be consumed by hunger in the land and taunted

30 by the nations. Then shall they learn that I the Eternal am their God, and that they, Israel, are my people,' says the Lord the

31 Eternal. 'You are my own flock, the flock I tend, and I am your God,' says the Lord the Eternal."

This word from the Eternal 2 further came to me: "Son of man, turn to mount Seir and

3 prophesy thus against it. Lord the Eternal declares: Mount Seir, I am against you, I strike a blow at you, and lay you waste and desolate;

4 I lay your townships waste, and you shall lie all desolateto teach you that I am the Eternal.

5 Because you cherished a lasting enmity against the Israelites, because you handed them over to the sword on the day of their calamity. when they suffered final punish-

6 ment, therefore, by my life! says the Lord the Eternal, you have been guilty of bloodshed, and

7 blood shall pursue you; I will lay mount Seir waste and desolate, cutting off all who come and go. and filling the uplands with dead

8 Edomites. Men slain by the sword shall fall over your hills and valleys

9 and all your watercourses; I will lay you desolate for all time, and your townships shall never be peopled—to teach you that I am

10 the Eternal. Because you said,

'These two nations and their lands shall be ours, and we shall hold them ' (although the Eternal lived there), therefore, by my 11 life! says the Lord the Eternal. I will deal with you for the anger and envy you dealt out to them in your hatred; I will let you see who I am, when I punish you, and 12 you shall learn that I, the Eternal, have heard all your reviling against the uplands of Israel. You said. 'They are desolate, they are ours, our prey!' You vaunted loudly 13 against me; I heard it all! So 14 this is what the Lord the Eternal says: 'I will lay you desolate, to the delight of all the world: as 15 you maliciously delighted over the desolation of Israel, so will I deal with you; desolate shall you be. O mount Seir, O Edom, every inch of you.' It will teach them that I am the Eternal."

"Son of man, prophesy thus to 36 the mountains of Israel. 'Mountains of Israel, listen to the word of the Eternal. Here is what the Lord the 2 Eternal says: Because the enemy gloated over you and cried, "The old sites on the hills are ours!" therefore prophesy thus: The Lord 3 the Eternal declares, Because you have been left desolate and crushed on every side, held by the riff-raff of the world, the talk and evil gossip of the mob, therefore, O 4 mountains of Israel, listen to what the Lord the Eternal has to say to mountains, hills, watercourses. valleys, waste lands, and deserted cities, that have become a prey and a derision to the riff-raff of the surrounding pagans—there- 5 fore, the Lord the Eternal declares, I speak in hot indignation

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of the riff-raff of the pagans and especially of Edom, of all Edom, for taking my land to be their own, exulting in malicious spite,

own, exulting in malicious spite, 6 to prey upon its pastures. Therefore prophesy about the land of Israel and tell the mountains, hills, watercourses, and valleys that the Lord the Eternal declares: I speak in indignation and in fury, because you have had to bear the taunting of the 7 nations. Therefore, says the Lord the Eternal, I swear that the nations round you shall have to

bear taunts when they are ruined.
8 But you shall put out your branches, O mountains of Israel, you shall bear fruit for Israel my people; for soon they will be 9 coming back. I am with you, I

will care for you, and see that you

10 are tilled and sown; I will put
many people on you, even all the
Israelites, every one of them;
the towns shall be repeopled,

11 the waste places rebuilt; I will make the men and beasts upon you numerous, and settle you as you used to be—I will do better for you than at the first, and you shall learn that I am the Eternal.

12 Yes, I will make men tread you again, the men of my people Israel; they shall possess you, and you shall be their property; you shall no longer be deadly to

13 them. The Lord the Eternal declares: Because men taunt you with devouring men and being

14 deadly to your nation, you shall no longer devour men nor be deadly to your nation—says the

15 Lord the Eternal. I will no longer allow any sneer of the nations against you; you shall not suffer the taunting of the world, for

you shall no longer be deadly to your nation. The Lord the Eternal has said it."

This word from the Eternal 16 further came to me: "Son of 17 man, when the Israelites lived in their own land, they polluted it with their practices; to me their practices were as loathsome as a woman's menstruous discharge; so I vented my fury upon them, 18 for drenching my land with bloodshed and polluting it with their idols: I scattered them among the 19 nations, till they were dispersed over the world: I punished them for their practices. But it 20 lowered my sacred honour to have them scattered thus among the nations: for people sneered, 'These are the Eternal's people, and yet they are driven out of the land!' Now I had some con-21 cern for my sacred honour thus lowered by the dispersion of the Israelites. So tell the Israelites 22 that this is what the Lord the Eternal has to say: It is not for your sakes, O Israel, that I take action, but for the sake of my own sacred honour which has been lowered by your dispersion among the nations. I will uphold my 23 high honour which has been lowered and degraded by you among the nations; and when I show them what I am, by my dealings with you, then, says the Lord the Eternal, the nations shall learn that I am the Eternal. For I am going to gather you 24 out of the nations and collect you from all countries and bring you back to your own land; then I 25 will pour clean water over you, cleansing you from all your impieties and purifying you from

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26 all your idols; I will give you a new nature, and I will put a new spirit into you, I will take away your hard nature and give you a nature that can be touched;

27 I will put my own spirit within you, I will make you live by my laws, and you shall obey and

28 observe my orders. You shall live in the land that I gave to your fathers; you shall be my own people, and I will be your God;

29 I will keep you clear of all your impurities. I will call to the grain, till it multiplies; I will

30 spare you any famine. I will make your fruit and your crops abundant, that you may no longer be taunted by the nations with

31 famine. And then you shall remember your evil practices and your bad conduct, and loathe yourselves for your iniquities and

32 detestable deeds. But mark this, it is not for your sake that I act thus, says the Lord the Eternal; be ashamed and abashed for your misconduct, O Israel!"

33 This is what the Lord the Eternal says: "On the day that I cleanse you from all your iniquities, I will have the towns repeopled and the waste places re-

34 built; the desolate land shall be tilled, instead of lying waste under

35 the eyes of every passer-by, till men say, 'This land that once was desolate is like the garden of Eden to-day; waste places, desolate and ruined towns, are fortified and

36 peopled!' It will teach the nations left around you that I the Eternal have rebuilt the ruined towns and replanted the desolate land. I the Eternal have said it, and I will do it."

37 The Lord the Eternal declares,

"I will also let Israel ask this from me and have it done for them: I will increase their numbers like a flock; like large flocks 38 for sacrifice, like the flocks at Jerusalem for the festivals, so shall the ruined towns teem with men. It will teach them that I am the Eternal."

The hand of the Eternal was 37 laid upon me; he carried me off in the spirit and set me down in a valley. It was full of bones; he made me go all round them, and 2 I saw that they were very many on the surface of the valley, and very dry. "Son of man," he said, 3 "can these bones live?" "O Lord Eternal," I answered, "that is known only to thyself." He 4 said to me, "Prophesy over these bones; say to them, 'O dry bones, listen to the word of the Eternal.' The Lord the Eternal 5 has this word for the bones: 'I will make the breath of life enter you, I will put sinews upon you 6 and cover you with flesh, and put breath into you; so shall you live, and learn that I am the Eternal.'" I prophesied as I7 was told. While I was prophesying, there was a sound of rattling; the bones came together, bone to bone, and, as I looked, there 8 were sinews upon them! Flesh spread up over them, skin covered them, but there was no breath in them. So he said to me, "Pro-9 phesy to the wind, son of man, give the wind these orders from the Lord the Eternal: 'Come from the four ends of the earth, O breath, and breathe life into these corpses.' " I prophesied as I was 10 told, and the breath did enter into

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them; they came to life and stood upon their feet, a mighty 11 host of them. "Son of man," he said to me, "these bones are the whole community of Israel. They cry, 'Our bones are dry, our hope is gone, we are undone!"

12 Prophesy therefore to them, tell them this word from the Lord the Eternal: 'O my people, I will open your graves and bring you out of your graves, back to the

13 land of Israel. You shall be sure that I am the Eternal, after I have opened your graves and raised you from your graves, O my

14 people. I will put my spirit into you, and you shall live, and I will restore you to your own land; it will teach you that I the Eternal have said it and done it—says the Eternal."

15 This word from the Eternal
16 further came to me: "Son of
man, take a stick and write on it,
'Judah and the Israelites attached to him'; then take
another stick and write upon it,
'Joseph and all in Israel attached
17 to him'; join them together,

making a single stick within your 18 hand. When your countrymen

ask you, 'Will you not tell us 19 what you mean by this?' tell them that this is the word from the Lord the Eternal: 'Here I am about to take the stick of Joseph, which is in the hand of Ephraim, and his fellow-clans, and join them to the stick of Judah, making a single stick within my hand.' 20 Hold the sticks before their eyes

20 Hold the sticks before their eyes
21 and tell them that this is the word
from the Lord the Eternal: 'Here
am I about to take the Israelites
from the nations where they have
gone, gathering them from every

quarter and bringing them back to their own land, where I will make 22 them into a single nation, upon the uplands of Israel, with a single king reigning over them all; they shall no longer be two nations, nor shall they be divided into two kingdoms any longer. They 23 shall no longer befoul themselves with idols or detestable practices or any other transgressions; I will keep them clear of all the rebelliousness with which they have sinned, and I will purify them: so shall they be my own people, and I will be their God. My servant David shall be king 24 over them, their sole shepherd. They shall live by my laws, and observe and obey my orders. They shall live in the land that I 25 gave to my servant Jacob, where their fathers lived; there shall they live, they and their children and their children's children for all time, with my servant David as their perpetual prince. I will 26 make a compact of peace with them, a lasting compact; I will settle them and multiply them and set my sanctuary among them for all time; my dwelling-place shall 27 be with them. I will be their God, and they shall be my people; and 28 when my sanctuary remains among them for ever, the nations shall learn that I am the Eternal who sets Israel apart."

This word from the Eternal 38 came to me: "Son of man, turn 2 to Gog [[in the land of Magog]], the prince of Rosh and Meshek and Tubal; prophesy against him and tell him this from the 3 Lord the Eternal: 'O Gog, prince of Rosh and Meshek and Tubal,

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4 I am against you. I will bring you along, with all your army, horses and horsemen, in full armour, a mighty host all armed with shields and targes and all 5 wielding swords, warriors from

Persia, Kush, and Put, equipped 6 with targes and helmets, all the

hordes of the Cimmerians, all the hordes from Armenia in the far north, and many another nation in

7 your train. Be ready, hold yourself ready, you and all your muster, hold yourself in reserve for me!

8 You [[shall be summoned after many a day, and after many a year you]] shall attack the land that has been restored from desolation, the nation that has been gathered home from many a people, the uplands of Israel, once a perpetual waste but now held by a nation gathered home from the peoples and living all undis-

9 turbed. You shall sweep up like a storm, covering the country like a storm-cloud, you and all your hordes and all the nations in your

10 train. A plan will occur to your mind, says the Lord the Eternal; you will be forming an evil design,

11 thinking, "I will invade this land of villages, I will attack this quiet folk who are all living in security, with never a wall or a bar or a

12 gate." You will plan to get booty, to seize your prey, to assail repeopled wastes, a people gathered from the nations, living with their stores of cattle and property at the

13 centre of the earth. The merchants of Sheba and Dedan, the traders of Tartessus, will be all asking you, "Is it for booty you have come? Have you mustered for plunder, to carry off silver and gold, to seize cattle and pro-

perty, to win rich booty?", Prophesy therefore to Gog, son 14 of man, tell him this from the Lord the Eternal: 'When my people Israel are living undisturbed, will you bestir yourself 15 and leave your seat in the far north, you and many a nation with you, all mounted on horseback, a mighty host, a huge army, sweeping up, after many a day, 16 against my people Israel like a storm-cloud to cover the country? Yes, I will bring you against my land, to let the nations learn what I am, when I show them my dread divinity in handling you, O Gog.' The Lord the Eternal 17 proclaims: 'It is you of whom I predicted long ago by my servants the prophets of Israel (who prophesied for many a year then), that I would bring on your attack.' The Lord the Eternal 18 declares: 'On that day, the day when Gog invades the land of Israel, my fury will be roused: yes, in my indignation, in my hot 19 anger, I decree that on that day there shall be a mighty earthquake in the land of Israel, when 20 all fish in the sea, and wild birds, wild beasts, reptiles, and human beings shall all tremble at my presence, when mountains shall be torn apart, and cliffs topple over, and every wall drop to the ground. I will summon an utter 21 panic against him, says the Lord the Eternal, till every man in his host shall draw the sword against his fellow; I will punish him with 22 pestilence and bloodshed, I will rain on him and his hordes and all the nations in his train an overpowering flood, with hailstones. fire, and brimstone. I will let all 28

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the nations see my might and dread divinity—to teach them that I am the Eternal,'

39 Son of man, prophesy against Gog, tell him this from the Lord the Eternal: 'I am against you, Gog, prince of Rosh, Meshek, and 2 Tubal! I will turn you, lead you on, bring you from the far north to attack the uplands of Israel. 3 and then I will strike the bow from your left hand and knock the arrows out of your right hand; 4 on the uplands of Israel you shall fall, you and all your hordes and allies; I will leave you as food for all sorts of ravenous birds and 5 wild beasts to devour; in the open country you shall fall—I have said it, says the Lord the Eternal.' 6 I will send fire to burn up Magog and the coast-lands where men live securely—to teach them that 7 I am the Eternal. I will let my dread divinity be seen within my people Israel, and never allow my sacred honour to be lowered again; it will teach the nations that I am the Eternal, the 8 Majestic One in Israel. It is coming, it shall come to be, says the Lord the Eternal—here is the day 9 I predicted! The citizens of Israel shall go out and make firewood of the weapons, the

targes, the shields, the bows and arrows, the pikes and spears; it will serve them as firewood for 10 some years, they shall not require to cut wood from the fields or the forests but shall use weapons as firewood; they shall plunder those who plundered them and prey on those who preyed on them (so the Lord the Eternal decrees).

I will give Gog then a famous place as his grave within Israel,

the valley of Abârim, east of the Dead Sea; there shall they bury Gog and all his mob, and call it 'The valley of Gog-mob'! The 12 Israelites will be seven months in burying them, in order to cleanse the land; all the natives shall 13 bury them, and it will be a famous thing for them when I uphold my honour, says the Lord the Eternal. They must select men who are to 14 be constantly occupied in traversing the land and collecting the corpses that lie on the surface, so as to cleanse the land: this search is to be made after seven months, and in the course of the 15 search, when anyone sees a human bone, he must put up a mark beside it, till the burial parties come and bury the bone in the valley of Gog-mob. So shall they 16 cleanse the land.

Son of man, give this message 17 from the Lord the Eternal to all sorts of birds and to every wild beast: 'Come, gather and collect from all quarters to the feast of a sacrifice that I am preparing for you, a rich feast on the uplands of Israel, where you can eat flesh and drink blood; you shall eat 18 the flesh of heroes and drink the blood of the world's princestheir rams and lambs and goats and bullocks, all fatted animals of Bashan; you shall eat your fill of 19 the fat and drink yourselves drunk with the blood of the feast I am preparing for you: yes, at my 20 board you can glut yourselves on horses and riding animals, on heroes and warriors to the full. The Lord the Eternal has said it.'

Thus will I set up my honour 21 among the nations, till all see the vengeance I inflict and the

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heavy hand I lay upon them. 22 From that day onwards Israel shall be sure that I am the

23 Eternal their God, and the nations shall understand that Israel was exiled on account of their iniquity, that it was because they had been unfaithful to me that I withdrew my favour from them and handed them over to their foes, till they

24 all fell by the sword; it was for their unclean lives and their transgressions that I punished them and withdrew my favour from

25 them. But now, says the Lord the Eternal, I will restore the fortunes of Jacob and have mercy on the whole community of Israel, as I am jealous for my sacred

26 honour. They shall forget their shame and all their faithlessness to me, once they live undisturbed in their own land, with no

27 one to scare them, once I bring them back from the nations and gather them from the countries of their foes, and let the nations see what I am by my dealings with

28 Israel. They shall understand that I am the Eternal their God from this, that it was I who sent them into exile abroad and I who gathered them back into their

29 own land, where I will never leave any of them alone again, never withdraw my favour from them again—for on the community of Israel I have poured out my spirit, says the Lord the Eternal."

* * *

40 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, the fourteenth year since the city had been captured, that very day the hand of the Eternal was laid 2 upon me in a trance, and he

brought me in visions of God to the land of Israel and placed me on a very high mountain, upon which was a building like a city in front of me. When he brought 3 me thither, there stood a man whose appearance was like shining bronze, with a measuring tape of flax in his hand and also a measuring rod! The man stood at the 4 gateway, and he said to me. "Son of man, look with your eyes and listen with your ears, and fix your mind upon all that I am going to show you, for that is why vou have been brought hither, that I might show it all to you: then tell the house of Israel what-

ever you see." There, all round the outside of 5 the building, a wall ran; and when the man measured it with the measuring rod in his hand, which was ten and a half feet long, he found the wall was ten and a half feet thick and ten and a half feet high. He then went 6 to the gatehouse facing eastward and, climbing the steps, measured the outer lobby; it was ten and a half feet. Each of the guard-7 rooms was ten and a half feet long and ten and a half feet broad, with a space of eight feet and three-quarters between them. while the inside lobby of the gate-8 house at the vestibule facing in to the temple was ten and a half He then measured the 9 vestibule itself, which was fourteen feet, while the jambs were three feet six. This gatehouse facing 10 eastward had three guard-rooms on each side, all of the same size, like the spaces between them. He measured the breadth of the 11 outside entrance: it was seven-

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12 teen and a half feet ... a partition projected for twenty-one inches below the guard-rooms, on either side of the passage, while the guard-rooms themselves were ten 13 and a half feet square. The gatehouse measured forty-three and three-quarters feet across, from the back door of one guard-room 14 to another, while the vestibule measured thirty-five feet — the vestibule leading from the gate-15 house into the outer court. From the outside front to the inner entry the gatehouse measured 16 eighty-seven feet and a half. Latticed loopholes were let into the guard-rooms, the spaces between them, and also the porch, all round the interior, while the jambs were decorated with palms. Then he took me into the outer court, and there were chambers fronting on a pavement which ran round the walls of the court; 18 thirty chambers there were, and this the lower pavement was next the gateways, corresponding to 19 them in breadth. Then he measured the breadth of the court between the inside of the outer gate and the outside of the inner court: it was a hundred and seventy-five feet, measured alike 20 from east and north. He also measured the length and breadth of the gateway of the outer court 21 which faced northward; it had three guard-rooms on each side, the jambs and porch were the same size as those of the first gate, and it was eighty-seven and a half feet long by forty-three and 2 three-quarters broad. The windows, its porch, and its palms

were the same size as those of

the gatehouse facing eastward;

it was reached by a flight of seven steps, and the porch looked inward. The inner court had a gate- 23 house opposite the outer gatehouse, to the north and to the east, at a distance of a hundred and seventy-five feet, measured from one gatehouse to another. He then led me southward, and 24 there was a gatehouse facing southward; he took the same measurements of the jambs and the porch; it had latticed loop-25 holes, as the porch had, all round, like the other loopholes, and was eighty-seven and a half feet long, by forty-three and three-quarters in breadth. It was reached by 26 seven steps, and the porch looked inward; it had also palms upon the jambs on either side. There 27 was also a gatehouse in the inner court facing southward; he measured the distance between them, a hundred and seventy-five feet.

He then took me into the inner 28 court through the southern gatehouse, taking the same measurements of the southern gateway, with its guard-rooms, its jambs, and its porch; it had loopholes, 29 as the porch had, all round, and was eighty-seven and a half feet long, by forty-three and threequarters in breadth. The porch 31 looked outward, the jambs were decorated with palms, and it was reached by eight steps. He then 32 took me into the inner court on the east side, taking the same measurements of that gatehouse. with its guard-rooms, its jambs, and its porch; it had loopholes, 33 as the porch had, all round, and was eighty-seven and a half feet long by forty-three and three-

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34 quarters in breadth. The porch looked outward, the jambs on both sides were decorated with palms, and it was reached by

35 eight steps. He took me to the northern gatehouse, taking the

36 same measurements of it, of the guard-rooms, the jambs, and the porch; it also had loopholes all round, and it was eighty-seven and a half feet long, by forty-three and three-quarters in

37 breadth. The porch looked outward, the jambs on both sides were decorated with palms, and it was reached by eight steps.

38 There was a chamber entering from the porch of the gatehouse, where they washed the burnt-

39 offering victims. And on each side of the porch of the gatehouse stood two tables, for slaying the victims for the burnt-offering and the sin-offering and the guilt-offer-

40 ing. On the outside, at the stair on the north side of the entry, stood two tables, and on the opposite side of the porch stood

41 two tables. Four tables stood on either side of the gatehouse, eight tables in all, for the purposes of

42 slaughter. Four tables for the burnt-offering were cut out of stone, two and a half feet in length, two and a half feet in breadth, and twenty-one inches in height; on these they laid the implements for slaying the victims for the burnt-offering [[and the

43 sacrifice]]. Inside the porch there were ledges fastened all round, nine inches broad. The sacrificial

44 flesh lay on the tables. Outside the inner gatehouses there were two chambers in the inner court, one beside the northern gatehouse, facing southward, and the other 388

beside the southern gatehouse, facing northward. And he said 45 to me. "This chamber to the south is for the priests who are in charge of the temple; the chamber 46 to the north is for the priests who are in charge of the altar, that is, for the sons of Zadok, the Levites who approach the Eternal to minister." He measured the court—a hundred and seventy-He measured the 47 five feet long, by a hundred and seventy-five feet broad-also the altar in front of the temple. Then 48 he took me to the vestibule of the temple and measured each jamb on either side, eight feet and threequarters thick; the entrance was twenty-four and a half feet broad, and the side-pieces of the entrance of the vestibule were each five and a quarter feet. The vestibule 49 itself was thirty-five feet long, by nineteen and a quarter broad, and it was reached by a flight of ten steps, while two pillars stood one on each side of the jambs.

He then took me into the nave, 41 measuring the jambs on either side; they were ten and a half feet thick-such was the thickness of the jambs. The entrance was 2 seventeen and a half feet wide, and each front of the door was eight and three-quarters feet; he measured the nave, it was seventy feet long by thirty-five feet broad. Then, passing inside, he measured 3 each jamb of the entrance-three and a half feet thick; the entrance measured ten and a half feet, and the sides of the entrance were twelve feet and a quarter on each side. The chancel itself measured 4 thirty-five feet long and broad, in front of the shrine: "This," he said to me, "is the most sacred

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5 shrine." He then measured the wall of the temple; it was ten and a half feet thick. Each of the side-chambers round the wall was 6 seven feet broad. There were three stories, each with thirty sidechambers which were attached to the wall for support but not let 7 into it. The higher the sidechambers rose, the wider they became all round the building. which they surrounded more closely than ever; you went up from the lowest story to the top 8 by the middle story. The temple seemed to be surrounded by a raised platform fully ten and a half feet high, on which the side-9 chambers rested: their outside wall was eight feet and threequarters thick; beyond that lav a margin of eight feet and three-0 quarters, while a passage of thirtyfive feet ran all round the side-1 chambers. The doors of the sidechambers opened on the platform, one to the north and one to the south, the breadth of the margin being eight feet and three-quarters. 2 The annexe facing the western side of the rear-court was a hundred and twenty-two and a half feet broad; the wall round it was seven and a half feet thick, and it was a hundred and fifty-seven 3 and a half feet long. He measured the temple building-it was a hundred and seventy-five feet long; the temple court and the west building with its walls was a hundred and seventy-five feet long; and the eastern part of the building with the temple court was also a hundred and seventyif five feet long, while the length of the annexe with its arcades and side-walls in front of the rear

temple court was also a hundred and seventy-five feet. The nave and the sacred shrine, with its outer porch, were roofed in: all 16 three had latticed loopholes and galleries, and the whole interior was wainscoted with wood: from 17 the floor of the interior up to the windows and over the door, as well as along the outer walls, it was all 18 panelled with kherubs and palms, a palm between each pair of kherubs and each kherub with two faces, the face of a man turned 19 to one palm and the face of a lion to the other. This ran all round the building. Kherubs and palms 20 were carved from the floor to above the door. The wall of the 21 sacred shrine was four-square; in front of it there was something 22 resembling an altar of wood, five and a quarter feet high and three and a half feet long, the tips and the base and the sides being entirely of wood. "This," he said to me, "is the table sacred to the Eternal's service." The nave and 23 the shrine had two doors apiece; and the doors had each two leaves 24 that swung round; on the doors of the nave kherubs and palms were carved, like those upon the walls. There was a heavy wooden 25 canopy over the front of the outside porch, and the porch had 26 latticed loopholes and palms on either side of it. Then the sidechambers and the canopies of the building . . .

Then he took me into the outer 42 court towards the northern entrance, to the chambers stretching along the passage, opposite the northern wall of the building; their length on the northern side 2 was a hundred and seventy-five

feet, and their breadth eighty-3 seven and a half feet, between the inner court and the platform belonging to the outer court. On the third story there were gangways 4 facing one another; a passage. seventeen and a half feet broad. and a hundred and seventy-five feet long, leading to the inner court, ran in front of the chambers; upon which the doors of the chambers, that faced north, 5 opened. The chambers in the top story were smaller, since the gangways took from their size as compared with the ground story 6 and the middle story. (For there were three stories; only, they had no pillars like the chambers of the outer court.) Hence the top story was contracted, unlike the ground 7 story and the middle story. The outer wall of the chambers, facing the outer court, was eighty-seven 8 and a half feet long; for the length of the chambers in the outer block was eighty-seven and a half feet, and these two rows faced the others which stretched for a hundred and seventy-five 9 feet. Below the chambers of this outer block was the eastern entrance from the outer court, at 10 the head of the outer wall. On the south side, opposite the temple court and the outer wall of the building, lay chambers with a passage in front of them; 11 they were like the chambers facing the north, the same length and the same breadth, with the same 12 exits and arrangements, and with doors corresponding to theirs, only facing the south. At the head of the passage there was a door in front of the wall on the east, as one entered from the outer court. 390

Then he said to me, "The north 13 and the south chambers opposite the temple court are the sacred chambers where the priests who attend the Eternal can eat the sacred food and deposit the sacred portions of the cereal-offering, the sin-offering, and the guilt-offering; for the place is sacred. When the priests enter the inner 14 court, they must not leave it for the outer court without depositing in this sacred place their robes of service (which are sacred) and putting on other robes; then they can approach the people outside.

Then, after he had finished 15 measuring the inner house, he took me outside to the gateway facing eastward. He measured the building all round with his rod; the east side measured eight 16 hundred and seventy-five feet. Turning to the north, he measured 17 that side; it was eight hundred and seventy-five feet. Turning 18 to the south, he measured that side; it was eight hundred and seventy-five feet. Turning to the 19 west, he measured that side; it was eight hundred and seventyfive feet. He measured the build- 20 ing on its four sides, walled round for eight hundred and seventyfive feet in length and in breadth, to mark the boundary between what was sacred and what was unconsecrated.

He then took me to the gate-way that looked eastward, and 2 there from the east came the Splendour of the God of Israel! The sound of him was like the sound of many waters, and the earth shone with his splendour. The appearance I saw was like 3 the appearance I had seen in the

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vision when he came to destroy the city, or like what I had seen at the river Kěbar. I fell upon 4 my face, and the Splendour of the Eternal passed into the temple through the gateway facing east-5 ward. Then the Spirit caught me up into the inner court. Eternal's Splendour filled 6 temple, and I heard someone speaking to me out of the temple, while the man stood beside me. 7 "Son of man," I was told, "here is the seat of my throne, here is the place for the soles of my feet, where I will dwell among the Israelites for ever; the house of Israel, they and their kings, shall never again sully my sacred presence with their idolatry and 8 the corpses of their dead kings, by putting the royal threshold next my threshold and the royal doorposts beside my doorposts, with only a wall between myself and them; they sullied my sacred presence with these abominable practices, and therefore in anger 9 I destroyed them. Now let them remove their idolatry and the corpses of their dead kings far away from me, and then I will 10 dwell among them for ever. Son of man, show the house of Israel the temple, its form and its 11 design, that they may feel ashamed of all they have done; show them the construction of the temple. its exits and entrances, and all its rules and regulations and constitution; write it all down before their eyes that they may keep all its constitution and carry out all 12 its regulations. Here is the law for the temple: the whole territory

on the top of the mountain shall

be sacred ground. Such is the law

for the temple. Here are the 13 special measurements of the altars. The gutter is to be twenty-one inches deep and twenty-one inches broad, with a rim of nine inches round the edge; this is to form the basement of the altar. Three 14 and a half feet up from the basement there is to be a ledge twenty-one inches wide: then. seven feet higher there is to be another ledge twenty-one inches wide. The topmost stone of the 15 altar is also to be seven feet high, with four knobs projecting from this altar-hearth, each twenty-one inches in height. The altar-hearth 16 is to be twenty-one feet square: the stone beneath it, twenty-17 four and a half feet square—with rims round them of ten inches. The basement at the foot is to be twenty-one inches wide. And the steps are to face east.

Son of man," he continued, 18 "these are the orders of the Lord Eternal. The regulations for the altar are: on the day it is erected, for sacrificing burnt-offerings and being splashed with blood, you 19 must give the Levitical priests who belong to the Zadokite family and who approach me to minister (says the Lord Eternal), a bullock as a sin-offering; take some of its 20 blood and smear the four knobs of the altar and the four corners of the ledge and the rim round the ledge; so the altar shall be cleansed and purified. Take the 21 bullock of the sin-offering and have it burned at the proper spot, outside the sanctuary. Then, on the 22 second day, you must offer an unblemished he-goat for a sin-offering, and the altar must again be cleansed as in the case of the

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23 bullock. When you have finished cleansing it, you must sacrifice an unblemished bullock and an

24 unblemished ram, presenting them before the Eternal; the priests must sprinkle salt upon them and sacrifice them as a burnt-offering to the Eternal.

25 For seven days you must provide every day a he-goat as a sin-offering; also an unblemished bullock and a ram must be provided daily

26 for seven days; so the priests must go on purifying and purging the altar and consecrating it.

27 At the end of these days, from the eighth day onwards, the priests shall sacrifice your burntofferings and your recompenseofferings upon the altar, and I will admit you to my favour, says the Lord the Eternal."

Then he brought me back to the outer gatehouse of the sanctuary that faces eastward, and it was 2 shut. "This gate shall be shut," said the Eternal to me, "it shall never be opened, no man shall enter by this gate; the Eternal, the God of Israel, has entered by it, and therefore it shall be shut.

3 The prince alone may sit within the gatehouse to eat the sacrificial meal before the Eternal there, but he must enter and leave by way

4 of the vestibule." Then he took me, by way of the north gate, to the front of the temple; and when I looked, there was the Splendour of the Eternal filling the temple of the Eternal! I fell

5 upon my face, and the Eternal said to me, "Son of man, attend, look with your eyes, hear with your ears all that I tell you about all the rules and regulations for the temple of the Eternal and note

all about the entry to the temple and the exits from the sanctuary. Tell these rebels of Israelites: 6 Here are the orders of Lord the Eternal. No more of your abominable conduct, O Israelites, pro- 7 faning this house of mine by introducing into my sanctuary aliens who are uncircumcised in heart as well as in flesh, as you sacrifice the fat and the blood that are my food! You have violated your compact with me by all this abominable conduct. You have 8 not done your sacred duties to me yourselves, but appointed these foreigners to do duty inside my sanctuary! Here are the orders 9 of the Lord the Eternal then: No foreigner whatever among the Israelites, no foreigner uncircumcised in heart as well as in flesh, is to enter my sanctuary. The Le- 10 vites who went far from me when Israel went astray, who left me for their idols, they must suffer the penalty of being no more than 11 attendants in my sanctuary; they must take charge of the gates of the temple and do service in the temple, slaughtering the animals of the burnt-offering and the sacrifice for the people, and waiting on the people by way of ministry. As they ministered to 12 the people in presence of their idols and made the Israelites fall into iniquity, so have I sworn an oath against them, says the Lord the Eternal; they must suffer 13 the penalty of never approaching me again to act as my priests and never approaching again any of my sacred, my most sacred possessions. No, they must suffer the shame of their abominable conduct, and I shall reduce them to 14

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taking charge of all the work and of all that goes on in the temple. 15 But the Levitical priests, the Zadokites, who did duty in my sanctuary when the Israelites went astray from me, they shall approach me to serve me; they shall stand in my presence to offer me the fat and the blood, says the 16 Lord the Eternal, they shall enter my sanctuary, they shall approach my table to serve me, they shall 17 do their duty to me. When they enter the gates of the inner court, they shall wear linen robes; they must not wear anything woollen when they are on service at the gates of the inner court or 8 in the interior. They must wear linen turbans on their heads, and linen drawers on their loins; they must not wear anything that 9 causes sweat. On going out to the people, in the outer court, they must take off their robes of ministry and deposit them in the sacred chambers, lest they make the people sacred by the touch of 0 their robes. They must not shave their heads nor let their hair grow long; they are only to trim their 1 hair. No priest shall drink wine when he enters the inner court; 2 no priest shall marry a widow or a divorced woman, but only an Israelite virgin or the widow of 3 a priest. They must teach the people the difference between what is sacred and what is unconsecrated, and show them how to distinguish what is unclean and 4 what is clean. In the case of a dispute they are to act as judges, deciding the case in terms of my law. They must carry out my instructions and directions at all my sacred festivals, and maintain

my sabbaths sacred. They must 25 never contaminate themselves by touching a dead body, except in the case of a father, a mother, a son, a daughter, a brother, or an unmarried sister. Seven days 26 must pass after a priest has been thus contaminated, and when he 27 enters the inner court, to serve in the sanctuary, he must sacrifice a sin-offering for himself, says the Lord the Eternal. Priests shall 28 hold no property; I am all their property! You must not give them any holding in Israel; I am their holding! The cereal-offer- 29 ings, the flesh of the sin-offering and of the guilt-offering, that shall be their food, and anything set apart for the Eternal shall be theirs. The best of all the first-30 fruits and every oblation that you offer shall go to the priests; also you must give the priest the best of your baking, that a blessing may rest upon your house. No priest must eat any bird or 31 beast that has died a natural death or that has been torn to pieces. When you are dividing up the land 45 you must set apart a sacred district for the Eternal, eight and a third miles long and six and two-third miles broad, the whole extent of which is to be sacred. Measure 3 off from this a strip for the priests who serve in the sanctuary, who approach the Eternal in his service: it shall contain their houses 4 and their grounds, and cover 2 ground eight and a third miles long, and three and a third miles broad, within which shall stand the sacred sanctuary on a square plot of two hundred and ninety yards, surrounded by an enclosure of twenty-nine yards. Another 5 393

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strip eight and a third miles long and three and a third miles broad shall belong to the Levites who serve the temple; they are to have that land for their townships. 6 Then the city is to have a strip of land eight and a third miles long and a mile and two-thirds broad, alongside of the sacred reservation; this shall belong to the whole of 7 Israel. The prince is to hold the whole of the land east and west of the sacred reservation and of the city-land, on both sides, corresponding in length to one of the clan-zones and stretching from the western to the eastern frontier. 8 Such is to be his holding in Israel. No prince shall oppress my people in future; Israel is to hold the 9 land according to its clans. Here are the orders of the Lord the Eternal: Enough, O princes of Cease harrying and despoiling the people, enforce law and justice, relieve my people of your evictions, says the Lord the 10 Eternal. You must have just balances, just dry and liquid 11 measures; the dry homer and the liquid bath must be of the same standard, the bath containing a tenth of the liquid homer, and the ephah a tenth of the dry homer, the homer being the standard of 12 measurement. The shekel is to be twenty gerahs; five shekels are to count five, ten shekels ten, and the maneh is to be fifty 13 shekels. By way of dues, onesixth of every bushel of wheat is to be set aside, with one-sixth of 14 every bushel of barley, and a proportion of oil amounting to one

15 per cent., with one lamb out of

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every two hundred; all the fami-

lies of Israel shall make this con-

tribution for the cereal-offering, the burnt-offering, and the recompense-offering, by way of expiation, says the Lord Eternal: the entire population must offer 16 this contribution to the prince in Israel, and it shall be the prince's 17 duty to provide the burnt-offering, the cereal-offering, and the libation: at the festivals, at every new moon, and on the sabbaths, at all the great occasions in Israel, he shall provide the sin-offering, the cereal-offering, the burntoffering, and the recompenseoffering, by way of expiation for Israel. Here are the orders of 18 the Lord the Eternal: On the first day of the first month you must take an unblemished bullock to purify the sanctuary; the priest 19 is to take some of the blood from the sin-offering and smear the doorposts of the temple, the four corners of the ledge of the altar, and the posts at the gateways of the inner court. This must be 20 repeated on the first day of the seventh month, for anyone who has erred inadvertently or by mistake; so shall you make expiation for the temple. On the 21 fourteenth day of the first month you shall hold the festival of passover, eating unleavened bread for seven days; and on that day the 22 prince shall provide a bullock as a sin-offering for himself and for the entire population, while during 28 the seven days of the festival he shall provide every day a sacrifice for the Eternal consisting of seven bullocks and seven rams, all unblemished, besides a he-goat as a sin-offering every day. He must 24 also provide, by way of cerealoffering, a bushel of grain for every

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bullock, a bushel of grain for every ram, and a gallon and a half of oil 25 with every bushel. On the fifteenth day of the seventh month, he must do the same, for seven days at the festival, providing for the sin-offering, the burnt-offering, the cereal-offering, and the oil." 46 Here are the orders of the Lord the Eternal: "The gate of the inner court that faces eastward shall be shut during the six working days, and open on the sabbath as well as on the day of the new 2 moon. The prince must enter by the vestibule of the gatehouse and remain standing at the doorpost of the gatehouse, while the priests offer his burnt-offering and his recompense-offering; he must perform his worship at the threshold of the gate, and then go out: the gate is not to be shut till the The commons are also 3 evening. to worship before the Eternal at the door of that gate, on sabbaths 4 and at new moons. The burntoffering which the prince is to sacrifice to the Eternal on sabbath shall be six lambs and one ram, 5 all unblemished; the cereal-offering shall be a bushel of grain for the ram, as much as he pleases for the lambs, and a gallon and a 6 half of oil with every bushel. At the new moon it shall be an unblemished bullock, six unblemished lambs, and an unblemished ram; 7 he must provide also a cerealoffering of a bushel of grain for the bullock, a bushel of grain for the ram, as much as he pleases for the lambs, and a gallon and a half 8 of oil with every bushel. the prince enters, it must be by the vestibule of the gate, and he 9 must leave by the same way; but when the commons come into the presence of the Eternal at the fixed festivals, whoever enters by the north gate to worship must leave by the south gate, and whoever enters by the south gate must leave by the north gate; no one is to leave by the gate at which he entered, he must pass out straight ahead. The prince shall enter 10 along with them, and leave when they leave. On the festivals and 11 feast-days the cereal-offering is to be a bushel of grain for every bullock, a bushel of grain for every ram, and as much as he pleases for every lamb, and a gallon and a half of oil with every bushel. When 12 the prince provides a freewill offering for the Eternal, a burntoffering or a recompense-offering, the eastern gate shall be opened for him, and he shall make his burnt-offering and recompenseoffering as on the sabbath; then he must leave, and the gate shall be shut after him. He must pro- 13 vide daily an unblemished yearling lamb as a burnt-offering to the Eternal: that must be provided morning by morning, and every 14 morning he must furnish it with a cereal-offering, a sixth of a bushel of grain, also a third of a gallon of oil to moisten the fine flour; this is a standing order for the service of the Eternal. He must provide 15 the lamb, the cereal-offering, and the oil, every morning for a perpetual burnt-offering. Here are 16 the orders of the Lord the Eternal: If the prince present any part of his property to one of his sons, it shall belong to the son; it is his own possession. But if he present 17 any part of his property to one of his servants, it shall only remain

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his till the year of liberty, when it shall revert to the prince. Whereas what his sons hold remains their

as what his solis hold remains such as what his solis hold remains such any of the people's land, to eject them from their property; he must provide for his sons out of his own property; none of my people is to be evicted from his property."

19 Then he took me through the entrance beside the gateway to the north row of the sacred chambers of the priests; there I saw a place

20 at the western end, and he said to me, "This is the place where the priests are to boil the flesh of the guilt-offering and the sin-offering, and to bake the cereal-offering, so as not to bring them into the outer court and thus make the

21 people sacred." Then he took me into the outer court past the four corners of the court; and there, at each corner, was a small

22 enclosure; at the four corners of the court there were four small courts, the same in size, each seventy feet long and fifty-

23 two and a half broad. Round each of them, inside, ran a row of masonry, with fire-places ar-

24 ranged under it. "These," he told me, "are the fire-places where the officials of the temple boil the sacrificial meat for the people."

dor of the temple, and there was water flowing east from under the threshold of the temple (the temple fronted east)! The water was flowing from the south side of the temple, past the altar on the

2 south. He then took me out by the northern gate and led me round upon the outside to the

outer gate that faced eastward. and there was water pouring on the south side! Passing east-3 ward, with the measuring tape in his hand, he measured a third of a mile, and then took me across: the water was up to my ankles. Again he measured a third of a 4 mile, and took me across: the water was up to my knees. Again he measured a third of a mile, and took me across: the water was up to my waist. Again he meas- 5 ured a third of a mile; and it was a stream I could not ford, the water was deep enough to swim in, it was a stream too high to be 6 forded. "Son of man." he asked. "do you see this?" Then he took me back along the bank of the stream, and there by the bank 7 of the stream on both sides, many a tree was growing! He told me. 8 "This water flows to the region of the east, down through the Arâbah ravine, into the Dead Sea, into the brackish waters which shall turn fresh. Wherever the 9 stream goes, every living creature that swarms shall live; there shall be shoals of fish, and fishermen 10 shall stand beside the Dead Sea from Engedi to Eneglaim; it shall be a place for casting nets, and its fish shall be as varied and numerous as the fish of the great Mediterranean. Only, the marshes 11 and swamps shall not turn fresh; they are to be left for supplying salt. On the bank of the stream, 12 along both sides, every sort of food-tree shall grow; their leaves shall not wither and their fruit shall never fail; every month they shall bear fresh fruit, thanks to the water that flows from the sanctuary, and their fruit shall

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serve for food, their leaves for healing."

3 Here are the orders of the Lord the Eternal: This is the frontier for your division of the land among 4 the twelve clans of Israel. You must share it equally; I swore to give the land to your fathers, and it shall fall to you as your pos-5 session. The frontier of the land on the north is from the Mediterranean through Hethlon to the pass of Hamath as far as Zedad, 6 then on to Berôtha, Sibraim (lying between the frontiers of Damascus and Hamath), and Hazar-enon 7 (on the frontier of Hauran); that is, the frontier shall run from the sea to Hazar-enon on the frontier of Damascus, bounded by the pass of Hamath to the north. That 8 is the northern frontier. The eastern frontier shall start from between Hauran and Damascus, and, between Gilead and the land of Israel, it shall be the Jordan; it shall stretch from the northern frontier to the Dead Sea on the east, as far south as Tamar. 9 That is the eastern frontier. The southern frontier shall run from Tamar as far as the waters of Merîbath-Kadesh, to the Wady-el-Arish and then to the Mediter-That is the southern ranean. The western shall be 20 frontier. the Mediterranean from southern frontier up to a point opposite the pass of Hamath; 21 that is the eastern frontier. This land you must divide among your-22 selves, the clans of Israel. must allot it among yourselves and among the resident aliens who

bring up families among you;

they are to count as natives and

to be allotted land of their own among the clans of Israel; you 23 must assign the resident alien his land within the clan where he stays, says the Lord the Eternal."

The following are the names of 48 the clans. On the northern frontier from the Mediterranean by Hethlon to the pass of Hamath, as far as Hazar-enon, bounded on the north by Hamath. Dan has one zone, from east to west. Next to Dan, from east to west, 2 Asher's zone: next to Asher, 3 from east to west. Naphtali's zone: next to Naphtali, from east to 4 west. Manasseh's zone: next to 5 Manasseh, from east to west, Ephraim's zone; next to Eph-6 raim, from east to west, Reuben's zone: next to Reuben, from east 7 to west, Judah's zone. Next to 8 Judah, from east to west, shall be the reservation which you must set apart, eight and a third miles wide, and as long as one of the clan-zones from east to west: the sanctuary shall stand here. The reservation you must set apart 9 for the Eternal shall be eight and a third miles wide and six and a third miles long. Of this sacred 10 reservation the priests shall have a zone eight and a third miles long from east to west, and three and a third miles wide from north to south, containing the sanctuary of the Eternal; these consecrated 11 priests, the Zadokites, who did their duty to me and did not go astray, as the Levites did, when the Israelites went astray, shall 12 have a special section of the reservation, a most sacred strip, on the southern border of the Levites, whereas the Levites shall 13

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have a zone along the northern border of the priests, measuring eight and a third miles long and three and a third miles wide. The entire reservation shall be eight and a third miles long and six and

14 a third miles wide. No part of this choice land is ever to be sold or exchanged or alienated: it is

15 sacred to the Eternal. The remaining section of the reservation, a mile and two-thirds wide and eight and a third miles in length, shall not be sacred; it is for the city with its houses and suburbs, the city lying in the 16 middle. The city shall measure

17 a mile and a half square; its suburbs shall cover a hundred and forty-seven yards on each side of

18 the square, and the remainder of the strip, over three miles on the east and over three miles on the west, stretching along the sacred reservation, shall serve to support

19 the workers in the city, and shall be cultivated by the workers in the city, belonging to all the clans

20 of Israel. The entire reservation, including the city-strip, is to measure seven and a third miles

21 square. The rest of the territory shall belong to the prince, that is, the land on either side of the sacred reservation and of the citystrip, also eight and a third miles broad and running parallel to the zones of the clans—the sacred reservation (with the temple and

the Levites' domain) and the 22 city-strip intersecting it, and the frontier of Judah and Benjamin bounding it. As for the rest of 23 the clans: from east to west. Benjamin's zone; next to Ben-24 jamin, from east to west, Simeon's zone: next to Simeon, from east 25 to west, Issachar's zone; next to 26 Issachar, from east to west, Zebulun's zone; next to Zebulun, from 27 east to west, Gad's zone; next to 28 Gad, on the south, the frontier shall run from Tamar to the waters of Merîbath-Kadesh, thence to the Wady-el-Arish, and on to the Mediterranean. Such is the 29 land you are to allot to the clans of Israel as their possession, and such shall be their holdings, says the Lord Eternal.

These shall be the dimensions 30a of the city. The gates shall be 31a named after the clans of Israel: on the northern side of a mile and 30 l half, three gates, Reuben, 311 Judah, and Levi; on the eastern 32 side of a mile and a half, three gates, Joseph, Benjamin, and Dan; on the southern side of a 33 mile and a half, three gates, Simeon, Issachar, and Zebulun; and on the western side of a mile 34 and a half, three gates, Gad, Asher, and Naphtali. In circum- 35 ference it shall measure about six miles. And from that day the city's name shall be: "The Eternal-there."

DANIEL

In the third year of the reign of Jehojakim king of Judah, Nebuchadnezzar king of Babylon went 2 and besieged Jerusalem; and, as the Eternal allowed Jehoiakim king of Judah to fall into his hands with some of the vessels belonging to the house of God, he brought the captives into the land of Shinar and put the vessels into 3 the treasury of his god. king told Ashpenaz the master of his eunuchs to introduce into the palace some of the Israelites who belonged to the royal family and 4 the nobility, youths who had no bodily blemish, who were goodlooking, intelligent in all branches of knowledge, adepts in learning, accomplished scholars, and competent to take their place in the king's palace; they were to be taught the literature and 5 language of the Chaldwans. king ordered them a daily share of the delicacies he ate and of the wine he drank. For three years they were to be trained, and at the end of that period they were to 6 attend upon the king. Among these were Daniel, Hananiah, Mishael, and Azariah, from Judah. 7 These were renamed by the governor of the eunuchs; called Daniel Belteshazzar, Hananiah Shadrak, Mishael Meshak,

8 and Azariah Abednego. Daniel,

however, did not intend to be contaminated with the king's food or with the wine he drank; so he asked the governor of the eunuchs that he might not contaminate himself. Now God had 9 made Daniel win favour and pity from the governor of the eunuchs. So the governor of the eunuchs 10 said to Daniel, "My lord the king has ordered your meat and drink. and I am afraid of him noticing that you are in poorer condition than the youths who are of your own age. You would make me risk my life with the king." But 11 Daniel said to his guardian, whom the governor of the eunuchs had put in charge of Daniel, Hananiah, Mishael, and Azariah, "Try your 12 servants for ten days, I pray you. Let us have vegetables to eat and water to drink, and then examine 13 our condition and that of the youths who eat the king's fare: see how we stand, and treat your servants accordingly." So agreed to this request of theirs. and tried them for ten days. the end of ten days they did seem in better condition and stouter than all the youths who ate the king's fare. So the guardian took 16 away their meat and the wine they were to drink, and gave them vegetables.

To these four youths God 17

granted knowledge and skill in all literature and science, and Daniel especially became an adept in all the lore of visions and dreams.

18 So, at the end of the period fixed by the king for their introduction, when the governor of the eunuchs brought them into the presence of

19 Nebuchadnezzar, and the king conversed with them, he found none of them like Daniel, Hananĭah, Mishael, and Azarĭah. They became his personal attend-

20 ants, and on every point of science and knowledge about which the king put questions to them, he found them ten times better than all the magicians and enchanters in all his realm.

21 Daniel lived on into the first

year of king Cyrus.

Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams that disturbed his mind, till sleep forsook

2 him. So he had the magicians and the enchanters and the sorcerers and the diviners summoned to tell the king what he had dreamed. In they came and stood

3 before the king. "I have had a dream," said the king to them, "and my mind is disturbed with

4 desire to know the dream." Then the diviners said to the king in Aramaic, "O king, live for ever! Tell your servants the dream, and

5 we will interpret it." But the king replied to the diviners, "What I say, I mean: if you do not tell me the dream and what it means, you shall be torn limb from limb and your houses shall be made a

6 dunghill. But if you tell me what the dream was and what it means, you shall receive from me gifts and rewards and high honour. So tell me what the dream was and what it means." Again they 7 said. "Let the king tell his servants the dream, and we will interpret it." "I see quite plain- 8 ly that you want to gain time," said the king, "because you see I mean what I say-that if you 9 cannot tell me the dream, there is one doom for you. And you have connived to talk falsely and foully to me, till things take a turn. Tell me the dream, and then I shall know you can tell me what it means." The diviners 10 answered the king, "There is not a man on earth who could tell what the king demands; no monarch, however great and mighty, has ever asked such a thing of any magician or enchanter or diviner. The king is 11 asking a hard thing, which none can tell him except the gods who dwell not with mortal men." This made the king angry and 12 most furious; he gave orders to have all the sages of Babylon slaughtered. The edict was issued, 18 and the sages were to be killed. But when the patrol came for Daniel and his companions, to kill them, Daniel spoke with sense 14 and tact to Arioch the captain of the king's executioners, who had come to kill the sages of Babylon. He said to Arîoch the king's cap- 1 tain, "Why is the king's edict so ruthless?" Arioch told Daniel; and Daniel went in and asked the 1 king to give him time, till he could tell what the dream meant. Then 1' Daniel went home and told his companions Hananiah, Mishael, and Azariah; they were to ask 1 the God of heaven to be merciful in the matter of this mystery,

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that Daniel and his companions might not perish with the other 9 sages of Babylon. In a vision by night the mystery was revealed to Daniel. And Daniel blessed the God of heaven. Daniel said:

"Blessed be the name of God for ever and ever.

for his are wisdom and might:

1 he changes epochs and eras, he removes kings and he sets up

kings:

to the wise he gives wisdom, and intelligence to the intelligent,

2 he reveals what is deep and mysterious,

he knows what is in the darkness, and with him dwells the light.

3 God of my fathers, thee I thank and praise,

who hast given me wisdom and might.

who hast told me what we asked from thee:

for thou hast told us the king's trouble."

24 So Daniel went to Arîoch whom the king had ordered to slaughter the sages of Babylon, and said to him, "Do not slaughter the sages of Babylon; take me into the presence of the king, and I will tell the king what the dream means." 25 So Arîoch hurried with Daniel

into the presence of the king and said to him, "I have found a man belonging to the exiles from Judah, who can tell the king what the 26 dream means." And the king

said to Daniel, whose name was Belteshazzar, "Can you tell me the dream I saw and tell me what 27 it means?" Daniel answered the "No sages, enchanters,

magicians, or astrologers, can tell

the king the mystery which the king has asked; but there is a 28 God in heaven who reveals mysteries, and he discloses to king Nebuchadnezzar what is to happen in the latter days. Your dream and the visions of your brain in bed are these: As you lay in bed, 29 O king, you were thinking of the future, and he who reveals mysteries has disclosed to you what is to happen. For myself, 30 I have not had this mystery revealed to me on account of any wisdom I possess more than the rest of men, but simply in order that the meaning of the dream may be told to the king, and that you may understand what your thoughts meant. You looked, 31 O king, and there stood a mighty image! This image, huge and gleaming, stood before terrible to behold. The head of 32 this image was made of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs 33 of iron, its feet partly iron and partly clay. You looked at it till 34 vou saw a stone being hewn out by no human hands, which struck the image on its feet, part iron and part clay, breaking them to bits; and then the iron, the clay, 35 the bronze, the silver, and the gold, were all broken to bits, and whirled away by the wind, like chaff blown from the threshing-floors in summer, till they could not be found. The stone that struck the image became a great mountain, filling all the earth. Such was the 36 dream. Now we will tell the king what it means. You, O king, 37 are king of kings, to whom the God of heaven has given all dominion, power, strength, and 401

38 glory; and, wherever the sons of men dwell, he has put the wild animals and the birds of the air into your power, and made you rule over them all: you are the

39 golden head. After you another kingdom shall arise, less powerful; then a third kingdom of bronze, which shall bear sway over all the

40 earth. The fourth kingdom shall be strong as iron; for, as iron breaks everything to bits and beats it down, so shall it break and crush, like the iron that crushes

41 all else. It shall be a divided kingdom—for you saw the feet and toes were partly potter's clay and partly iron. But the firmness of iron shall be in it—for you saw there was iron mixed with the

42 muddy clay. Also, as the toes on the feet were partly iron, partly clay, so part of the kingdom shall

43 be strong, part brittle. You saw the iron mixed with muddy clay? That means they shall intermarry in that kingdom, but they shall not hold together, any more than

44 iron blends with clay; and in the days of these kings the God of heaven shall set up a kingdom never to be swept away, with a sovereignty that shall never pass to others; it shall break all these kingdoms to bits and make an end of them, but it shall stand for ever,

45 as you saw how the stone was hewn from the mountain by no human hands and how it broke to bits the iron, the bronze, the clay, the silver, and the gold. A great God has told the king what is to happen in the future: the dream is certain, and its meaning sure."

46 Then king Nebuchadnezzar fell upon his face and bowed down to Daniel and ordered sacrifice and 402 incense to be offered to him. "Truly," said the king to Daniel, 47 " your God is the God of gods and the Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery." Then the king gave Daniel high 48 promotion, and many handsome presents: he made him ruler over the entire province of Babylon and prefect over all the sages of Babylon. At the request of Daniel, 49 the king also put Shadrak, Meshak, and Abedněgo in charge of the business of the province of Babylon: Daniel himself remained at court, in the king's Gate.

King Nebuchadnezzar once 3 made a golden image, ninety feet high and nine feet broad, which he erected on the plain of Dura in the province of Babylon. Then 2 king Nebuchadnezzar sent and summoned the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, to come to the dedication of the image which king Nebuchadnezzar had erected. And when the satraps, the pre-3 fects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, had gathered to the dedication of the image which king Nebuchadnezzar had erected, standing in front of the image Nebuchadnezzar erected, the herald shouted, "O 4 races, nations, folk of every tongue, your orders are, whenever you 5 hear all the music of the horn, the pipe, the lyre, the harp, the lute, and the bagpipes, you must fall down and bow before the golden image which king Nebuchadnezzar

DANIEL III

6 has erected: anyone who does not fall down and bow shall instantly be flung into a burning furnace."

7 So, whenever the people heard the sound of the horn, the pipe, the lyre, the harp, the lute, and all the rest of the music, all races, nations, and folk of every tongue, fell down and bowed before the golden image which king Nebu-

8 chadnezzar had erected. Whereupon some diviners came forward with a malicious accusation against

9 the Jews. They said to king Nebuchadnezzar, "O king, live 10 for ever! You have decreed, O king, that every man who hears the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, must fall down and bow 11 before the golden image, and that

anyone who does not fall down and bow shall be flung into a burning 12 furnace. Now there are some Jews whom you have put in charge of the business of the province of Babylon, Shadrak, Meshak, and

Abedněgo; these men have paid no heed to you, O king; they do not serve your gods, and they do not bow before the golden image 13 which you have erected." Then

in rage and fury Nebuchadnezzar ordered Shadrak, Meshak, and Abednego to be brought. And when they were brought before the

14 king, Nebuchadnezzar said to them, "Is this true, Shadrak, Meshak, and Abednego? Do you not serve my god? do you not bow before the golden image which I

15 have erected? If you are ready, whenever you hear the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, ready to

fall down and bow before the image I have made, well and good; but if you will not bow down, you shall instantly be flung into a burning furnace. And where is the god who can save you from my power?" Shadrak, Meshak, and 16 Abednego answered the king, "O Nebuchadnezzar, we need not say a word in answer to that question. There is a God able to save 17 us, the God whom we serve, able to save us from the burning furnace and from your power, O king. But even if he does not, 18 understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected." At this Nebuchadnezzar was 19 filled with fury, his face was distorted with rage, against Shadrak, Meshak, and Abednego; he gave orders that the furnace should be heated seven times as hot as usual, and ordered some powerful soldiers 20 to bind Shadrak, Meshak, and Abedněgo, and fling them into the burning furnace. They were 21 bound in their mantles, their trousers, their turbans, and their other clothes, and flung into the burning furnace; indeed, urgent were the king's orders and so hot was the furnace, that the flames killed the men who lifted Shadrak, Meshak, and Abedněgo. But Shadrak, Meshak, and Abed-23 nego, the three of them, dropped bound into the middle of the burning furnace. Then king 24 Nebuchadnezzar became alarmed. He started up hurriedly and asked his ministers of state, "Was it not three men that we flung bound into the middle of the fire?" They answered the

25 king, "That is so, O king." And he replied, "But I see four men quite free, walking in the middle of the fire, unscathed! The appearance of the fourth is like an

26 angel!" So Nebuchadnezzar went towards the door of the burning furnace, calling, "Shadrak, Meshak, and Abedněgo, you servants of the Most High God, come out, come here!" So Shadrak, Meshak, and Abedněgo came

27 out of the fire; and when the satraps, the prefects, the governors, and the king's ministers of state gathered round, they saw that the fire had had no effect upon their bodies, their hair had not been singed, their mantles had not been damaged, and there was no smell

28 of burning about them. Nebuchadnezzar said, "Blessed be the God of Shadrak, Meshak, and Abednego! He has sent his angel to save his servants who trusted in him, who frustrated the king's word and surrendered their bodies to avoid serving or bowing before any god except their own God.

29 Hence I pass a decree that any race or nation or folk of any tongue which says a word against the God of Shadrak, Meshak, and Abedněgo, shall be torn limb from limb, and their houses shall be made a dunghill; for there is no other god who is able to save in

30 this way." Then the king promoted Shadrak, Meshak, and Abedněgo in the province of Babylon.

4 "Nebuchadnezzar the king, to all races, nations, and folk of every tongue, who dwell in all the world: peace be multiplied to

2 you. It is my royal pleasure to declare the signal acts of the Most High God in dealing with me. How great are his portents, how 3 awful his wonders! His kingdom is an everlasting kingdom, and his dominion lasts from age

to age.

I Nebuchadnezzar was at ease 4 in my house and flourishing within my palace, when I saw a dream 5 which made me fear; my fancies in bed and the visions of my brain alarmed me. So I issued an edict 6 for all the sages of Babylon to be brought before me, that they might tell me the meaning of the dream. In came the magicians, 7 the enchanters, the diviners, and the astrologers; but, when I told them the dream, they could not tell me the meaning of it, until 8 at last another came in, Daniel whose name is Belteshazzar (after the name of my own god), a man in whom there is the spirit of the gods divine. I told him the dream, saying, 'O Belteshazzar, 9 master of the magicians, I know the spirit of the gods divine is in you, and no mystery is any trouble to you; tell me then the visions of my dream that I have seen, and what they mean. Such 10 were the visions of my brain in bed. I looked, and there was a tree in the middle of the earth. enormously high! The tree grew 11 and grew strong, till it was high as heaven and visible from the ends of all the earth; its leaves were 12 lovely and its fruit was rich, with food for all; wild animals sheltered under it, birds of the air roosted in its branches, and it fed all living creatures. In the 13 visions of my brain in bed I looked, and there was one of the angelguard! He came down from

DANIEL IV

14 heaven and called aloud, "Hew the tree down, hack away its branches, lop off its leaves, and scatter its fruit: let the animals get away from underneath it, and

get away from underneath it, and 15 the birds from its boughs. Still, leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it; let the dews of heaven drench it—and let him share the herbage of the earth

16 with the animals, let his mind cease to be human, let an animal's mind be given him, and let seven

17 years pass over him. This sentence is decreed by the angelguard, the order is by authority of the angels: to let the living know that the Most High reigns over the realm of men, giving it to anyone whom he chooses, and setting over it the lowest of man-

18 kind." I, king Nebuchadnezzar, saw this dream. Now, O Belteshazzar, tell me the meaning of it, since all the sages of my kingdom are unable to let me know the meaning; but you are able, for the spirit of the gods divine is in

19 you.' For a moment Daniel (whose name is Belteshazzar) was staggered; he was alarmed by what he foresaw. But the king said, 'Belteshazzar, let not the dream or its meaning alarm you.' Belteshazzar replied, 'My lord, may the dream be for those who hate you, and the meaning of it 20 for your foes! The tree you saw.

20 for your foes! The tree you saw, that grew and grew strong till it was high as heaven and visible to

21 all the world, the tree whose leaves were lovely, and whose fruit was rich, with food for all, the tree under which the wild animals sheltered and in whose branches

the birds roosted, O king, it is 22 vourself! You have grown and grown strong, for your power has grown till it is high as heaven and your dominion stretches to the world's end. The king saw one of 23 the angel-guard coming down from heaven and saying, "Hew the tree down and destroy it, but leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it, let the dews of heaven drench it—and let him share the food of animals, till seven years pass over him"? Well, this is the meaning, O king. 24 It is a decree of the Most High which befalls my lord the king: you shall be driven away from 25 human beings to dwell with the wild animals, you shall be forced to eat grass like cattle, you shall be drenched with the dews of heaven, and seven years shall pass over you, till you learn that the Most High reigns over the realm of men and gives it to anyone whom he chooses. The order 26 to spare the stump of the tree's roots means that your kingdom shall be secured for you, after you have learned that it is the Heavens who reign. Therefore let my 27 advice be acceptable to you, O king; make an end of your sins by practising justice and showing pity to the oppressed: perhaps your prosperity may be prolonged.' All this befell king 28 Nebuchadnezzar. Twelve months 29 later he was walking on the roof of the royal palace in Babylon; the king was saying, 'There lies 30 Babylon the great, which I have built for a royal residence by my vast power and to my noble 405

81 majesty!' The words had not left his lips when a voice fell from heaven: 'O king Nebuchadnezzar, here is your sentence: your

32 kingdom is taken from you! You shall be driven away from human beings to dwell with the wild animals, you shall be forced to eat grass like cattle, and seven years shall pass over you, till you learn that the Most High reigns over the realm of men, and gives it to

33 anyone whom he chooses.' The sentence was carried out instantly upon Nebuchadnezzar; he was driven away from human beings, he ate grass like cattle, and his body was drenched with the dews of heaven, till his hair grew as long as the feathers of an eagle and his nails grew like the

34 claws of a bird. When the time was over, I Nebuchadnezzar lifted my eyes to heaven, my reason returned to me, and I blessed the Most High, praising and honouring him who lives for ever, for his dominion is an everlasting dominion and his kingdom

35 lasts from age to age; before him the inhabitants of the earth are all reckoned as of no account; he does as he pleases in the hosts of heaven and among the inhabitants of the earth, and none can interfere with him or ask him what he is

36 doing. My reason returned to me at the same moment, and, to the glory of my kingdom, I regained my majesty and splendour; my ministers of state and my lords came to consult me, I was firmly seated on my throne and invested

37 with supreme power. Now I Nebuchadnezzar praise and exalt and honour the King of heaven, for all he does is right, his dealings 406

are all just, and haughty men he is able to abase."

King Belshazzar gave a great 5 banquet to a thousand of his lords. He was drinking his wine in front 2 of the thousand of them, when, carried away by the wine, Belshazzar gave orders for the gold and silver vessels removed from the temple at Jerusalem by his father Nebuchadnezzar, to be brought in, so that the king and his lords, his consorts and his concubines, might drink out of them. The gold and silver vessels which 3 had been removed from the temple of God's house at Jerusalem were then brought, and the king and his lords, his consorts and his concubines, drank out of them: they drank their wine and praised 4 their gods of gold and silver, bronze, iron, wood, and stone. That very 5 hour the fingers of a man's hand appeared, writing on the plaster of the royal palace, opposite the lampstand. The king saw the palm of the hand as it wrote, and 6 the king's fresh colour paled, his thoughts alarmed him, the muscles of his thighs relaxed, and his knees struck one against another. Then the king cried aloud for the 7 enchanters, the diviners, and the astrologers to be brought in. king declared to the sages of Babylon, "Whoever reads this writing and tells me the meaning of it shall be robed in purple and wear a golden chain round his neck and rank as third within the realm." But not one of all the 8 king's sages could read the writing or explain the meaning of it to the king. At this king Belshazzar 9 was greatly alarmed, his colour paled, and his lords were at their

0 wits' end. Then, at the cries of the king and his lords, the queenmother came into the banquetinghall; the queen-mother said, "O king, live for ever! Let not your thoughts alarm you, let not 1 your colour go; within your realm there is a man in whom is the spirit of the gods divine. In the days of your father light and learning and wisdom like the wisdom of the gods themselves were found in him, so that king Nebuchadnezzar your father himself made him master of the magicians, enchanters, diviners, 2 and astrologers, since rare ability, knowledge, learning, the power of interpreting dreams and solving riddles and reversing spells, were found in this very Daniel, whom the king named Belteshazzar. Let Daniel be called, and he will explain the meaning of this." 3 Then Daniel was brought into the king's presence. The king said to Daniel, "So you are the Daniel belonging to the exiles of Judah whom the king my father brought 4 from Judah? I hear that the spirit of the gods themselves is in you, and that light and learning and rare wisdom are to be found 15 in you. Well now, the sages, the enchanters, have been brought into my presence to read this writing and to let me hear the meaning of it, but they could not explain its 16 meaning. However, I hear that you can explain things and reverse spells. Now, if you can read this writing and let me hear the meaning of it, you shall wear a purple robe and a golden chain round your neck, and you shall rank third within the realm." 17 Then Daniel made answer to the

king: "Keep your gifts for yourself and give your rewards to someone else! However, I will read the writing to the king and let him hear the meaning of it. O king, the Most High God gave 18 Nebuchadnezzar your father the realm with its greatness and glory and majesty, and, owing to the 19 greatness he bestowed upon him, all races, nations, and folk of every tongue trembled in fear of him, for he killed whom he pleased and spared whom he pleased, he raised whom he pleased and he put down whom he pleased. But when his mind 20 became proud, when his spirit became defiant, so that he bore himself haughtily, he was deposed from his royal throne and deprived of his glory; he was driven away 21 from human beings, his mind was made like the mind of an animal, and his dwelling was with the beasts; he ate grass like cattle and his body was drenched with the dews of heaven, till he learned that the Most High God rules over the realm of men and that he sets over it anyone whom he chooses. Yet you his son, O Belshazzar, 22 have not humbled yourself, though you knew all this; you 23 uplifted yourself against the Lord of heaven, by having the vessels of his house brought in before you, and from them you and your lords, your consorts and your concubines, have drunk wine, praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny. Hence the palm of the 24 407

hand was sent from his presence, and this writing was inscribed. 25 This is the inscription:

Menê, tekêl, perês.

26 The meaning of it is: Menê (numbered), God has numbered the days of your kingdom and ended

27 it; Tekêl (weighed), you are weighed in the scales and found

28 wanting; Perês (divided), your kingdom is divided up and assigned to the Medes and the

29 'Persians.'" Then, by order of Belshazzar, Daniel was robed in purple, a chain of gold was hung round his neck, and proclamation was made that he was to rank as

30 third within the realm. That very night Belshazzar the Chaldæan

31 king was killed, and Darius the Mede received the kingdom, he being about sixty-two years of age.

6 It pleased Darius to set a hundred and twenty satraps over the kingdom, who were to manage 2 the whole of the kingdom, under

three presidents, one of whom was Daniel; the satraps were to report to them, and so the king was

3 to suffer no loss. This Daniel distinguished himself more than all the presidents and satraps, because he had rare ability; indeed, the king thought of setting him over the whole of the king-

4 dom. So the presidents and the satraps endeavoured to find some ground of complaint against Daniel in the matter of his public service, but they could find no ground of complaint or blame, for he was faithful, and no error or

5 fault was to be found in him. So the men thought, "We shall never find any ground of complaint against this Daniel unless we find

god." Whereupon these presi-6 dents and satraps surged in before the king and said to him, "King Darius, live for ever! The pre-7 sidents of the kingdom, the prefects, the satraps, the councillors, and the governors, have all agreed that the king should lay down a law, issuing a strict edict that no one shall offer a prayer to any god or man for thirty days except to yourself, O king, on pain of being flung into the den of lions. Lay 8 down the edict, O king, and sign the paper, so that it may not be changed, as is the law of the Medes and the Persians which is unalterable." So king Darius signed the 9 paper with the edict. When 10 Daniel learned that it had been signed, he went home (where the windows in his room were open in the direction of Jerusalem) and continued to kneel down three times a day, praying and thanking his God, as he had done before. These men then surged in and 11 found Daniel offering prayers and supplications in presence of his God. So they went before the 12 king and asked him about the royal edict. "Did you not sign an edict that any man who offered a prayer to any god or man for thirty days except to yourself, O king, should be flung into the den of lions?" "It is true," replied the king, "by the law of the Medes and the Persians, which is unalterable." Then they protested 13 to the king, "That man Daniel, who belongs to the exiles from Judah, never heeds either you, O king, or the edict you have signed; he is saying his prayers three times a day to his own god."

it in connexion with the law of his

DANIEL VII

4 When the king heard this, he was deeply vexed; he determined to save Daniel, and till sundown he worked hard to preserve his life. 5 But the men reminded the king that by the law of the Medes and the Persians no edict or law laid down by the king could be changed. 6 So the king gave his order; Daniel was arrested and flung into the den of lions. "May your God save you, whom you worship continually!" said the king to 7 Daniel. A boulder was brought and laid upon the opening of the den, which the king sealed with his own signet and with the signet of his lords, to prevent any change 8 of plan about Daniel. Then the king went to his palace; he spent the night fasting, he had no dancing girls brought to him, and sleep 9 left him. As soon as day dawned, the king was up and away to the 0 den of lions. When he came near the den and Daniel, he cried with a distressful voice; the king called out to Daniel, "O Daniel, servant of the living God, is your God whom you worship continually able to save you from the lions?" 11 Then said Daniel to the king, "O 22 king, live for ever! My God has sent his angel and shut the mouths

of the lions; they have not hurt me. For he found me innocent, nor have I done you any injury, 28 O king." The king was overjoyed, and ordered Daniel to be lifted out of the den. So Daniel was lifted out, and he was found to be uninjured, because he had 24 trusted in his God. By order of the king, the men who had accused Daniel were then brought and flung into the den of lions, they and their children and their wives;

before ever they reached the bottom of the den, the lions fell on them and crushed their bones to pieces. Then king Darius wrote 25 to all nations, races, and folk of every tongue, who dwell in all the world: "Peace be multiplied to you! I pass a decree that in all 26 the realm I rule men shall tremble in fear before the God of Daniel,

for he is the living God,
for ever he endures,
his kingdom never shall be overthrown,
and his dominion has no end:
he saves and rescues,
he does signal acts in heaven and
earth:
and he has rescued Daniel
from the power of lions."

So this Daniel prospered during 28 the reign of Darius and during the reign of Cyrus the Persian.

In the first year of Belshazzar 7 king of Babylon, Daniel had a dream and visions of his brain as he lay in bed. Whereupon he wrote down the dream, describing all that he had seen. "I saw in 2 my vision during the night the four winds of heaven stirring up the great ocean. And out of the 3 ocean up rose four huge Beasts, all of them different. The first was 4 like a lion, and it had the wings of a vulture; I watched till I saw the wings pulled off and the Beast forced to rise and stand erect upon the earth, on two feet like a man; also, a human mind was given to it. Then came a second Beast, 5 like a bear, with one of its paws raised to strike, and three ribs gripped between its fangs; it was told to go and devour much flesh.

DANIEL VII

6 After that I looked, and there was another Beast, like a leopard, with four wings of a bird upon its sides, and with four heads; to it

and with four heads; to it 7 dominion was assigned! After that I saw in my vision by night a fourth Beast, dire and dreadful, mightily strong, with huge iron fangs; it devoured and tore its victims to pieces, stamping the rest down with its feet; it was different from all the Beasts that had gone before it. It had ten

8 horns, and as I watched the horns, up rose another horn among them, a small horn, which uprooted three of the earlier horns; this horn had eyes like the eyes of a man and a

9 mouth full of proud words. I watched until an Assize was held, when a primæval Being sat on the throne of justice, with robes white as snow, the hair of his head pure white like wool; his throne was a blaze of flames and its

10 wheels were burning fire, a stream of fire poured from his presence; millions of angels were at his service and myriads attended him. The court was held and the re-

11 cords were opened. Then I watched until the Beast was killed and his body destroyed; he was handed over to be burned up, for the proud words uttered by the

12 horn. As for the rest of the Beasts, they were deprived of their dominion, but their lives were spared for a certain period.

13 Then in my vision by night I saw a figure in human form coming with the clouds of heaven, coming up to the primæval Being, before whom

14 he was brought and from whom he received

dominion, glory, and a kingdom.
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that all nations, races, and folk of every tongue, should serve him;

his dominion is a lasting dominion, never to pass away,

and his kingdom never shall be overthrown.

As for me, Daniel, my spirit 15 within me was distressed by this; the visions of my brain alarmed me. So I approached one of the 16 angels standing beside me and asked him what was the truth about all this. He told me and let me know the meaning of it all. These huge Beasts, he said, these 17 four, are four kingdoms which shall rise from the earth, but the saints 18 of the Most High shall receive their kingdom from him and hold the kingdom for ever, for all time. Then I desired to know the truth 19 about the fourth Beast, so different from all the rest, so dire, with its iron fangs and talons of bronze, the Beast that devoured and tore its victims to pieces, stamping the rest down with its feet. I also 20 desired to know about the ten horns on its head and the other horn which rose and defeated three of the horns, the horn that had eyes and a mouth full of proud words, the horn that seemed stronger than its fellows, the horn 21 which I saw making war upon the saints and overcoming them till 22 the primæval Being arrived and the Assize was held and dominion given to the saints of the Most High, till the time came when the saints held the kingdom. I was 23 told this, that the fourth Beast was to be a fourth kingdom on earth, different from all other kingdoms, devouring the whole

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earth, crushing and shattering it. As for the ten horns, ten kings shall rise out of this kingdom, and after them another king shall rise, different from them, and put down three kings; he shall vaunt himself against the Most High and harass the saints of the Most High; he shall plan to alter the sacred seasons and the law, and for three years and half a year the saints shall be handed over to Then the court of Justice shall sit and his dominion shall be taken away, to be destroyed and ended for all time; the kingdom and dominion and the might of all kingdoms under heaven shall be given to the saints of the Most High, a people whose kingdom is a lasting kingdom, to be served and obeyed by all dominions. This is the end. As for me, Daniel, my thoughts greatly alarmed me; I lost my colour, but I kept everything in mind."

In the third year of the reign of king Belshazzar a vision appeared to me, Daniel, following the former vision. What I saw in the vision was this. I was in the citadel of Susa in the province of Elam, and in my vision I saw myself beside the river Ulai. When I looked up. there in front of the river stood a ram with two horns, two high horns, but one of them was higher than the other, and the higher came up last! I saw the ram butting westward, northward, and southward; no animal could hold its own against him, and none could be rescued from him; he did as he pleased, and he magnified himself. As I was brooding over this, a he-goat from the west pushed over the whole world,

scouring the earth swiftly without touching it. The goat had a conspicuous horn between his eves. When he reached the ram with 6 the two horns, which I saw standing in front of the river, the goat ran at him in the fury of his might: I saw him reach the ram and then. 7 in a fit of mad rage, he charged the ram and broke his two horns: the ram had not the power to oppose him but was flung to the ground and trampled down, with none to rescue him. Then the he-goat 8 magnified himself mightily. But, at the height of his power, his large horn was broken, and in its place four other horns emerged. pointing to the four winds of heaven. From one of these 9 emerged a small horn which grew to a great size in the direction of the south, the east, and the fair land of Palestine. It swelled high 10 as the starry host; indeed, it flung some of the stars on high down to the ground and trampled on them. It even magnified itself to match 11 the Prince of the starry host, and deprived him of the daily sacrifice, demolishing the place of his sanctuary. Thus was the daily sacri- 12 fice profanely treated, the true religion was beaten down, and the horn prospered in its career. Then I overheard an angel speak- 13 ing, and another angel said to the speaker, "How long is this to last, this that we see, the daily sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host?" The 14 answer was, "For two thousand hundred evenings mornings; then shall the sanctuary be restored." Now when 15 I Daniel saw the vision, I tried 411

to understand it. Suddenly a human-like figure appeared in 16 front of me, and I heard a human voice over the water of the Ulai

calling to it, "Gabriel, make this

17 man understand the vision." So he came forward to where I was standing; as he came near I was terrified and dropped on my face. He said to me, "Understand the vision, O son of man, for it relates

18 to the crisis at the close." I fell into a dead faint, with my face upon the ground, as he spoke to me; but he touched me and set

19 me erect, saying to me, "Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at the close.

20 The two horns of the ram you saw are the kingdoms of Media and

21 Persia; the he-goat is the kingdom of Greece, and the large horn between his eyes is the first king

22 of Greece. As for the four horns which rose in place of the broken horn, four kingdoms shall rise out of the Greek nation, but with less

23 power. In the later period of their power, when guilt is at the full, there shall arise a king who is

24 defiant, a master of craft (by no force of arms shall he gain his great power); he shall make monstrous claims and prosper in his policy,

25 destroying his powerful foes. His designs shall be directed against the sacred people, and he shall ply his intrigues successfully; he shall plot proud plans and ruin many when they are off their guard; he shall even challenge the Prince of the angel-princes, but by a stroke from no human hand shall

26 he be shattered. The vision of the evenings and the mornings which has been told is true. But keep the vision a secret, for it relates to the far future." At this Daniel was for some days ill; after which I rose and went about the king's business. I was appalled at the vision: I did not understand it.

In the first year of Darius the 9 son of Xerxes, belonging to the Median race, who had been made king over the Chaldæan realm, in 2 the first year of his reign, I Daniel noticed in the scriptures the number of the years which, the Eternal had predicted to the prophet Jeremiah, would pass before Jerusalem ceased to lie desolate: the number was seventy. So I sought the Lord 3 God, applying myself to prayer and entreaty with fasting, sackcloth, and ashes. I prayed to the 4 Lord my God, I made confession thus: "Ah now, O Lord, the great and awful God, who keepest thy compact of kindness with those who love thee and keep thy commands, we have sinned, we 5 have done evil, swerving from thine injunctions and regulations, like wicked rebels, and never 6 listening to thy servants the prophets who spoke in thy name to our kings, our nobles, our fathers, and all the common people. Lord, goodness is thine but shame falls to us, as at this day, to the men of Judah, to the citizens of Jerusalem, and to all Israel, near and far away, in all the countries where thou hast driven them, for their treachery to thyself. Shame 8 falls to us, O Lord, to our kings, our nobles, and our fathers, because we have sinned against thee. To the Lord our God it 9 falls to have mercy and to forgive,

DANIEL IX

for we have been rebels, we have not obeyed the call of the Eternal our God to follow the directions which he set before us by his servants the prophets. All Israel has indeed broken thy law. swerving from it and disobeying thy call: hence the curse has been vented on us which was solemnly threatened in the law of Moses the servant of God. For we have sinned against him, and he has carried out his threats against us and our authorities by bringing a great disaster upon us (for never in all the world has there been punishment like that of Jerusalem). All this disaster has befallen us. as it was written in the law of Moses, and yet we have never besought the Eternal our God, so as to turn from our iniquities and order our lives wisely by thy true religion. Therefore the Eternal has been alert to bring this disaster upon us, for the Eternal our God is just in all his dealings, and we would not obey his call. O Lord our God, who didst bring thy people out of the land of Egypt by main force, gaining a renown that still endures, we have sinned, we have done evilly. O Lord, by all thy saving deeds, pray let thine anger and thy fury turn from Jerusalem thy city, from thy sacred hill, for our sins and the iniquities of our fathers have made Jerusalem and thy people a derision to all around 7 us. Ah listen, O our God, to the prayer and supplication of thy servant, and may thy favour smile again upon thy desolate sanctuary for thy servant's sake, 80 Lord! Bend thine ear and listen, O my God; open thine eves to the sight of our desolation and the city that belongs to thyself. For we do not offer our supplications before thee, relying on our own goodness but on thy great compassion. O Lord. hear: O 19 Lord, forgive; O Lord, listen and take action, without delay, for thine own sake. O Lord, because thy city and thy people belong to thyself." While I was saying 20 my prayer, confessing my sin and the sin of my people Israel, and presenting my supplication before the Eternal my God for the sacred hill of my God, while I was 21 uttering my prayer, the man Gabriel, whom I had seen in the former vision, sped swiftly to me about the hour of the evening sacrifice; he came and talked to 22 me, saving, "O Daniel, I now come to give you insight. When 23 you began your supplications this divine oracle was granted, which I now come to impart to you, for you are a man greatly loved by God: so ponder the oracle and understand the vision. 'Seventy 24 weeks of years are fixed for your people and for your sacred city, to end guilt, to complete sins, to expiate iniquity, to bring in everlasting purity, to ratify the prophetic vision, and to consecrate a most sacred Place. Know then, 25 understand, that between the issue of the prophetic command to repeople and rebuild Jerusalem and the consecrating of a supreme high-priest, seven weeks of years shall elapse; in the course of sixty-two weeks of years it shall be rebuilt, with its squares and streets; finally, after the sixty-26 two weeks of years, the consecrated priest shall be cut off, leaving no successor; the city and the

sanctuary shall be destroyed along with the consecrated priest, and then ruin shall pour in with a flood of warfare to the very end.

of the people shall cease to practise their religion; for half of that time sacrifice and offering shall cease, and instead of this there shall be an appalling abomination, till finally the appointed doom falls upon the sacrilegious abomination.'"

of Persia a revelation was made to Daniel, whose name was Belteshazzar, a true revelation of a great conflict; he paid heed to the revelation and understood the vision.

At that time I Daniel

was mourning for three full weeks; 3 I ate no delicacies, I never tasted flesh or wine, and I never anointed myself, till three full weeks were

4 over. Then, on the twenty-fourth day of the first month, when I was on the banks of the great river

5 (that is, the Tigris), I raised my eyes, and as I looked there I saw a man standing, robed in linen, with a girdle of fine gold from

6 Ophir round his waist, his body gleaming like a topaz, his face like lightning, his eyes like lamps of fire, his arms and legs like the colour of burnished bronze, and the sound of his words like the 7 poise of a crowd! I Daniel alone

7 noise of a crowd! I Daniel alone saw the vision, for the men beside me did not see it; shuddering had seized them, and they ran to hide

8 themselves. So I was left alone to see the great vision. No strength was left in me, paleness

9 ruined my fresh colour; I heard the sound of what he was saying, but when I heard his voice I fell

down into a dead faint, my face upon the ground. Then a hand 1 touched me and set me on my knees and hands all shaking. He 1 said to me, "O Daniel, a man greatly loved by God, stand erect and understand the message I now bring to you, for I have been sent to you at last." When he said this, I stood up trembling. Then 1 he said to me, "Fear not, Daniel, for ever since you applied yourself to brooding on the future and to fasting humbly before your God, your prayers have been heard. and for the sake of your prayers I am here. (The guardian angel of I the realm of Persia thwarted me for twenty-one days, but Michael one of the archangels came to my aid, and I have left him to deal single-handed with the guardian angel of the Persian kings.) Now 1 I am here to let you know what is to befall your people at the end of the ages: for the vision relates to the far future." When he I spoke to me in this way I bent my face to the earth and remained dumb: but one who resembled a 1 mortal man touched my lips, and then I opened my mouth and said to him who stood in front of me, "O my lord, the vision makes a pang seize me, and I am powerless; for how can so poor a ser-1 vant of my lord talk with my lord so great?" (I was shaking; no strength remained in me, I could not breathe.) Then one in the I likeness of a man again touched me and strengthened me, saying, 1 "O man greatly loved by God, fear not; all good be yours; be strong, be brave." At his words I gained strength and said, "Let my lord speak, for you have

DANIEL XI

0 strengthened me." Then he asked, "Do you know why I have come to you? Soon I must return to confront the guardian angel of Persia, and, when I am done with that contest, the guardian angel 1 of Greece shall attack me: my only ally against them is Michael. 1 your own guardian angel, who stands up to support me and 2 defend me. However, I will now show you the true predictions in God's book. Three more kings shall arise in Persia, then a fourth far more rich than them all; when he has grown powerful through his wealth he shall rouse all the 3 realms of Greece to conflict. But a warrior of a monarch shall arise, ruling in mighty power, and doing 4 as he pleases; when he comes to power, his kingdom shall be shattered and scattered to the four winds of heaven; it shall not pass to his posterity, nor shall it be as powerful as it was in his hands, for his kingdom shall be torn up and divided among more than his 5 four generals. Strong shall be the king of the South, but one of his captains shall be stronger still. 6 After some years they shall join forces; the daughter of the king of the South shall be married to the king of the North, to settle their dispute, but this will prove no strength; neither her husband nor his children shall be left alive -she and her suite and her son and her husband shall be sur-7 rendered. But then shall arise a scion of her own family, in succession to his father, who shall head an army to enter the fortress of the king of the North; he shall take action and master the men 3 of the North, carrying off their

gods, metal images, and rare vessels of silver and gold, to Egypt. For some years he shall cease attacking the king of the North. The king of the North 9 shall then invade the realm of the king of the South, but he shall retreat to his own country: his 10 sons shall then make war, gathering a vast army for the attack. and one of them shall surgeforward to the south, pushing the attack as far as the fortress of Gaza. In a 11 fit of mad rage the king of the South shall march out to fight the king of the North, who shall raise a large army, but it shall fall into the hands of his foe and be taken prisoner, to the proud joy of the 12 king of the South, who shall rout tens of thousands of them. However, he shall not hold his own: the king of the North shall again 13 raise an army larger than before, and finally, after some years, renew the attack with a large host and vast resources. At that time 14 many shall rise against the king of the South, and some wild spirits among your own nation shall start up to fulfil the prediction of the vision—only to be routed. The king of the North shall come 15 and throw up siege-works and capture some strongly fortified towns; the Southern power shall be powerless to resist, their picked troops shall make no stand; the 16 Northern invader shall do as he pleases, with none to oppose him; he shall occupy the fair land of Palestine, holding it all in his hand, and then plan to advance 17 against Egypt with the entire strength of his army. But he must come to terms, and attempt to master Egypt by marrying the

princess of Egypt. The plan will fail, and he shall not succeed.

18 Thereafter he shall turn to the coast-lands of the West and capture many of them, but a certain Roman general shall put a stop to his defiant insults and pay him

19 back for them. He shall then retire to the fortresses of his own land, only to meet trouble and to

20 disappear. In place of him one shall arise who by raising tribute shall ruin the glory of the realm, but very soon he shall be broken, though by no open blow nor in

21 battle. In place of him a despicable creature shall arise, one on whom the royal honour is not conferred but who comes when men are off their guard and gains the kingdom by means of crafty

22 promises; the opposing forces shall be swept before him and shattered, and so shall God's high-

23 priest. As soon as anyone becomes his ally, he starts to outwit him, for he rises to power by aid

24 only of a small party; when men are off their guard, he attacks the leaders in each province. He shall do what neither his fathers nor his fathers' fathers ever did, he shall scatter prey, plunder, and property, among his followers, and even make plans for a time against

25 the fortresses of Egypt, daring to match himself against the king of the South with a large army; the king of the South shall fight with a vast and powerful host, but he shall fail, for treacherous plans

26 shall be laid against him, indeed his own courtiers shall prove the ruin of him, and his host shall be swept away, many of them drop-

27 ping dead. Each of the two kings shall be bent on mischief, telling 416

lies, for all their close alliance, but their alliance shall not prosper, for the end can only come at the time appointed. He shall then 2 return to his own country with rich plunder, and turning against the sacred nation he shall do as he pleases there, and then go back to his own land. At the time ap- 2 pointed he shall again invade the South, but he shall not fare as he did before, for Romans shall con- 30 front him and cow him, till he retires; then in a fury he shall do as he pleases with the sacred nation, keeping in touch with the apostates from the sacred nation; armed forces shall be set on foot 31 by him, the temple fortress shall be desecrated, the daily sacrifice shall be abolished, and an appalling abomination erected: by means of specious promises he 32 shall pervert those who bring guilt upon the nation. But those who know their God shall be steadfast and take action; these pious loyal- 38 ists will be a lesson to the masses: but for many a day they shall be cut down or burned or carried captive or plundered. As they 34 are being overborne, they shall receive a little help, though many join them under false pretences. Some of the pious, however, shall 35 remain pious, so as to be refined. purified, and made white, till the crisis at the close (for the appointed hour is still to come). The king shall do as he pleases, 36 he shall uplift himself and exalt himself over every god, uttering amazing vaunts against the God of gods; he shall prosper till the wrath divine has run its course (for what has been decreed must be fulfilled). He shall not heed 37

DANIEL XII

the gods of his fathers or Tammuz or any other god, for he shall exalt 38 himself above all gods; but his majesty shall honour the god of fortresses and another god (whom his fathers never knew) with gold and silver and jewels and costly 39 gifts. For his strong forts he shall procure soldiers who worship a foreign god; his favourites he shall advance to high honour and make them rulers over the masses. selling land to them for a bribe. 40 When the end arrives, the king of the South shall butt at him, but the king of the North shall attack like a whirlwind. chariots and cavalry and a large fleet, invading his lands and flood-41 ing into them. He shall also invade the fair land of Palestine. and myriads shall be killed. But these nations shall be saved from him, the Edomites, the Moabites, and the main part of the Ammon-42 ites. As he exerts his force against the various lands, the land of 43 Egypt shall not escape, but he shall lay hands on the treasures of gold and silver and all the valuables in Egypt, the Libyans and the Ethiopians following in his 44 train. Then rumours from the east and the north shall alarm him, till he retires in great fury to inflict doom and destruction on 45 many, pitching his royal pavilions between the Mediterranean and the sacred hill so fair. So shall he come to his end, with none to 12 help him. Then shall Michael rise, the archangel who defends your people, and there shall be a time of trouble such as never has been since there was a nation;

be delivered, and many who sleep 2 in the dust of death shall awake, some to life for evermore and some to be rejected and abhorred for evermore. The pious loyalists 3 shall shine bright as the sky above, and those who have led many to the true religion shall shine like the stars for evermore. And now, 4 O Daniel, keep all this a close secret and keep the book shut as a secret, till the crisis at the end; ere then many shall give way and trouble shall be multiplied on earth."

Then, as I Daniel looked, two 5 other figures stood, one on this bank of the river and one on the other bank. One of them said to 6 the man robed in linen, who was above the water of the river, "How long shall it be till these marvels happen?" And I heard 7 the man robed in linen, who was above the water of the river, swear by him who lives for ever (raising his right hand and his left hand to heaven), that it would be three years and half a year, and that when the power of him who shattered the sacred people should be over, then the end of all should arrive. I heard this, but I did not 8 understand it. So I asked, "O my lord, what is to be the last phase before the end?" But he 9 said, "Ask no more, Daniel, for the revelation is to be kept secret and close till the crisis at the close. Many shall purify themselves and 10 make themselves white and be refined, but the evil shall do evilly; none of the evil shall understand things, it is the pious who understand. [[Twelve hundred and 11 ninety days shall pass, after the daily offering has been stopped

but everyone of your people who

is enrolled in the book of life shall

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and the appalling abomination days.]] Go and wait for the 18
12 has been set up.]] [[Blessed is he
who waits till he reaches the
thirteen hundred and thirty-five at the end of the days."

HOSEA

1 The message of the Eternal that came to Hosea the son of Beêri during the reigns of Uzzĭah, Jotham, Ahaz, and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Joash, king of Israel.

Here begin the words of the Eternal to Hosea. The Eternal said to Hosea, "Go and marry a harlot of a woman and have children of a harlot—for the land has played the harlot in forsaking

3 the Eternal." So he went and took Gomer the daughter of Diblaim, who conceived and bore him

4 a son. "Call him Jezreêl," said the Eternal, "for it will not be long before I avenge the blood of Jezreêl upon the house of Jehu and put an end to the kingdom of

5 Israel. On that day I will break the power of Israel in the valley

of Jezreel." Then she conceived again and bore a daughter; and Hosea was told to call her "Nomercy, for no mercy more will I have on the house of Israel, no forgiveness for them at all."

8 When she weaned Nomercy, she conceived again and bore a son;

9 and Hosea was told to call him "Nofolk, for you are no folk of mine, and I—I am not your God."

2 A gue it, argue it with your mother 2 (for she is no wife of mine, and I am not her husband), bid her clear her face of harlotry, and her breasts of adulterous charms;

or I will strip her naked,
bare as the day she was born;
I will make her like a land forlorn,
and leave her like a desert dry,
and of sheer thirst leave her to die.
On her children I will have no 4

mercy, for they are born out of wedlock; their mother has played the harlot, 5 she who conceived them has been shameless:

she said, "I will follow my lovers, who give me my bread and water, my wool, flax, oil, and wine."
Little she knew it was I who had 8

given her the grain and oil and wine, who had heaped on her silver and gold

[[they devoted it to Baal]].
So now I recall my grain in its 9
season.

my wine in its month;
I reclaim my wool and my flax,
that went to cover her nakedness;
and I leave her all bare
to the eyes of her lovers

(none shall save her from my hand).

I will lay waste her vines and fig-12 trees,

that she calls, "My own, what my lovers paid for me";

HOSEA II

into brushwood will I turn them, and the wild beasts shall devour them.

11 I will bring all her gaiety to an end, her festivals, new-moons, and sabbaths.

13 to punish her for all the days when to the Baals she offered incense,

decking herself with rings and jewels,

running after her lovers, and forgetting me, says the Eternal.

6 Now then I will block up her path with a thorn-hedge, and bar the road against her, till she cannot find her way;

7 she will pursue her lovers and miss them,

seek them and never find them. Then at last she will say,

"Let me go back to my first husband,

I fared better with him than today."

14 So I will allure her, put her alone and apart, and speak to her heart;

15 then I will restore her the vineyards,

and make the dale of Trouble a door of hope;

then shall she answer me as in her youthful days,

when she came up from Egypt's land;

17 for I will take the name of Baals out of her lips, and then they shall never be mentioned again.

16 On that day, the Eternal declares, she shall call me, "My husband," no more "My Baal";

I will betroth her to me for ever, 19 betroth her in a bond of goodness and of justice, in kindness and in love; yes, loyally will I betroth her, 20 to let her understand the Eternal.

On that day I will make a league 18 for them with the wild beasts and birds and creeping things of earth; and I will wipe out of their land bow, sword, and all munitions, to let them lie down in security.

On that day, the Eternal declares, 21 I will answer the heavens, the heavens shall answer the earth, the earth shall answer the grain, 22 the new wine and the oil, and they shall answer Jezreêl; I will re-people Jezreêl in the land, 23 I will have mercy on Nomercy, to Nofolk I will say, "My folk," and they shall say, "Thou art my God."

On Judah too I will have mercy, 1 and rescue them as their God the 7 Eternal,

not by bow or sword or by munitions,

not by horses or by cavalry.

The numbers of Israel shall be like the sand of the sea, that cannot be measured or

counted; once it was said, "You are no folk of mine,"

but now their name is "Sons of the living God."

Then shall the Judahites and the 11 Israelites be gathered into one, and they shall choose a single ch ef for themselves, and spread out far

HOŠEA III, IV

beyond their land; for the day of **2** Jezreêl shall be a great day. Call 1 your brother "My folk," and your

your brother my lork, and your

sister "Mercy"!

3 The Eternal said to me, "Go again and love an adulterous woman, in love with a paramour, as the Eternal loves the Israelites, although they turn to other gods and love their idolatrous raisin-

2 cakes." So I bought her for fifteen florins and eighteen bushels

3 of barley, and I told her, "For many a day you must remain mine, you must not play the harlot, you must have nothing to do with a man—and I will have

4 nothing to do with you." For the Israelites shall remain for many a day without king or chief, without sacrifice or sacred stone,

- 5 without ephod or oracle; after that, the Israelites shall turn to seek the Eternal their God once more, and their Davidic king, and at the end come eagerly to the Eternal and his goodness.
- 4 Israel, hear the word of the Eternal, for the Eternal has a charge to bring against the dwellers in the land:

No fidelity, no kindness, no knowledge of God in the land, 2 nothing but perjury, lying, and murder,

stealing, debauchery, burglary—bloodshed upon bloodshed!

- 3 Hence the land is woebegone, its denizens all droop; even the beasts and birds and the very fish within the sea are perishing.
- 4 But none protests, no man complains,

for my people are no better than their priestlings.

You priests! You shall stumble 5 by broad daylight;

your day will I turn into night.

My people are dying for want of 6
knowledge,

and you reject my knowledge; so I reject you from my priesthood. Since you ignore the instructions of your God,

I will ignore your children.

The more they multiply the more 7 they sin,

they change my glory for a shameful worship;

they batten on my people's sins, 8 they have an appetite for human guilt.

But priests shall fare like people, 9
I punish them for their doings
and requite them for their deeds;
they shall eat and never be satis-10
fied,

commit adultery and get no children,

since they have ceased to heed the Eternal.

My people ask a piece of wood to 12 guide them,

a pole gives them their oracles! For a harlot-spirit has led them astray,

they have left their God for a faithless way;

they sacrifice on mountain heights, 13 and offer incense on the hills,

below the oak, the terebinth, the poplar—

so pleasant is their shade. So your daughters play the harlot,

matrons commit adultery.
But I will not punish your daugh- 14
ters for harlotry,

nor your matrons for adultery,

HOSEA V

when the men themselves go off with harlots,

and sacrifice with temple-prostitutes.

This brings a senseless people to their ruin-

11 liquor and lust deprive them of their wits.

15 Though you play the harlot, Israel, let not Judah be guilty; never go to Gilgal, never climb up to Beth-Aven, never swear at Beêrsheba "By the life of the Eternal."

16 Israel is stubborn as a restive heifer. How can the Eternal feed them now,

like lambs in a broad pasture? 17 The Ephraimites are wedded to

> idolatry; let them alone—

18 a drunken band, a lustful company, in love with shameful worship, not my glory.

19 When the whirlwind sweeps them

they shall feel shame for their altars.

5 Hear this, O priests, attend, O royal house; the sentence is for you. At Mizpah you have been a snare, on Tabor a net spread out, 2 at Shittim a deep pit dug;

but I will catch you hunters all.

3 Well do I know Ephraim, Israel is no secret to me (you play the harlot, Ephraim, Israel stains herself).

4 Their doings will not suffer them to come back to their God!; 422

for a harlot-spirit possesses them, and the Eternal they do not understand.

But Israel's pride shall confront 5

Ephraim's guilt shall undo them, and with them Judah too. With flocks and cattle they shall go 6 in search of the Eternal. but they shall never find him: he has withdrawn from them. They have been faithless to the 7

Eternal, bearing bastard children. and so a conqueror shall destroy them and their acres.

Blow the bugle in Gibeah. 8 blow the clarion in Ramah, sound the alarum at Bethel, to startle Benjamin. Ephraim shall be laid bare 9 upon the day of punishment (true is the doom that I declare upon the clans of Israel). Judah's leaders are no better 10 than a man who shifts a landmark: so I vent my wrath upon them. Ephraim is an oppressor, 11 trampling justice down-

he would go after idols vain; so I eat Ephraim away like 12 moths,

eat away Judah's house worms.

When Ephraim noticed his decay, 13 and Judah his disease, Ephraim turned to Assyria, Judah to the great Monarch. But he cannot heal you, your disease he cannot cure; for I am like a lion to Ephraim, 14 like a young lion to Judah. I tear, I go my way,

and none can rescue my prey.

HOSEA VI, VII

15 I withdraw to my own place, till they feel their iniquity and seek my face, searching for me in their distress, 6 crying, "Let us return to the Eternal, for he has torn us, he will heal us, he has wounded, he will bind us up: 2 in a couple of days he will revive us. and on the third day he will raise to live under his care. 3 Let us know the Eternal, let us make haste to know him, for he will come to us, sure as the come to us like the winter-rain, like the spring-rain watering the land. 4 But Ephraim, what can I do with Judah, what can I do with you? This love of yours is like a morning like dew that soon will disappear. 5 So I instruct them by my words, this precept shines out plain: 6 love I desire, not sacrifice, knowledge of God, not any offerings. 7 Yet at Adam-town they broke their bond. and there they played me false. 8 Gilead is a gang of villains, a town of bloody footprints, 9 with bandits in full force; and on the road to Shechem a party of priests murder, practise crime! 10 At Bethel I have seen a horrible

sight,

Ephraim playing the harlot,

Israel staining herself;

and Judah too conspires against 11 When I would turn the fortunes of my people, when I would fain heal Israel, 7 then Ephraim's guilt is clear, Samaria's crimes appear. Thieves break into houses, bandits roam abroad. No one of them ever reflects that I will punish all their crime, that their besetting sins are ever in my sight. In malice they amuse their king. 3 in treachery their princes, while anger breathes in all of them 4 like an oven glowing, that the baker ceases stirring till the kneaded dough is leavened. On the birthday of "our king" the princes heat themselves with wine. revelling with loose fellows, traitorous men, their secret hearts all hot 6 like ovens with their plot; all night the intrigue will sleep, but in the morning out it blazes, glowing like an oven; they consume their rulers, all their kings collapse not one calls to me. Ephraim allows himself to be mixed up with foreigners; Ephraim has become a cake unturned as it was baked. Foreigners eat away his strength, 9 unknown to him; grey hairs are on him here and there. unknown to him. [[Israel's pride shall confront 10

them, and yet they will not come

HOSEA VIII, IX

back to the Eternal their God, nor seek him, in spite of it all.]] 11 Ephraim is like a silly, simple

dove.

crying to Egypt, flying to Assyria; 12 but as they fly I fling my net on

and bring them down like a bird, punishing them for their misdeeds.

13 Woe betide them for forsaking me! Death to them for deserting me!

Though it was I who redeemed them.

they have lied to me;

14 they never put their heart into their prayers,

but howl away for corn and wine beside their altars;

these wilful rebels of mine

15 (though it was I who made them strong)

plan evil, contrary to me;

16 they turn to Baal.

They are like a bow that swerves. So, for the insolence of their talk [[their bravado about Egypt]], their leaders perish by the sword.

8 Set the trumpet to your lips! An eagle swoops upon the house of the Eternal;

for my compact they have broken. and rebelled against my law,

2 although they cry to me,

"God of Israel, we know thee." 3 Israel discards the good: so let the foe pursue them!

4b Of silver and gold they made them idols—

only to be wasted.

5 Your Calf, Samaria, I detest it.

my wrath blazes at it

6 [[How long will it be before Israel returns to purity of life?]]; a craftsman made it, it is not Godno. Samaria's Calf shall be smashed.

They sow the wind and reap the 7 storm.

No stalk on their shoot, it bears no fruit.

If fruit it bore, a foreigner would devour it.

[[And Israel is devoured.]]

They set up kings, but not with 4a my consent:

they set up chiefs, but not with my approval:

and now they count for nothing 8b among the nations.

They have gone off to Assyria 9 wilfully,

like a wild ass by himself; they have offered love-gifts to Egypt.

If thus they spend themselves 10 among the nations,

I must be scattering them, to make them cease awhile from electing kings and chiefs.

Many an altar has Ephraim raised, 11 altars that only serve for sin. Were I to write for him my laws, 12 he would but think them foreigners' saws.

They sacrifice indeed, sacrifice flesh-and eat it! The Eternal has no delight in that! I must remember their guilt now, and punish their iniquity [[Back to Egypt they must go. For Israel forgot his Maker 14

and built temples, Judah made many a citadel: but I fling fires of war on citadels,

and burn up temples ...

No exultations, Israel, no pagan shouts for you! 9

13

HOSEA IX

You have been faithless to your a depth of depravity as deep as in the days of Gibeah. you have loved a harlot's hire God will remember their guilt at every threshing-floor. and punish their sin. 2 But threshing-floor and wine-vat fail you, Like grapes in the wold I came on 10 and the new wine shall disappoint Israel: like first-ripe figs, I viewed your 3 Back to Egypt Ephraim goes fathers gladly. again. But when they came to Baal-peor, and in Assyria they eat food unthey devoted themselves to Baal the Infamous. (for in the Eternal's land they became as loathsome as the thing shall not stay). they loved. 4 No libations to the Eternal then! Ephraim's glory, 'tis gone like a 11 No sacrificing victims for him no births, no mothers, no con-Their food shall be like mourners' ception, any more! Even though they beget children, defiling all who eat it; I will slay the darlings of their their food shall only be for their womb: own table. even although they bring up sons, 12 none can be offered in the Eternal's I will bereave them, to a man. house. Ephraim's sons are doomed to be 13 5 What will you do on a festival day, a prey; on a day of the Eternal's feast? Ephraim has to lead his sons to die. 6 You will have gone to Assyria, Give them, O Eternal—what? gathered in Egypt, wombs that miscarry, mustered at Memphiswithered breasts! nettles covering the rare silver Their guilt lies all at Gilgal; 15 idols. so there I learned to hate them! thorns springing in your shrines. For their evil practices 7 The days of punishment have I drive them from my house; come. no longer will I love themthe days of requital. their rulers are all rebels. Woe betide them when I look 12c Israel clamours, away from them! "A prophet is a crazy fool, 16 Ephraim is blighted, a man inspired is a man inwithered at the root; sane!"-Ephraim the Fruitful bears no such is the pitch of your iniquity,

fruit.

the nations.

Their God shall cast them off,

they shall be vagabonds among

for they would not obey him;

the pitch of your hostility.

placed over Ephraim,

8 The prophet is God's watchman,

and yet his paths are snared;

within the temple of his God men are hostile to him !-

10 A wanton vine was Israel, and lavishly he bore; the more his fruit increased, the more increased his altars; the better his land grew, the better he made his sacred stones.

2 Deceitful was their heart; now they must suffer for it. Their altars shall be broken down, their sacred stones destroyed.

3 They may say, at this day,
"But have we not a king?"
Ah, if men have no reverence for
the Eternal,

what is the good of a king?

4 Empty words, perjuries, treaties, what do they yield?
Punishing judgment like poisonous weeds

in a furrowed field.

5 The citizens of Samaria bemoan the Calf of Beth-Aven; for it the worshippers groan, the priestlings tremble for its vanished glory.

6 The Calf is carried to Assyria, as tribute to the great Monarch—to the disgrace of Ephraim, till Israel is ashamed of his idol.

7 Samaria's king is torn from her, tossed like a chip on the water.

8 The idolatrous heights shall be destroyed

(the sin of Israel):

(the sin of Israel);

thorns and thistles grow upon their altars.

And men shall cry to the hills, "Cover us!"

and to the mountains, "Fall on us!"

9 Ever since Gibeah, Israel has sinned when the dastards opposed me. 426 And shall not war catch them at Gibeah?

In my wrath I will chastise them, 10 gathering nations to attack them, in chastisement for their twofold offence.

Ephraim was a heifer tamed, loving to tread the threshing-floor;

but when I bent her fair neck under the yoke,

I forced Ephraim into harness, Judah had to drag the plough, Jacob had to harrow.

Sow justice for yourselves, and reap a harvest of God's love; break up your fallow ground, by seeking the knowledge of the Eternal; you must seek the Eternal, till he comes to rain salvation on you.

You have been ploughing evil, 18 and you reaped disaster; you have had to eat the harvest of your lies.

Because you relied on your 14 chariots,

on your host of war-horses, in your towns shall tumults rise, and all your forts be crushed; as Shalman crushed Beth-Arbel, massacring mothers and their babes together.

so will I deal with you, O house 18 of Israel,

for your gross wickedness, and in the storm the king of Israel shall disappear.

I loved Israel when he was young, 11 ever since Egypt I called him my son.

HOSEA XII

2 But the more I called to them, yes, I will bring them home again, the further they went from me, the Eternal promises. sacrificing to Baals and offering incense to idols. 3 Yet I taught Ephraim to walk, Ephraim throngs round me—with 12 holding them in my arms; lies. 4 with human cords I led them. the house of Israel with deceit: I drove with a harness of love, Judah is wayward still with God, but they heeded not my care for with its faithful Deity. them, Ephraim herds the wind and hunts a sirocco, they broke away from me; so I smote them on the face, piling up fraud and falsehood daily, I turned against them, overbore striking a bargain with Assyria, 5 They must go back to the land of carrying presents of oil to Egypt. The Eternal arraigns Israel, Egypt, or Assyria must be their king; to punish Jacob for his doings, 6 the sword shall ply within their to requite him for his deeds. "Within the womb Jacob sup- 3a and lay them low within their planted his brother; fortresses. he fled to the land of Aram, 12 where Israel served for a wife, for a wife he herded sheep. In manhood he strove with God, 3b 7 But my people are now weary of revolting, strove with the Angel and pre-4 vailed; they cry to me . . . 8 Ephraim, how can I give you up? he wept and he entreated Him; Israel, how can I let you go? he met Him at Bethel. How can I treat you like Admah? and there He said to him [[the Eternal is the God of hosts, 5 How can I handle you like Zeboim? the Eternal is his name]], 6 My heart recoils, 'Dwell in your tents, all my compassion kindles; ever be kind and just, and in your God put your unfailing trust." 9 I will not execute my anger fierce, to ruin Ephraim again, Swindler! he loves to practise 7 for I am God, not man, I am among you, the Majestic One, fraud. the false scales in his hand. no mortal man to slay. Does Ephraim say, "Well, I am 8 10 The Eternal will cry like a lion, like a lion he will roar, rich, I've wealth at my command "? and when the Eternal roars, 11 sons speed to him from the Not all his gains will be enough western shores, to expiate his guilt. For I am your God, the Eternal, 9 some flying from Egypt like ever since you left Egypt, sparrows, some like doves from the land of and I can send you back to live

Assyria;

in tents as in the desert long ago.

HOSEA XIII

10 I spoke to the prophets,
I gave many a vision;
and by the prophets I will make
them perish

11 together with their empty idols—so worthless are they now

[[By a prophet the Eternal brought 13 Israel from Egypt, by a prophet they were kept aligned.]

they were kept alive];
11 at Gilgal they sacrifice to demons!
So shall their alters be like been

So shall their altars be like heaps of stones

among the furrows of a field.

14 Ephraim has provoked God bitterly;

so I will crush him suddenly, and repay him for his insults.

13 Whenever Ephraim spoke, men were in awe;

he was a prince in Israel. But then he worshipped Baal, and for his guilt he died.

2 And still they go on sinning, making metal gods of silver, idols in human form, the craftsman's work— and these they call their "gods"! And men at a sacrifice, men offer kisses to calves!

3 Therefore shall they melt away like morning-clouds, like dew that disappears so soon, like chaff blown from a threshing-floor,

like smoke out of a lattice.

4 Yet it was I, the Eternal, your God,

who brought you out of Egypt; you have known no God but me, there is no other saviour;

5 'twas I who shepherded you in the desert,

in that houseless land.

6 They fed and filled themselves, then they grew proud 428 and they forgot me.
So I was a lion to them,
I leapt like a leopard on their path,
I sprang at them like a bear robbed 8
of its whelps,
and tore their breast open;
I crunched them like lions,
and worried them like wild beasts.

I will destroy you, Israel, 9 and who can bring you help? Where is your king now to save I you, where are your rulers, to uphold your cause?—

those of whom you said,
"Give us kings and rulers."
Kings I give you in my anger,
and remove them in my wrath.

Ephraim's iniquity is carefully 19 collected,
his sin is kept in store for him.
The pangs of childbirth are here, 19 but a senseless babe is he,
he will not come to the womb's mouth

at the right moment.

Am I to save them from Death-1land?

am I to rescue them from death? Nay, come, death, with your plagues!

Come, Death-land, with your pestilence!

I have no thought of relenting.

Though he flourish like the reed-14 plant in the water,

a wind blows from the east, a wind of the Eternal, driving up from the desert,

till his fountains are dry, and his springs are parched; he shall be stripped of his wealth, of all his costly treasures.

Samaria must suffer for her guilt, 16

HOSEA XIV

for she rebelled against her God; her citizens shall be cut down, their children shall be dashed in pieces,

their women with child shall be

ripped open.

4 Come back to your God, O Israel, for your faults have made you fall. 2 Take words, as you come back to the Eternal, and say to him:

"All our iniquities forgive, and grant us now thy favour; let us bring thee flocks of the

fold-

sc for in thee the forlorn finds pity. a Assyria never can save us; we will not take to war-horses for aid,

b and we will say no more 'My God' to what our hands have made."

4 I will heal them from their hurt of sin.

I will love them freely,

now mine anger has turned from them.

I will be like dew to Israel; 5 he shall blossom like a lily, and strike roots down like a poplar:

his branches shall spread out, his leaves fresh as an olive's, his scent like the scent of incense. Once more shall they live under- 7 neath my shadow,

well-watered as a garden, flourishing like a vine, and fragrant as Lebânon's wine.

What more has Ephraim to do 8 with idols? 'Twas I who humbled him, 'tis I who will protect him. I am like a cypress evergreen: his welfare ever comes from me.

[[Mark this, you who are wise, note this, you men of sense. The Eternal deals justly with all; the upright fare well under him, but sinners fall.]]

JOEL

1 The message of the Eternal that came to Joel the son of Pethuel.

2 Listen to this, you who are old, hear this, all you inhabitants of the land!

Has the like of it ever been in your day,

or in the days of your fathers?

3 Tell it to your children,

and your children to their children,

and their children to the next generation:

4 'What the lopping locust left, the swarming locust ate,

what the swarming locust left, the leaping locust ate,

and what the leaping locust left, the devouring locust ate.'

5 Wake up, you tipplers, and weep, wail, every swiller of wine, for the wine is snatched from your lips!

6 A host has invaded our land, powerful and numberless, their teeth the teeth of a lion, with the fangs of a lioness;

7 our vines they have ruined, and barked our fig-trees, peeling and stripping them clean, till the branches are bleached.

8 Lament like a girl mourning for her young husband!

For the Eternal's house has lost 9 sacrifice and libation; the priests are in grief, who minister at the Eternal's altar.

The fields are blasted; the land is woebegone, for the corn is wasted, the wine-crop fails, the fresh oil dries up.

The farmer is downcast, the vine-dresser wails, for the wheat and the barley: the harvest of the field is ruined, the vines are languishing, the fig-trees wither, pomegranate, palm, and apple, every tree of the field is a-drooping, and joy fades from men.

Put on mourning, O priests, and 18 beat your breasts, wail, O ministers of the altar! Come, lie all the night in sackcloth, O ministers of my God!

Arrange a fast, assemble all gathering, summon all the natives to the house of your God,

and cry to the Eternal, "[[Alas 18 for the day!

the day of the Eternal is near, and it comes as destruction from the Destroyer.]]

Is not the food cut off under our 16 eyes,

JOEL II

gladness and joy from the house of our God?

7 Below the clod seed is crumbling, the granaries are standing bare, barns are in disrepair, for what have we to store up there,

now that the grain has withered?
8 The herds of cattle huddle together for lack of pasture,

the very flocks are perishing!

9 We cry to thee, Eternal One, for fire has scorched the pastures of the downs,

flames have burned all trees of the field;

of even the wild beasts moan to thee, for the water-courses are dry."

2 Blow the bugle-blast in Sion, sound the alarum upon my sacred hill,

till the citizens all tremble!

For [[the Eternal's day is coming
—here it is!

near it is !-

a dark day in a shroud, a day of fog and cloud]] here comes a huge host in power, blackening the hills; the like of it never has been, the like of it never shall be for years upon years to come;

3 before them fire devouring, behind them flames a-blazing; before them the land lies like an Eden paradise,

behind them it is a desolate desert—

for nothing escapes them.

4 They look like horses, they run like war-horses,

5 as chariots rattle, they leap on the hilltops, like flames that crackle, consuming the straw,

like a vast army in battle-array.

6 Hearts are in anguish before them,

all faces turn pale.

They charge like warriors,
they advance like fighters,
each on his own track—
no tangling of paths—
none pushes his fellow,
each follows his own line;
they burst through weapons unbroken,
they rush on the city, run over the 9
walls,
climb into the houses
and enter the windows like thieves.

At their advance the land is 10 quaking, the heavens are shaking, sun and moon are dark, the stars have ceased to shine, and the Eternal thunders in front 11 of his army

[[a mighty host is his, and strong are they who execute his orders.

For the Eternal's day is great and awful:

who can face it ?]].

Yet even now, the Eternal pro- 12 mises,

turn to me with all your heart, fasting, weeping, mourning, come heart-broken, not with gar-13 ments torn,

and turn to the Eternal One your God,

for he is gracious and compassionate,

slow to be angry, rich in love, and ready to relent.

Who knows but he will again 14 relent

and leave a blessing behind him, that you may have sacrifices and libations

to offer to the Eternal One your God?

15 Blow a bugle-blast in Sion, arrange a fast, assemble a gathering,

16 summon the people, arrange an assembly,

gather the old men and collect the

children, the very infants at the breast;

let the bridegroom leave his chamber,

and the bride her bower;

17 and let the priests, the Éternal's ministers, weep loud

between the altar and the porch, crying, "Eternal One, oh spare thy people,

leave not thy heritage to be

taunted,

to be a by-word among pagans; why should the nations sneer, 'Where is their God?'"

18 Then the Eternal was stirred on behalf of his land, in pity for his people;

19 the Eternal replied to his people, "I will now send you corn and

wine and oil, till you have ample; I will not leave you again to be taunted by pagans;

20 and the foe from the north I will drive out,

thrusting him into a waste, dry land.

his van to the sea on the east, and his rear to the sea on the west, till he rots and the stench of him rises."

21 Fear not, O land, rejoice and be glad,

for the Eternal has done great things.

22 Fear not, O beasts of the land, for new grass covers the pastures of the downs. The trees bear fruit,

the fig-tree and the vine are fertile;
O sons of Sion, be glad,

rejoice in the Eternal One your God,

for the early rain he has given you amply,

the winter rain he has poured upon you,

and sent the latter rain as of old.

The threshing-floors shall be full 24 of grain,

the troughs shall overflow with wine and oil;

I will make up to you

for the years that the locusts ate, the lopping, the swarming, the leaping, the devouring locusts,

that huge host I sent among

So shall you eat and be satisfied, 20 and praise the Eternal One your God,

who has dealt with you so wondrously.

'Twill teach you that I am within 2' Israel,

I the Eternal am your God alone, and never again shall my people be derided.

Then shall it be that I pour out 28
my spirit on all;

your sons and daughters shall be inspired,

your old men shall dream dreams, your young men shall see visions; even upon your slaves, both men 29 and women.

I will pour out my spirit in those days.

And I will display portents on earth and in the sky;

the sun shall be turned into dark-31 ness,

30

the moon into blood,

JOEL III

before the coming of the Eternal's day,

that great and awful day.

32 But every worshipper of the Eternal shall be saved, for Sion hill shall hold those who

escape,

as the Eternal has declared, and the fugitives whom the Eternal calls

shall be inside Jerusalem.

3 For in those days and at that time, when I restore the fortunes 2 of Judah and Jerusalem, then I will gather all nations and bring them down into the Judgment Valley, where I shall assign them their doom for their treatment of my people and of Israel my heritage, because they scattered my people among the pagans and 3 divided up my land; they cast lots for my people, bartering a boy to pay for a harlot and selling 4 a girl for wine to drink. What did you mean by it, you, O Tyre,

Sidon, and all Philistia? Were you taking my part, as you wreaked your vengeance? Avenging me! I will avenge your action swiftly and speedily on 5 your own heads, for seizing my

silver and gold and for bearing off my costly jewels to your temples.

6 You sold the folk of Judah and

6 You sold the folk of Judah and Jerusalem as slaves to the Greeks, to remove them far, far from their 7 own country. So now I stir them

up from the lands where you sold them; I will avenge your action

8 on your own heads by selling your sons and daughters into the hands of the Judæans, and they shall sell them as slaves to the Sabæans, a remote nation (so the Eternal decrees).

Proclaim this to the nations:

'Let it be war! Rouse up your warriors,

muster your fighting men, march!
Hammer your ploughshares into 10
swords.

your pruning-hooks into lances. Let your weaklings think them warriors.

let your cowards think them heroes!

Let the nations rouse themselves 11 and march to Judgment Valley, for I will sit in judgment there 12 on all the nations round.

In with the sickle!— 13
the harvest is ripe!
Come, tread the winepress, tread
it,
it is full,
the troughs are overflowing
with their wickedness.

What a din of hordes, what a din 14 within the valley of the Verdict!
For the Eternal's day is near, within the valley of the Verdict.
Dark the sun and moon, 15 the stars have ceased to shine, and the Eternal thunders out of 16 Sion.

loudly from Jerusalem; heaven and earth are shaking, but the Eternal is a refuge for his own folk,

a stronghold for the sons of Israel.

'Twill teach you that I am the 17 Eternal One, your God, dwelling in Sion, on my sacred hill; Jerusalem shall be inviolate then, never shall aliens invade her again.

Then thus shall it be: 18 the mountains shall drip wine, the hills shall be aflow with milk,

JOEL III

and all the brooks of Judah run with water;
from the Eternal's house shall pour a stream to water the wady of Acacias.

19 Egypt shall be lying desolate, Edom a desert stretch, for their outrage to the men of Judah,

for the innocent blood shed in 21a their land,
blood that I avenge at last;
but Judah shall for ever be in-20 habited,
Jerusalem from age to age,
and evermore the Eternal dwells 21b in Sion.

AMOS

Words of Amos, who belonged to the shepherds of Tekoa—his visions of Israel during the reign of Uzzĭah king of Judah and during the reign of Jeroboam son of Joash, king of Israel, two years

2 before the earthquake. He said: When the Eternal thunders out

of Sion,

loudly from Jerusalem,

then the pasture-lands are woebegone,

the ridge of Karmel withers.

The Eternal declares:

"After crime upon crime of Damascus

I will not relent,

for they crushed and tortured Gilead;

4 so I fling fires of war on Hazael's house,

to burn up Benhadad's palaces, 5 I shatter the defences of Damascus. I wipe out chieftains from the vale of Aven,

the sceptred king from Beth-Eden, and Aram's folk shall be exiled to Kir--

by order of the Eternal!"

The Eternal declares:

"After crime upon crime of Gaza I will not relent,

for they would bear off a whole population

and sell them into slavery to Edom:

so I fling fires of war on Gaza's 7 walls.

to burn up its palaces.

I wipe out the chieftains from 8 Ashdod.

the sceptred king from Ashkelon, I strike my blows at Ekron.

till the last of the Philistines perish-

by order of the Lord Eternal."

[[The Eternal declares: "After crime upon crime of Tyre I will not relent;

for they would sell a whole population to Edom,

with no thought for their bond of brotherhood;

so I fling fires of war upon the 10 walls of Tyre,

to burn up its palaces."

The Eternal declares: "After crime upon crime of Edom I will not relent;

for sword in hand he pursued his brother,

stifling all pity, he held to his anger

and cherished his wrath; so I fling fires of war on Teman,

12 to burn up Busaireh's palaces."]]

The Eternal declares: 13 "After crime upon crime of the Ammonites

I will not relent:

AMOS II, III

for, as they extended their frontiers.

they ripped open women with child

in Gilead:

14 so I set fire to Rabbah's walls, to burn up its palaces, amid shouts on the day of battle, amid storming on the day of blasts,

15 till their king is carried off to exile, he together with his nobles by order of the Eternal."

The Eternal declares:

"After crime upon crime of Moab I will not relent;

for they burned the bones of the Edomite king,

to desecrate the dead.

in vengeance for violence done to Moab:

2 so I fling fires of war on Moab, to burn up Keriyyoth's palaces, amid shouts and the blare of trumpets;

3 I wipe out their monarch and slay all his nobles with himby order of the Eternal."

[[The Eternal declares: "After crime upon crime of Judah I will not relent;

for they have rejected the Eter-

nal's ruling,

they have disobeyed his orders, led astray by their false gods, by idols that their ancestors followed;

5 so I fling fires of war on Judah, to burn up the palaces of Jeru-

salem."]]

The Eternal declares:

"After crime upon crime of Israel I will not relent, for they sell honest folk for money.

the needy for a pair of shoes, 7 they trample down the poor like

dust,

and humble souls they harry; father and son go in to the same

(a profanation of my sacred shrine!),

they loll on garments seized in 8 pledge.

by every altar,

they drink the money taken in fines

in the temple of their God.

Yet it was I who brought you up 10 from Egypt's land,

for forty years I led you through

the desert,

to occupy the Amorite land, I felled the Amorite before you— 9 though he towered like a cedar, strong as an oak, I felled him, fruit above

and root below:

I raised up sons of yours as pro-11 phets,

and young men to be Nazirites.

Is it not so, O Israel? the Eternal asks you.

But you gave Nazirites wine to 12

and forbade prophets to prophesy. So now I make your steps collapse, 13 as a cart collapses, laden with

sheaves. and flight shall fail the swift, the sturdy shall not hold their

own, the warrior shall not escape alive, the archer shall not stand his 15 ground,

quick-footed men shall not get clear,

horsemen shall not escape, and even the stalwarts in the ranks 16 shall strip and run upon that day this by order of the Eternal."

Listen to this charge of the 3 Eternal against you, sons of Israel,

against the whole race that I brought up from the land of Egypt: 2 You alone, of all men, have I

cared for:

therefore I will punish you for all vour misdeeds.

3 Do two men travel together, unless they have planned it?

4 Does a lion in the jungle roar, unless he has some prey? Does a young lion growl in his

lair, unless he has made a

capture?

5 Does a bird drop into the trap, unless the trap is baited?

Does the trap spring up, unless there is something to catch?

6 Do not townsfolk tremble, when the alarum is blown?

Can trouble befall a town, unless the Eternal is at work?

7 The Lord Eternal never does anything

without telling his servants the prophets.

8 When the lion roars, who does not shudder?

When the Lord Eternal speaks, who can but prophesy?

9 Proclaim this in the palaces of Assyria

and in the palaces of Egypt's

land:

"Muster on Samaria's hills, look at the rife disorders there. at all the oppression in their midst:

10 they know not how to deal justly, they plenish their palaces by violence and robbery."

11 Therefore, the Lord Eternal declares.

the Foe shall overrun the land, laying your forts level, plundering your palaces.

The Eternal declares:

As a shepherd snatches from a lion's mouth

no more than two bones or a rag of an ear.

so scarcely shall the Israelites be rescued.

who loll on corners of diwans within Samaria,

on silken cushions of a couch.

I strike down winter-house and 15 summer-house together,

and ivoried houses perish ave, many a house is swept away: by order of the Eternal.

Listen and testify against the 13 house of Jacob, says the Lord Eternal, the God of hosts, that 14 when I punish Israel for his iniquities,

I will punish the Bethel altars on

that day,

till the knobs of the altar are cut away and drop to the ground.

Listen to this, you cows of Bashan, 4 you women in high Samaria, you who defraud the poor and are hard on the needy,

who tell your husbands, 'Let us have wine to drink!'

As sure as I am God, the Lord 2 Eternal swears, your day is coming,

when you will be dragged out with prongs,

the last of you with fish-hooks: out you go, through breaches in 3 the walls,

each of you headlong, chased to mount Hermonby order of the Eternal.

Go to Bethel, go on with your sins! 4 pile sin on sin at Gilgal! aye, sacrifice in the morning,

AMOS V

and every third day pay your tithes.

5 burn your dough as a thankoffering,

announce your freewill gifts—oh, make them public,

for you love all that, you Israelites!

The Lord Eternal declares:

6 'My way has been to starve your towns

and to spread famine over all the land;

yet, says the Eternal, yet you would not come back to me.

7 I kept the rain from you,
three months before the harvest,
I would send rain on one town
and hold it from another,
one patch would get rain,
and the rainless patch dried up,
8 till two or three towns would crawl

to another in quest of water, all in vain; and yet, says the Eternal, yet you would not come back to me.

9 I smote you with blight and mildew,

I wasted your gardens and vineyards,

the locust spoiled your fig-trees and your vines; yet, says the Eternal, yet you would not come back to me.

10 I sent you an Egyptian plague,
I slew your soldiers in the fight
and the flower of your steeds,
till the stench of your camp
rose to your nostrils;
and yet, says the Eternal, yet
you would not come back to me.

11 I sent you a shattering earthquake, like God's own shattering of Sodom and Gomorrah, till you only escaped

like charred sticks snatched from the fire:

and yet, says the Eternal, yet you would not come back to me.

So now I will deal with you, 12 O Israel, thus . . . Since thus I deal with you, O Israel, prepare to meet your God; for it is he who 13 forms the mountains and creates the wind and reveals His inner mind to man, he who makes the dawn and darkness, who marches over the heights of earth-his name is the Eternal, God of hosts: he it is who made the Pleiades 5 and Orion, who turns black dark- 8 ness into dawn and darkens day again into the night, who summons floods and pours them on the earth; his name is the Eternalhe flashes ruin on the mighty, till 9 their forts fall to the ground.

Listen to this word of mine 1 against you, house of Israel, listen to this dirge:

'Fallen, fallen, never to rise, is maiden Israel;

low on her own land she lies,
with none to raise her.'
For the Lord Eternal has declared 3
that the town which marched out
a thousand strong will have only
a hundred men left, and the town
which marched out a hundred
strong will have only ten men left.

Here is the Eternal's message for 4 the house of Israel: Seek me and you shall live, seek not Bethel, go not to Gilgal, cross not to Beêrsheba

AMOS V, VI

(for Gilgal shall have a galling	so keen upon injustice?
exile,	A man runs from a lion, 5
and Bethel sink to be bethral);	and a bear springs at him;
6 seek the Eternal and live,	he hides indoors, and, resting his
lest he set Joseph's house ablaze	hand on the wall,
with fire	a serpent bites him—
that none can quench in Israel.	is not that the day of the Eternal, 20
,	danger, not safety,
7 You who make justice a bitter	pitch dark, and not a ray of light?
thing.	process dark, and not a ray or right.
trampling on the law,	Your sacred festivals? I hate 2
10 hating a man who exposes you,	them, scorn them;
loathing him who is honest with	your sacrifices? I will not smell
you!—	their smoke;
11 for this, for crushing the weak,	you offer me your gifts? I will 2
and forcing them to give you	not take them;
grain,	you offer fatted cattle? I will
houses of ashlar you may build,	not look at them.
but you shall never dwell in them,	No more of your hymns for me! 2:
and vineyards you may plant,	I will not listen to your lutes.
but you shall drink no wine from	No, let justice well up like fresh 2
them.	water,
12 I know your countless crimes,	let honesty roll in full tide.
your manifold misdeeds—	Was it sacrifice and offering you 2
browbeating honest men, accept-	brought me
ing bribes,	all the forty years within the
defrauding the poor of justice.	desert, İsrael?
13 (It is a time when the prudent	So now you must shoulder your 2
make no protest,	king Sakkut,
so evil is the time!)	and Kaiwan your star-god,
16 But the Eternal speaks,	idols you have manufactured;
the God of hosts declares:	for into exile I send you, far 2
"A wail shall ring through all	beyond Damascus,
your squares,	the Eternal, the God of hosts,
a cry of woe in all your streets,	declares.
the very peasants shall be moved	[[Seek to be honest, not evil, 14
to wail with those well skilled in	and so live;
7.	that the Eternal may be with you,
dirges, 17 and in all vineyards there shall be	
	as you think he is.
lamenting,	Hate evil and love honesty,
when I sweep through your midst,	set justice up again;
the Eternal declares."	it may be that the Eternal, the
-0.T/ 1 0 11 1 0 11	God of hosts,
18 You long for the day of the	may pity those left of the house of
Eternal?	Joseph.]]
Ah, what will that avail you,	Woe to the careless citizens, 6
6 so eager to avert the evil day,	so confident in high Samaria,
	420

leaders of this most ancient race, who are like gods in Israel!—

2 [[Pass over to Kalneh, look at it, then on to great Hamath, then down to Gath of the Philis-

tines.

Are you any better than these realms,

is your land larger than theirs ?]]
4 lolling on their ivory diwans,
sprawling on their couches.

dining off fresh lamb and fatted

vear,

5 crooning to the music of the lute, composing airs like David himself,

6 lapping wine by the bowlful, and using for ointment the best of the oil—

with never a single thought for the bleeding wounds of the nation.

7 So now they must head the exiles; that dissolute crew shall disappear—

by order of the Eternal, the God

of hosts.

8 The Lord Eternal has sworn by his own life,

"I loathe the pride of Jacob,

his palaces I hate;

I will abandon the city and all it holds,

11 the mansion to be pulled to pieces, the small house to be shattered.

9 [[And it shall be that if ten men are left within a house, they shall die.

10 If some survivor who brings out their bodies from the house for burial calls to a woman in the corner, 'Are there any left alive?' she will answer, 'No! They all did sinfully.' She will cry, 'Call upon the Eternal!']

12 Shall horses race over crags, or oxen plough the sea, that you make a poison of justice, 440 a bitter, deadly thing?
You are so proud of Lo-Debar, 13

you think you captured Karnaim by your own strength.

But I am rousing against you a 14 nation.

O house of Israel,

says the Eternal, the God of hosts, and they shall harry you

from the pass of Hamath to the wady of the Arâbah."

Then the Lord Eternal showed me 7 this,

showed me himself forming a brood of locusts,

just as the spring-crops were coming up,

when the royal crop had been mowed.

As they devoured all the green 2 growth, I cried,

"Have mercy, Lord, have mercy! How can Jacob recover?—he has so little."

Then the Eternal did relent, the Eternal said, "This shall not be."

The Lord Eternal showed me this, 4 showed me himself calling down fire

to burn up the great deep,

to burn up the tilled land.
"Cease, Lord, oh cease," I cried. 5
"How can Jacob recover?—he has

so little."
Then the Eternal did relent,

Then the Eternal did relent, the Eternal said, "This shall not be."

The Lord Eternal showed me this, 7 showed me himself standing beside a wall,

8

a plumb-line in his hand. The Eternal said to me,

"Amos, what do you see?"

AMOS VIII

"A plumb-line," I replied.

The Eternal said, "With a plumbline I test my people;

never again will I pardon them, 9 but Isaac's heights shall be laid waste,

the shrines of Israel shall be ruined,

and I will attack Jeroboam's house with the sword."

Then the priest at Bethel, Amaziah, sent word to Jeroboam king of Israel: "Amos is conspiring against you in the very midst of Israel, and the country cannot bear what he is saying.
This is what he says, that Jeroboam is to die by the sword, and

Israel to go into exile, far from its
12 own country." Amazĭah also
told Amos, "You dreamer! Be
off to Judah and earn your living

there; play the prophet there, 13 but never again at Bethel, for it is the royal shrine, the national

14 temple." But Amos answered Amazĭah, "I am no prophet, no member of any prophets' guild; I am only a shepherd, and

15 I tend sycomores. But the Eternal took me from the flock; the Eternal said to me, "Go and prophesy to my people Israel."

16 Now then, listen to what the Eternal says. You say that I am not to prophesy against Israel, not to say one word against the 17 house of Isaac. The Eternal says.

'Your wife shall be a harlot in the town, your sons and daughters shall fall by the sword, your farm shall be divided up, and you yourself shall die in a foreign land; for Israel is indeed to be led off to exile, far from its own country.'"

The Lord Eternal showed me this: 8 a basket of ripe fruit.

2

Then said he, "Amos, what do you see?"

"A basket of ripe fruit," said I; and the Eternal said to me,

"So is the doom ripe for my people Israel;

never again will I pardon them."

Listen to this, you men who crush 4 the humble,

and oppress the poor,

muttering, "When will the new- 5 moon be over,

that we may sell our grain?
When will the sabbath be done,
that our corn may be on sale?"

(small you make your measures, large your weights,

you cheat by tampering with the scales)—

and all to buy up innocent folk, 6 to buy the needy for a pair of shoes,

to sell the very refuse of your grain.
The Eternal has sworn by the pride 7
of Jacob,

"Never will I forget what you have done."

[[For all this shall not the land 8 have to shake,

and every dweller mourn? Shall it not all rise up like the Nile, and sink like Egypt's flood?

Upon that day, the Lord Eternal 9 declares,

I will make the sun go down at noon,

and darken the earth in broad daylight,

turn your festivals into mourning, 10a and your ditties into dirges;

the temple hymns shall change to 3 howls,

as corpse on corpse is being flung outside with a "Hush!"

Upon that day, the Lord Eternal declares,

10 I will make every loin wear sackcloth,

and every head be shaved in mourning,

I will make you lament as for an only son—

a day of utter bitterness.

11 The time is coming, says the Lord Eternal,

when I will send a famine on the land,

no famine of bread, no drouth of water,

but of hearing the word of the Eternal,

12 till men go wandering from sea to sea,

and run from north to east, in quest of the Eternal's word—and all in vain.

18 On that day they shall faint, faint, fall, and never rise again,

the maidens fair and stalwart youths,

14 who swear by the god at

Bethel, who say, "As your god lives, O Dan!"

or, "As your Patron lives, Beêrsheba!"

9 I saw the Lord standing beside the altar;

"Strike the pillars on the top," said he,

"that the ceiling may be shaken, break them on the heads of all the worshippers;

those who are left I will slay with the sword,

not one shall escape as he flies, not one survivor shall get clear away. Though they were to break 2 through to Death-land,

I would pull them out:

though they were to climb up to heaven,

I would drag them down:

though they were concealed on 3 Karmel's summit,

I would find and fetch them: though they were to hide from me under the sea,

I would bid the Dragon bite

though they went into exile in 4 front of their foes,

I would command the sword to slay them.

My eye will be upon them for evil, not for good.

[['Tis the Eternal, Lord of hosts, 5 at whose touch the earth trembles, and every dweller wails,

as it all rises like the Nile and sinks like Egypt's flood;

'tis he who builds his chambers 6 high in heaven

and rests his Vault upon the earth, who summons floods and pours

them on the earth the Eternal is his name.]]

What are you more than Ethio-7 pians?

O Israelites, the Eternal asks?
I brought up Israel from Egypt?

and Philistines from Crete, from Kir the Aramæans.

Mine eyes are on the sinful realm, 8 to wipe it off the earth.

[[Only I will not wipe out all the house of Jacob,

the Eternal promises.

For I will issue my command 9 to shake the house of Israel among all nations,

like corn within a sieve,

but not one grain of it shall fall.

AMOS IX

10 The sword shall slay the sinners of my people,

all who say, 'Trouble will never touch us, never catch us.'

11 On that day I will raise again the fallen huts of David,

repair their breaches, mend their rifts,

rebuild them as in days of old,

2 till the people hold what is left of
Edom

and of all nations I have conquered:

the Eternal has said it, the Eternal will do it.

One declares,

when the ploughman overtakes the reaper,

when he who treads grapes overtakes the sower,

when mountains drip with new wine,

and all the hills are aflow with milk;

when I bring back the exiles of 14 my people Israel,

to build waste towns and dwell in them,

to plant vineyards and drink their wine,

to lay out gardens and to eat their fruit.

In their own land I will plant 15 them.

nevermore to be uprooted from the land I give to them—

so the Eternal promises, your God."]]

OBADIAH

1 The vision of Obadiah. This is what the Lord Eternal has to say of Edom—the tidings we heard from the Eternal as the envoy went through the nations with his summons to rise and make war on her.

2 " I will make you least among the nations,

deeply despised by men.

3 Your pride of heart has played you false,

perched in your fastness of the rocks,

you who built your home so high, thinking none could pull you down.

4 Nest high as any eagle,

nest among the very stars but I will pull you down, says the Eternal.

What a downfall is yours!

5 Had thieves come to you, robbers in the night,

would they have stolen more than they required?

Had gatherers of grapes come to you,

would they not have left some gleanings?

6 But what a ransacking of Edom! what a rifling of her treasures!

7 You are driven to the very border; all your allies have betrayed you, your confederates have dislodged you, laying plots to discomfit you, plots you had no wit to see.

Will not that be the day, says the 8 Eternal,

when I wipe out all the astute from Edom,

and the shrewd men from Esau's ranges?

Teman, even your heroes will be 9 terrified!

'Twill be a clean sweep of all Esau.

'Tis for the outrage to your 10 brother Jacob

you are disgraced, destroyed. For when you stood aloof,

as foreigners bore off his goods,

as aliens invaded him and cast lots for Jerusalem, you were as one of them.

Never should you have gloated 12 over your brother's fate

on his day of disaster,

never have exulted over the men of Judah

upon their day of ruin, never have laughed aloud on the day of distress;

never should you have entered the 13 gates of my people

on the day of their calamity, never have gloated over their agony

on the day of their calamity,

OBADIAH

never have looted their goods on the day of their calamity, 4 never have stood at the passes to cut off their fugitives,

and never betrayed their survivors.

on the day of distress.

5 As you did then, so it is done to you:

your deeds recoil on your own

head.

Yes, the day of the Eternal is at hand, with doom for all the nations.

6 You on my sacred hill have drunk the cup,

and so shall every nation drink it

at my hand,

drink it and stagger and vanish.

7 But your survivors shall hold
Sion hill,

and it shall be inviolate;

the house of Jacob shall regain their heritage.

For the house of Jacob shall be 18

fire,

and Joseph's house a flame, with Esau's house as straw to be kindled and consumed, till not a soul is left of Esau's

house—

by order of the Eternal.
They shall hold the Negeb (Esau's 19 ranges), the lowlands of the Philistines, the hill country (both Ephraim's district and Samaria's), and Gilead of the Ammonites; exiles from Chalach and Chabor 20 shall hold Phænicia as far as Zarephath, and the exiles of Jerusalem who are in Sepharad shall hold the towns of the Negeb, marching to Sion hill for victory 21 and vengeance upon Esau's ranges. So shall the Eternal reign."

JONAH

This message from the Eternal came to Jonah the son of Amittai: 2 "Go to Nineveh, that great city, and thunder in their ears that their 3 wickedness is known to me." But Jonah went away to fly to Tartessus, from the presence of the Eternal; he came down to Jaffa, and when he found a ship there sailing for Tartessus, he paid his fare and went on board to reach Tartessus with the crew, to avoid 4 the presence of the Eternal. But the Eternal flung a furious wind upon the sea; there was a heavy storm at sea, and the ship thought 5 she would be broken. The sailors were scared: each cried to his own god, and they flung the tackle of the ship overboard, in order to lighten her. Now Jonah had gone below and was lying fast 6 asleep. The captain came upon him and said to him, "What are you doing asleep? Get up and call upon your god! Perhaps he will give a thought to us and save 7 us." Then they said, one to another, "Come on, let us cast lots to find out who has brought this trouble upon us." So they cast lots, and the lot fell on Jonah. 8 They asked him, "Tell us now, what are you doing here? Where do you come from? What is your country, and what is your

9 nation?" So he told them, "I

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am a Hebrew, I worship the Eternal, the God of heaven, who made the sea and the dry land." Then 10 the men said to him in terror. "Whatever have you done?" (for they discovered he was flying from the Eternal: Jonah had told them that). They said, "What 11 are we to do with you, to make the sea calm?" (for the seas were running higher and higher). "Take me and throw me into 12 the sea," he said; "that will bring a calm. I see that it is I who have brought this storm upon you." But the men dug in their 18 oars, to row the ship to land. Only, they could not, for the seas ran higher and higher against them. So they cried to the 14 Eternal, "O Eternal, we beseech thee, let us not perish for taking this man's life; punish us not for a murder. Thou hast thyself brought this about, O Eternal." Then, lifting Jonah, they flung 15 him into the sea. The sea ceased from its fury, and the men, in 16 great awe of the Eternal, sacrificed to him and made vows to him. Now the Eternal ordered a great 17 fish to swallow Jonah, and for three days and three nights Jonah lay in the belly of the fish. From the belly of the fish 2 Jonah prayed thus to the Eternal his God:

JONAH III, IV

2 "Out of my anguish I called to the Eternal.

and he answered me:

from the belly of Death I cried. and thou didst hear my voice.

3 Thou hadst flung me down, deep in the sea.

> the floods rolled round me. all thy breakers and billows swept over me.

4 I thought I was flung out of thy sight,

never to see thy sacred shrine

again.

5 The waters closed to choke me. the deep rolled round me. sea-weeds wrapped my head,

I sank to the very roots of the mountains.

to a land where bars shut behind me for ever.

But from the pit thou didst lift my life,

O Eternal my God.

7 When I lay fainting, I remembered the Eternal,

and my prayer reached thee, reached thy sacred shrine. 8 Those who heed vain idols leave

their real refuge. but I will sacrifice to thee with

loud thanksgiving;

what I have vowed I will perform, for 'tis the Eternal who delivers.'

Then the Eternal spoke to the 0 fish and it threw up Jonah on the 3 dry land. For the second time the Eternal sent this message 2 to Jonah: "Go to Nineveh, that great city, and proclaim there what I tell you." So Jonah rose and went to Nineveh, as the Eternal ordered. Now Nineveh was a great, great city, three days' journey across, from one side to 4 another. Jonah made his way

into it for one day, and then began to shout, "Forty days more and Nineveh falls!" He then went 4 outside the city to the east, where 5 he made a hut for himself and sat down under it in the shade, to see what would happen to the city. But the folk of Nineveh believed 3 God; they proclaimed a fast and 5 put on sackcloth, from the highest to the lowest. When the news 6 reached the king of Nineveh, he rose from his throne, doffed his royal robe, covered himself with sackcloth, and sat down in ashes. He also sent heralds to cry through 7 Nineveh: "By order of the king and his nobles! Neither man nor beast, neither cattle nor sheep, shall taste anything, food or drink; they must put on sack-8 cloth and call earnestly on God. Everyone must turn from his evil life and from the violence he has in hand. Who knows if God will not 9 relent and turn from his hot anger. to save us?" When God saw 10 what they were doing, and how they turned from their evil life, God did relent; he decided not to inflict the punishment he had said he would inflict upon them. vexed Jonah mightily. He was angry, and he prayed to the 2 Eternal: "Ah, Eternal One, did I not say so, when I was still at home? That was why I fled to Tartessus. I knew thou wert a gracious and pitiful God, slow to be angry, rich in love, and ready to relent! Now then, O Eternal, 3 take my life away. Better death than life!" "Are you right to 4 be angry?" said the Eternal. The Eternal then made a gourd 6 spring up to shade his head [[that Jonah might have ease]]. Jonah

JONAH IV

was mightily glad of the gourd. 7 But next morning, at dawn, God made a worm which gnawed the 8 gourd till it withered, and at sunrise God sent a sweltering east wind; the sun beat on the head of Jonah till he fainted and longed to be dead. "Better death than 9 life!" he cried. Then God asked Jonah, "Are you right to be angry over the gourd?" "Yes," said Jonah, "mortally angry."

So the Eternal said to him, "You 10 are sorry about the gourd, though you spent no toil upon it, you never made it grow—a gourd that sprang up in a night and perished in a night! And am I not to be 11 sorry for Nineveh, that great city, with over a hundred and twenty thousand infants in it who know not their right hand from their left, and with all its cattle?"

MICAH

1 The message of the Eternal that came to Micah of Morêsheth during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah—his visions of Samaria and Jerusalem.

2 Attend, all nations, listen, O earth and all on earth! The Eternal has a warning for you, the Lord from his sacred temple on high.

3 Look, the Eternal descends from his place,

he strides on the heights of the earth!

4 Mountains melt away before him, valleys split asunder, like wax before a fire,

like water pouring over a fall— 5 "and all this for Jacob's trans-

gression,

for the sins of the house of Judah!
Jacob's transgression? is it not in
Samaria?

Judah's sin? is it not in Jeru-

salem?

6 So I will have Samaria ploughed up,

planted out with vines;

her stones I will pour down into the valley,

and lay bare her foundations,

7 shattering all her metal gods, burning all her idols, and ruining her shrines once the prize of faithless living,

now the prey of faithless foes."

I will bewail this and lament,
I will go barefoot and unclad,
howling like a jackal,
wailing hoarsely like an ostrich;
for Samaria's is a deadly stroke,
her doom shall reach to Judah,
to the very gates of my own folk,
even to Jerusalem.

Weep tears at Teartown (Bochim), 10 grovel in the dust at Dustown (Beth-ophrah)

fare forth stripped, O Fairtown 11 (Saphir)!

Stirtown (Zaanan) dare not stir, Beth-êsel . . .

and Maroth hopes in vain; for doom descends from the

Eternal

to the very gates of Jerusalem.

Harness your steeds and away, O 13
Horsetown (Lakhish),
O source of Sion's sin,
where the crimes of Israel centre!
O maiden Sion, you must part with 14
Morêsheth of Gath;
and Israel's kings are ever balked
at Balkton (Achzib).

I will march the conqueror on you 15 yet,

O men of Mareshah;

and Israel's pomp shall perish utterly.

Israel, shave your head and hair, 16 in mourning for your children dear,

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MICAH II, III

shave it like a vulture's, bare, for they are lost to you.

2 Woe to men who on their beds some mischief plan, and carry it out when morning comes,

because they can !-

2 coveting fields and seizing them, coveting houses and snatching them,

crushing yeomen and their homes, smallholders and their livings.

3 "Therefore," the Eternal declares,
"I plan something, plan a fate
from which you cannot shake you
free,

nor rid you of its crushing weight:

so evil is the time.

4 Then shall you be taunted, as this dirge is chanted:
'Undone! we are undone! the soil of our folk is parcelled out, past all restoring; our captors are dividing up our fields.'"

5 "For talk like that you lose your share

in the community of the Eternal!

6 Stop it," they cry,

"such harping is not prophecy; no shameful fate can e'er o'ertake the house of Jacob.

7 Is the Eternal's temper quick?
Is that how he would act?

Are not his words to Israel kind?"

11 The prophet for folk like this

would be some empty fellow and a liar,

who promised to prophesy of wine and spirits!

8 You are the worst foes of my folk, attacking peaceful men, and plundering quiet passers-by, 450

evicting women from their happy 9
homes,
branding their babes with slavery.
Away with you! begone! 10
this is no place for you!—

depravity shall ruin you beyond all remedy.

I said also:
Listen now, leaders of Jacob,
judges over the house of Israel;
you haters of right and lovers of 2
wrong,

is not a sense of justice due from you?

you:

But they devour my people's flesh 3 and strip them of their skin, laying their very bones bare, chopping them up like flesh for the pot,

like meat in a cauldron.

One day they shall cry to the 4 Eternal,

but he will never heed them; he will hide his face from them, for the crimes they have committed.

"And as for the prophets," the 5
Eternal says,

"who lead my folk astray,

who cry 'All's well!' if they get food to eat,

and open war on any who refuse them,

it shall be night for you, devoid 6 of vision,

so dark that you cannot divine; the sun shall set upon the prophets, daylight shall darken over them, till seers are shamed, and the diviners blush, in mourning, all of them,

because no answer comes from God."

But I am full of strength and skill 8 and courage,

MICAH IV

inspired by the Eternal, and spears into pruning-hooks; to let Jacob know its crimes. no nation draws the sword against and Israel its sins. another. 9 Leaders of Jacob, listen to this, no longer shall men learn to fight, you judges over the house of Israel, but live each underneath his vine 4 who spurn at justice and twist and underneath his fig-tree. equity, in terror of no one: 10 who build your Sion up with for so the lips of the Lord of hosts bloodshed decree. and Jerusalem on crime. [[All nations may live loyal each 5 11 judges passing verdicts for a bribe, to its own god, priests pattering oracles for pay, but we will live ever loyal to our prophets divining for money, God the Eternal.]] and all the while relying on the On that day, the Eternal promises, 6 Eternal. I will collect the stragglers. "Surely the Eternal is saying, I will gather the outcast whom I among us; once afflicted: no evil can befall us!" I will make the lame the nucleus 7 12 Therefore on your account of a nation, shall Sion be ploughed up like a make the sick into a power. field. with the Eternal reigning over Jerusalem shall become a heap of them on Sion hill. henceforth and for all time. the temple-hill a mere wooded height. I will collect all Jacob, gather Israel's survivors, 12 4 In after days it shall be all together like sheep in a fold, that the Eternal's hill shall rise. like a flock in its pasture, towering over every hill, with the stir and noise of numbers. and higher than the heights. The bell-wether opens the way for 13 2 Nations shall stream to it, and many a people shall exclaim, and out they pour and pass, "Come, let us go to the Eternal's led as by their King, by the Eternal at their head. to the house of Jacob's God, that he may instruct us in his O watch-tower of the flock, ways, O height of maiden Sion, to walk upon his paths." the dominion of yore For instruction comes from Sion. shall be yours once more, and from Jerusalem the Eternal's the royal power of Israel. word. 3 He will decide the disputes of Why are you wailing aloud? many races, Is it for lack of a king, arbitrate between strong for the loss of a royal guide, foreign powers, that you are in this agony? till swords are beaten into plough-[[Writhe and scream, O Sion, 10 shares, like a woman in her travail;

MICAH V

for soon you must leave the city to live in the open; you must go to Babylon; but there you shall be rescued, there the Eternal will deliver you from your foes.]]

11 Many a nation now musters against

thinking to gloat over Sion desecrated and defeated:

12 little they know the Eternal's plan,

little they understand how he is gathering them as sheaves for

threshing.

13 "Maiden Sion, up and thresh!
I will make you horns of iron,
hoofs as hard as bronze,
to trample many a people down,
consecrating their spoils to the
Eternal,

their wealth to the Lord of all the

earth;

5 your arm shall triumph over all 9 your foes,

and any enemy shall be crushed."

1 Now you may gash yourself in grief; for siege is laid to you, blows of insult strike the cheek

of Israel's sheikh.

5 But this will protect us,

when the Assyrian invades our land,
when he sets foot on our soil

when he sets foot on our soil; ample leaders we shall raise against him,

princes ample and enough,

6 to let Assyria feel the sword and drive the bare blade over Nimrod's land,

rescuing us from the Assyrian, when he invades our land and sets foot on our territory.

2 O Bethlehem Ephrathah, 452 tiniest of townships in all Judah, out of you a king shall come to govern Israel; one whose origin is of old, of long descent

[[The Eternal leaves them to 3 themselves, until his mother gives birth to him; and then the survivors of his family shall rejoin Israel; return they shall, for by 4b that time his power shall extend to the ends of the earth]], one who stands firm and rules 4a with the strength of the Eternal, with high authority from his God

the Eternal.

Like dew that drops from the 7 Eternal,

so shall the residue of Jacob be, among the mass of nations, like showers upon the grass, needing no help of man, no human aid.

Like a lion among beasts of the 8 jungle,

so shall the residue of Jacob be, among the mass of nations, like a young lion loose among the sheep.

that tears and tramples them, none able to bring rescue.

"On that day," the Eternal 10 declares, "I will cut off your warhorses and destroy your chariots, I will root out the towns of your 11 country and ruin all your fortresses; I will deprive you of your 12 sorcery—you must have no more wizards; I will cut out of you idols 13 and sacred stones—you must no longer worship things you manufacture; I will uproot your sacred 14 poles and destroy your images [[and in wrath and fury I will in-15]]

MICAH VI, VII

flict unheard-of punishment upon pagans]]."

6 Listen, the Eternal will have his indictment urged in presence of the mountains. in hearing of the hills!

2 Listen to the Eternal's charge, O mountains,

hear it, O foundations of the earth: for the Eternal arraigns his people, and indicts Israel.

3 "My people, what have I done to you?

Tell me, how have I injured you? 4 Did I not bring you up from Egypt's land?

Did I not set you free from

slavery?

Did I not send Moses, Aaron, Miriam, to lead you?

5 My people, what did Balak plan? And how did Balaam answer him? Ah, remember it all, from first to last,

from Shittim to Gilgal,

that you may understand the Eternal's saving power."

6 How shall I enter the Eternal's presence.

and bow before the God of heaven? Shall I come to him with sacrifices. with yearling calves to offer?

7 Would the Eternal care for rams in thousands.

or for oil flowing in myriad streams?

Shall I offer my first-born son for my sin,

fruit of my body for guilt of my soul?

80 man, he has told you what is

what does the Eternal ask from you

but to be just and kind and live in quiet fellowship with your God?

Hark, 'tis the Eternal calling to 9 the city:

"Listen, O clan of Judah, O council of citizens-

hard and harsh are the classes. 12

deceitful are the masses,

with mouths full of falsehood.

Can I forget what rogues have 10 hoarded.

and these accursed scant measures?

Can I condone wrong balances and short weights in the trader's bag?

Nay, nay; I will be striking you 13 with ruin for your sins;

you may eat, but you shall never 14 be satisfied,

feeling an inward void;

you may store, but you shall never save.

and what you save I let the sword sweep off;

you may sow, but you shall never 15

you may crush olives, but you shall never get oil;

you may make vintage, but you shall drink no wine.

For you follow the customs of 16 Omri.

and all the practices of Ahab's house,

living by their policy; so I make you a horror, and your folk a scorn, to bear the derision of pagans."

Alas for us, alas! 7 As when the fruit is gathered, and the vintage gleaned, there is no bunch of grapes to eat, no choice morsel of a fig.

MICAH VII

2 so the devout have vanished from the land.

not an honest soul remains: everyone lurks for bloodshed, each man preys upon his fellow.

3 They have quick fingers for foul play;

the judge must handle a bribe, the high official acts as he pleases, and between them they baffle justice.

4 The best of them are no better

than briars,

the straightest are like thorns twisted in a hedge.

Their hour of punishment is coming:

it will be wrack and ruin.

5 Never trust your fellow, never confide in a friend: keep your secret close from the wife of your own bosom.

6 For sons insult their fathers, girls defy their mothers, daughters - in - law defy mothers-in-law, and a man's household are his

enemies.

7 As for me, I will look out for the Eternal,

I will await my saviour God; my God will aid me.

8 Exult not over me, my enemies: though I fall, I rise, though I sit in darkness, the Eter-

nal is my light. 9 For my sin against him,

the Eternal's anger I must bear, until he takes my part and vindicates my right; he will bring me out to light, and I shall see him triumphing.

10 My foes shall be confounded at the sight;

"Where is your God?" they sneer to-day,

but then my eyes will gloat on them.

crushed underfoot like muddy clav.

The day comes for your walls to 11 be mended.

the day for frontiers to be far extended,

the day when folk come home to 12

from Assyria and from Egypt, from Egypt even to the Euphrates, from sea to sea, from range to

though all the world lies desolate 13 in retribution for its pagan

ways.

O Shepherd, guide thy people, thine own flock, so lonely, lonely like a wild patch within a garden.

Let Bashan and let Gilead be their

pasture

as in days of old; and grant us to behold wonders as at thy coming out of Egypt.

Let the nations despair of their 16 might.

at the sight!

Let them cover their mouths.

struck dumb and deaf,

let them grovel in the dust like 17 serpents,

crawling things,

and creep out trembling from their holes.

in terror before thee!

Who is a God like thee ?—forgiv- 18 ing sins

and passing over wrong,

MICAH VII

in the survivors of thy folk,
not holding to thine anger for all
time,
delighting to be merciful;
19 thou wilt have pity upon us
again,
and wash off our iniquities.

Thou wilt sink all our sins deep in the sea; thou wilt prove thyself faithful 20 to Jacob and loving to Abraham, as from of old thou hast sworn to our fathers.

NAHUM

An oracle on Nineveh: the book of the vision of Nahum of Elkosh. 2a An indignant, an avenging God is the Eternal. 2b the Eternal is avenging, full of wrath! 3c In storm and tempest he takes his way, 3d and clouds are the dust of his feet; 4 he curbs the sea and dries it up, he parches all the streams; Bashan and Karmel wither. the bloom of Lebanon fades; 5 mountains tremble before him, hills dissolve; the earth is laid waste before him, the world and all its dwellers. 6 Who can stand before his rage? who can endure the heat of his anger? His fury pours like fire. and rocks are shattered before him. 7 To those who wait for him the

to be burned up like dry stubble. Here is the Eternal's promise: "Be the great floods ever so full, they shall ebb and vanish away; and though I have humbled you, I will humble you no more; your neck, and free you from your bonds. feet on the hills, good news and the tidings of peace! Hold festival, Judah, now do Eternal is kind, what you vowed a stronghold in the day of for never again will the villain introuble; vade you, he cares for those who trust in he is finished and done with; but the Eternal restores the vine 2 8a and rescues them when the floods of Jacob as the vine of Israel, 2 overflow. that the plunderers plundered. 3a The Eternal is slow to be angry breaking down their branches." and rich in love, 3b but never will the Eternal absolve guilt: Did he not come from you,

and retains anger for his enemies: 2d they are thorns cut and dried, now I will break you yoke from 13 Look, there are the messenger's 15

he makes an end of rebels,

twice upon his foes,

Why plot against the Eternal?

he makes an end of them.

dark:

his foes,

and drives his enemies into the

he has not to take vengeance 9c

The Eternal takes vengeance on 2c

9b

NAHUM II, III

11 he with his plot against the Eternal,

he and his villainous plan?

14 So this is your doom from the Eternal:

"Your name shall no more be remembered,

I sweep idol and image from the temple of your god,

I make your grave a dunghill."

2 A shatterer has come up against you!

Man your ramparts,

stand to attention, summon up your strength!

3 The shields of his heroes are crimson,

the soldiers are clad in scarlet, his armoured chariots gleam like fire,

and their horses prance at the muster:

4 his chariots tear through the open country,

and gallop across the broad spaces, flashing like torches,

darting like lightning;

5 then he masses the picked men, they charge ahead, they rush to the wall, and the mantlet is fixed:

6 the water-gates are forced, the palace is in panic,

7 the queen is stripped and borne off.

her ladies mourning like doves,

beating their breasts—
8 and Nineveh lies like a pool of
water.

with her folk flowing from her—
"Stand fast, stand fast!" they
cry, but none turns back.

9 Loot the silver! loot the gold! no end to the plunder treasures all untold! She is desolate, dreary, drained—10 hearts are fainting, knees are shaking,

anguish settles on all loins, black fear on all faces.

What has become of the Lion's 11 den,

the lair of the young lions, whither the Lion withdrew, and the whelps with none to scare them?—

the Lion who tore enough for his 12 whelps

and strangled for his mates, till he filled his lairs with prey, his dens with mangled carcases.

"I attack you," says the Lord of 13 hosts,

"I send up your lair in flames, and the sword shall devour your cubs;

I will wipe your prey from the earth,

and the threats of your envoys shall be heard no more."

O city soaked with blood!

crammed with lies and plunder—
no end to your ravaging!

Hark! the swish of the whip,
hark! the thunder of wheels,
horses a-gallop, chariots hurtling
along,

cavalry charging—the flash of the 3 sword, the gleam of the lance,

the slain in heaps, dead bodies piled,

no end to the corpses—men tripping over the dead!

And all for her harlotries so 4 lavish,

the Harlot so handsome, a mistress of charms;

nations she lured with her harlotry, and peoples she bewitched.

NAHUM III

5 " I attack you," says the Lord of hosts.

" I will uncover your skirts to your

and expose you naked to nations and bare to the kingdoms,

6 to be pelted with filth and disgraced,

to stand as a butt for derision. 7 till all who see you shrink away: "Ruined is Nineveh," they say,

"none to lament her:

where can we find her any consoling?"

8 Will you fare better than No of Amon.

entrenched by the streams of the

with waters around herher rampart the Nile, and waters her wall,

9 Ethiopia and Egypt her strength, Put and the Libyans her support?

10 Yet she was exiled, she went away

captive,

at every street corner her infants were dashed to the ground; lots were cast for her leaders, and all her nobles put in chains.

11 So you too will stagger and swoon, you too will fly for refuge from the foe;

12 all your forts are but fig-trees your defenders the ripe figsshake them, they drop into the hungry mouth!

The men inside you are but 13 women!

Your bars are burned by fire, the gates to your land fly open in front of your foe.

Draw water for your siege, 14 strengthen your defences: down with you to the mud, trample the clay,

all hands to the brick-mould! But there will the fire devour 15

you, the sword will cut you down! Multiply men like locusts. multiply men like grasshoppers, let your traders be more than the 16

stars of the heaven!vet locusts spread their wings, and your half-breeds are like 17 locusts.

your officers like grasshoppers. huddling in hedges when the day is cold.

and flying when the sun is up, flying none knows where.

Assyria, your rulers are asleep, your lords slumber in death! Your people are scattered all over the hills,

with none to rally them. You are shattered past repair,

19 wounded to the death.

All who are told of you clap their hands over you;

for whom have you not wronged unceasingly?

HABAKKUK

1 The oracle, the vision of the prophet Habakkuk.

5 Look, faithless creatures, gaze and be aghast!

for a deed is to be done in your day

that you would not believe, if you were told it.

6 I am rousing the Chaldwans, that fierce and fiery race, who march the broad earth over to seize homes not their own;

7 dire they are and dreadful, a destructive power,

8 swifter than leopards their horses, keener their cavalry than wolves by night,

they swoop from far away like vultures pouncing on their prey;

9 their host swarms up for havoc, eager and onward,

sweeping up prisoners like sand;

10 they scoff at kings and rulers they deride; a fortress is a sport to them, they pile their mounds of earth and capture it—

11 then forward like the wind!

I would put my plea before my God.

2 O thou Eternal, how long shall I cry,

and thou wilt never hear? I complain to thee of wrongs, and yet thou wilt not help.

Why make me gaze on misery?
Why must I look on at oppression?
Under mine eyes outrage and
injury go on,
till strife is stirred and faction.
And so Law is benumbed,
interview in the stripe is striped.

justice is never in action for evil men hamper the just, till justice goes awry.

Art thou not the Eternal from of 12 old,

my God, my Majestic One?—thou diest not.

Are they a judgment from thee, O Eternal,

messengers of chastisement?

Thine eyes are too pure to rest on 13 evil.

thou canst not look on at oppression.

Why then look on at ruthless men?
Why then be silent when the impious

are swallowing up the good?

Thou hast made men like fishes in 14

the sea.

like swarms without a chief; the impious hook them, haul 15 them up,

sweep them into the net, and catch them in their seine, shouting for joy;

in honour of their net they sacrifice, 16 and they burn incense to their seine.

for yielding them so rich a catch,

HABAKKUK II

and food so plentiful.

17 Are they to go on drawing the sword,

murdering peoples without pity?

2 On my watch-tower I will stand, at my post on the turret, watching to see what he will say to me,

what answer he will offer to my

plea.

2 Then answered the Eternal,

"Take down this oracle on your tablets

plainly, that one may read it at a glance.

3 The vision has its own appointed hour,

it is ripening, it will flower; if it be long, then wait, for it is sure, and it will not be late.

4 'You impious man! his powers shall fail him;

the good man lasts and lives as he is faithful.

5 Besides that wine beguiles him, he is a braggart,

restless, rapacious as the grave, like Death, he never has enough; he would sweep all nations in, he would rake in every race.

6 Shall not they all taunt him in chorus.

and shout this satire at him ?-

Woe to him who heaps up plunder (ah, how long!),

loading himself with what he must

repay!

7 Shall not your victims suddenly arise,

and men awake to make you shake—

then you shall be their prey?

8 Many a nation you have harried,

so the rest shall harry you, for the blood you shed, for your

devastation

of earth and every town and nation.

Woe to him who stores ill-gotten 9 gains,

seeking to set his nest on high, safe from the clutches of calamity! You have planned the downcome 10 of your house

by cutting off many a nation—so have you forfeited your life.

Woe to him who builds a city up 12 by bloodshed,

founds a town on crime!

For the stone shall cry from the 11 wall,

and the lath from the woodwork echo the call.

Has not the Lord of hosts 13 ordained,

that "the toil of the nations ends in smoke,"

and "peoples wear themselves out for naught":

"'tis the knowledge of the Eter-14 nal's glory that shall fill the earth,

as waters cover the bed of the sea."

Woe to him who makes his neigh-15 bours drain the goblet of his fury,

and makes them drunk, to gloat on their disgrace!

Drink yourself now and stagger, 16 for the cup in the Eternal's hand comes round to you,

and shame, not glory, gluts you; your ravaging of Lebânon shall 17 crush you,

your slaughtering of beasts shall break you-

HABAKKUK III

yes and the blood you shed, your devastation

of earth and every town and nation.

19 Woe to him who prays a wooden thing to "waken," bids a dumb stone "rise"!

Can that give any guidance, cased in gold and silver as it lies, no breath of life within?

18 What use is it to carve an image, to mould an image—a false guide? What use for any moulder to rely on that,

fashioning idols dumb?

20 But the Eternal is within his sacred temple;

hush, all men, he is here!""

* * *

3 A prayer of the prophet Habakkuk, in dithyrambic measure.

2 We have heard thee, O Eternal, we have seen thee in action.
Strike now, for the years are passing.

reveal thyself now as the years

go by,

amid thy wrath remember to be merciful.

3 God comes from Teman, the Majestic One from Paran hills, his splendour over all the sky, his glory filling all the earth;

4 his radiance is a lightning blaze,

on either side flash rays

and there he veils his might.

5 Before him Pestilence strides,
behind him the burning Plague.

6 At his step the earth is shaken, at his look nations are scattered, the ancient hills are shattered, mountains of old sink low, where he marched long ago,

scaring the tents of Kushan, shaking the curtained tents of Midian.

Over the sea thou stridest with 15 thy steeds;

the mighty waters surge.

Art angry with the hills, O thou 8 Eternal?

Art wrathful at the sea,

that thou art storming on thy steeds,

upon thy chariots in triumph?
Thy bow [[the clans bound by an 9
oath]] thou barest,

and the land is torn with streams.

the hills writhe at thy sight, floods pour down from the skies,

the torrents roar,

the sun forgets to rise, the moon to move.

before the flash of thy darting arrows,

before the sheen of the lightning, thy lance.

Thou tramplest earth in fury, 12 thou art threshing the peoples in thine anger,

thou art abroad to rescue thine 13 own nation,

to save thy chosen.

Thou hast unroofed the enemy's house,

hast laid it bare to the founda-

thy spears have pierced the war- 14 rior chiefs

who stormed out to scatter

their joy was to murder us [[poor folk in hiding]].

The sound of this sets our heart 16 shaking,

we listen with lips a-quiver, our very bones are breaking, and as we stand we shiver;

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HABAKKUK III

yet calmly we await the day of

that dawns upon the folk who would assail us.

17 [[Though the fig-tree may not blossom,

though no fruit is on the vine, though the olive crop has failed, though the fields give us no food, though the folds have lost their flocks,

and in the stalls no cattle lie,

yet in the Eternal we will find our 18 joy,

we will rejoice in the God who saves us.

The Lord, the Eternal, is our 19 strength,

he makes our feet sure as the feet of hinds,

helps us to keep our footing on the heights.

From the Choirmaster's collection.
To a string accompaniment.]]

ZEPHANIAH

- The message of the Eternal which came to Zephaniah the son of Kushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, during the reign of Josiah son of Amon, king of Judah.
- 2 I will make a clean sweep of the earth,

the Eternal declares.

3 a clean sweep of man and beast, of bird and fish [[idols and ungodly men.

- a clean sweep of mankind from earth]].
- 4 I will strike at Judah and at all the dwellers in Jerusalem;

I will wipe out the last trace of Baal from this place,

and the very name of idol-priestlings.

5 those who bow upon the roof to the stars in heaven.

the devotees of the Eternal who swear by Milkom,

6 those who give up following the Eternal.

and those who seek not the Eternal, who never consult him;

8 I will punish the officials and the royal house,

who by their violence and fraud enrich the palace;

9 I will punish all who leap across the threshold.

and all arrayed in foreign dress.

Hark! a scream from the Fish-10 a wail from the New Town!

11

Havoc on the Heights, a wail from the Hollow!

For all the traders are undone, the merchants are wiped out. For I am searching Jerusalem with 12

a lamp,

to punish careless men, living at

who think the Eternal never does anything-

so their goods shall be plundered, 13 their houses laid in ruins

[[they shall not live in the houses they build,

nor drink wine from the vinevards they plant]].

Hush, 'tis the Lord the Eternal! The Eternal's day is at hand! The Eternal has ready a victim for sacrifice,

and his guests are all prepared. The Eternal's great day is near.

near, speeding apace! The Eternal's bitter day is

near,

rushing on like a warrior! a day of wrath, that day, of woe 15 and anguish,

a day of stress and distress, darkness and gloom,

a day of cloud and thundercloud. a day of trumpet-blast and battle- 16 cry

ZEPHANIAH II

against towns fortified and ramparts high,

17 when men must grope like blind men, desperately,

because against the Eternal they rebelled:

their blood shall be scattered like

their flesh like dung;

18 no silver and no gold avails to protect them on the day of the Eternal's anger,

when the fire of his fury consumes

the whole earth:

for a full end, aye a fearful end, will the Eternal make of all on earth.

20 shameless nation, huddle and cower.

2 ere you become like drifting chaff, ere the Eternal's blazing anger breaks on you

[[ere the day of the Eternal's anger

breaks on youll.

3 [[Seek the Eternal, all you humble folk.

who do his bidding.

seek to be honest, seek to be humble;

perhaps you may be hidden on the day of the Eternal's wrath.]]

4 For Gaza shall be deserted, Ash-

kelon desolate.

Ashdod stormed by noon, Ekron cut to pieces.

5 Woe betide the dwellers on the coast, the Cretan settlers,

for the Eternal's decree is against

"I will destroy you, O land of the Philistines [[Canaan]],

till not an inhabitant is left,

6 till you are turned into huts for shepherds,

into folds for flocks,

that couch by night in the houses 7 of Ashkelon.

and pasture beside Ekron

sand the sea-coast shall belong to those left of Judæa,

for the Eternal their God will remember them and turn their fortunes]]."

[I have heard the taunts of Moab 8 and the Ammonites reviling.

taunting my own people and vaunting their gains of land.

As I live! the Eternal declares, the God of Israel.

Moab shall be like a Sodom, and the Ammonites like Gomorrah, naught but weeds and saltpits, desolate for ever:

those left of my people shall plunder them,

the survivors of my nation shall seize them.

So shall they be paid back for their 10

for vaunting and taunting the people of the Lord of hosts.]]

And you too, Ethiopians, you shall be slain by his sword.

12

14

15

And he will strike to the north 13 and destroy Assyria;

he will make Nineveh desolate, dry as the desert;

cattle couch in her midst, all manner of beasts,

bitterns and pelicans roost on her pillars,

owls hoot in her windows,

ravens on her doorsteps.

And this was the teeming city that sat so secure,

that thought herself supreme, the only power!

What a ruin she lies, a lair for

beasts! Passers-by all hiss at her and shake their fists.

ZEPHANIAH III

11 [[Grimly will the Eternal assail Wait for me, then, says the Eter- 8 them all: for he disables all gods of the wait till the day of my challenge: earth. for I mean to muster the nations till every pagan shore does and assemble all the realms. homage to himself.]] to vent my wrath upon them, the full heat of my anger, for the fire of my fury shall con-3 Woe betide that tyrannous city. sume the whole earth. so defiant, so defiled! [Then will I grant the peoples a 9 2 She is deaf to my voice, she will clean speech, take no correction; that all may call on the Etershe has no faith in the Eternal, nal's name. she has never gone to her God: and worship him with one 3 her officials within her are lions consent: that growl. for from beyond the streams of 10 her judges are wolves on the evening prowl, my worshippers shall come, they leave not a bone till the bringing me offerings even from morning: Patras.]] 4 her prophets are reckless, faithless But on that day you need have no 11 creatures, despair her priests have profaned what is for all your misdeeds of rebellion: sacred. for I will clear out from your have wrested the Law. midst 5 But in her the Eternal remains the arrogant and haughty menupright, no more vaunting on my sacred he never will do wrong; hill! morning by morning does his And I will leave within you 12 justice dawn, a lowly, little people; and his light never fails [[though and those who are left of 13 the wicked are shameless]]. Israel shall rely on the Eternal then and commit no evil, 6 I have wiped out nations, ruining their ramparts, telling no lies, uttering no fraud; I have emptied their streets, till they can pasture and lie down, no one to molest them. none walks there: their towns are laid waste-not a soul left to inhabit them. Sing, O maiden Sion, 14 7 Surely now, I thought, she will shout, O Israel, rejoice, exult with all your heart. fear me. she will take correction. maiden Jerusalem. she will never lose sight of my The Eternal has routed your 15 foes. But all the more they gave themhe has driven off your enemies; Israel's King is in your midst, selves to sheer depravity. you shall have no more trouble.

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ZEPHANIAH III

16 [[On that day shall Jerusalem be told, "Fear not, droop not your hands, O Sion."]]17 The Eternal your God is in your

midst,

a warrior to the rescue; he thrills with joy over you, renews his love, exults with a festal song:

18 "I will take away your disgrace,
I will remove your reproach;
19 I will deal with all your oppressors,

the lame,
lifting them out of their shame
to world-wide praise and fame,
when I gather you home.

20

and gather your outcasts, rescue

when I gather you home, when I do good to you;

for I will grant you praise and fame

among all nations of the world, when I turn your fortunes under your own eyes, the Eternal promises."

HAGGAI

1 In the second year of king Darius, on the first day of the sixth month, the Eternal spoke by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to the high-priest Joshua the son of Jehozadak.

2 "A message from the Lord of hosts! This people declare that the time has not yet come to rebuild the house of the Eternal!

4 And is it a time for you to be living in panelled houses of your own, when this House is lying in

5 ruins? Come (says the Lord of hosts), consider how you have

6 fared. You have sown much and harvested little, you eat and yet you never have enough, you drink but you never can drink your fill, you clothe yourselves but you cannot keep warm, and he who earns a wage puts it into

7 a bag with holes. Consider how you have been faring, says the

8 Lord of hosts. Now then, go up to the hill-country and fetch timber to rebuild the House, that I may take pleasure in it and see myself

9 honoured, says the Eternal. You expected a rich harvest, and it came to little; even what you brought home I spoiled. And why? Because (the Lord of hosts declares) my House still lies in ruins while each of you takes 10 pleasure in his own house. Hence

the sky withholds its dew and the earth withholds its produce: I have called for drought upon the 11 land and hills, upon the grain and wine and oil, upon all that the ground yields, upon man and beast and all their labours." Then Zerubbabel the Shealtiel and the high-priest Joshua the son of Jehozadak and all the rest of the people listened to the voice of the Eternal their God and to the words of the prophet Haggai, as the Eternal had sent him to them; the people did reverence to the Eternal [[and Haggai the 13 messenger of the Eternal, as commissioned by the Eternal, assured the people that the Eternal was with them]], and the Eternal 14 roused the spirit of the governor of Judah, Zerubbabel the son of Shealtiel, and the spirit of the high-priest Joshua the son of Jehozadak, and the spirit of all the rest of the people, so that they went to work upon the house of the Lord of hosts, their God, on 15 the twenty-fourth day of the sixth month.

In the second year of king Darius, on the twenty-first day of 2 the seventh month, the Eternal sent these orders by the prophet Haggai to Zerubbabel the son of 2 Shealtiel, governor of Judah, and to the high-priest Joshua the son

of Jehozadak, and to the rest of the people: "Who is left among you that saw this House in its former splendour? And what do you think of it now? You think

4 nothing of it? Yet courage, O Zerubbabel, says the Eternal! Courage, Joshua son of Jehozadak, high-priest! Courage, all you natives, says the Eternal! Courage, do your work, for I am with

5 you, says the Lord of hosts [[the very promise I made to you when you left Egypt]], my spirit still remains among you, have no fear.

6 For this is what the Lord of hosts declares: Very soon I will shake the sky, the earth, the sea, and

7 the dry land, and shake all nations till the treasures of all nations are brought hither and my House here filled with splendour (says

8 the Lord of hosts). Mine is the silver, mine the gold, the Lord of

9 hosts declares; the later splendour of this House shall outshine the former (says the Lord of hosts), and I will make this place prosper, says the Lord of hosts."

10 In the second year of king Darius, on the twenty-fourth day of the ninth month, the Eternal sent this 'message from the Lord of hosts' by the prophet Haggai:

11 "Ask the priests to decide this 12 point. If a man is carrying consecrated flesh in the skirt of his robe, and if his skirt touches bread or pottage or wine or oil or any food, will that become con-

13 secrated?" The priests answered,
"No." Then Haggai asked,
"And if a man who is unclean by
contact with a corpse touches
any of these things, will it become
unclean?" The priests answered,
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"Yes." Then said Haggai, "So 14 with this people, so with this nation in my sight, says the Eternal-so with all their life: what they offer yonder is unclean. But 15 look ahead, from this day onwards. How did you fare in the past, before one stone was laid upon another in the temple of the Lord? When a man went to a 16 heap of eight bushels of grain. there would be only four; if he went to draw off fifty barrels from the wine-trough, there would be no more than twenty. I was 17 punishing you with blight and mildew and hail, in all your labours, though you would not turn to me, says the Eternal. But look ahead, from this day 18 onwards [[from the twenty-fourth day of the ninth month]], start from the day when the foundation of the temple of the Eternal was laid. Will your seed be lying idle 19 in the barns? Will the vine, the fig-tree, the pomegranate, and olive still fail to bear fruit? No. from now on I will bless you with pros-On the twenty-fourth 20 day of the month a second message from the Eternal came to Haggai: "Tell Zerubbabel the governor of 21 Judah that I will shake sky and earth, I will overthrow royal 22 thrones, and shatter the power of the empires of the nations; I will overthrow chariots and those who ride in them, and horses and their riders shall be struck down, each falling by the sword of his fellow. But on that day, the Lord of hosts 23 declares, I will take you, O Zerubbabel son of Shealtiel, my servant, and highly honour you, for I have chosen you as mine, the Lord of hosts declares."

ZECHARIAH

1 In the eighth month, in the second year of king Darius, this message from the Eternal came to the prophet Zechariah son of

3 Barakĭah, the son of Iddo. "Tell them this from the Lord of hosts, 'Turn to me, that I may turn to you, and be not like your fathers':

2 this from the Lord of hosts. The Eternal was indignant with your

4 fathers, and the former prophets proclaimed to them this message from the Lord of hosts: 'Turn back from your evil ways and from your evil deeds'; but they would neither listen nor attend to me.

6 the Lord of hosts declares. Yet did not my words and the decrees with which I charged my servants the prophets, did they not overtake your fathers, till they turned back crying, 'As the Lord of hosts determined to deal with us in accordance with our ways and deeds, so has he dealt with us'?

5 Now your fathers, where are they?
But are there not always pro-

phets?"

7 On the twenty-fourth day of the eleventh month [[the month of Shebat]], in the second year of king Darius, this message from the Eternal came to the prophet Zechariah son of Barakiah, the 8 son of Iddo. It was night, and in a dream I saw a man [[riding on a chestnut horse]] standing among

the myrtles in the glen, and behind him riders on horses that were chestnut, black, sorrel, and "What are these, sir?"9 I asked. And the angel who was talking to me said, "I will let you see what these are." So the man 10 among the myrtles replied, "These are the couriers whom the Eternal has sent to patrol the earth." Whereupon they answered the 11 man who stood among myrtles, "We have patrolled the earth, and the whole earth lies quiet and at peace." Then the 12 angel broke out, "O Lord of hosts, how long will it be till thou hast pity on Jerusalem and on the towns of Judah? For seventy vears now thou hast been wroth with them." The Eternal an- 13 swered the angel who was talking to me, and his words were kindly, reassuring. So the angel who was 14 talking to me said to me, "Proclaim this message from the Lord of hosts: 'I am stirred, deeply stirred, on behalf of Jerusalem and Sion; I am deeply wroth with 15 the arrogant nations. For while I was slightly angry with Israel, they have pushed my anger for their own evil ends. Therefore, 16 the Lord of hosts declares, I am turning to have compassion upon Jerusalem; my house shall be rebuilt within it, the Lord of hosts

ZECHARIAH II, III

declares, and the builder shall stretch his line throughout Jeru-

17 salem.' Proclaim this also from the Lord of hosts, that my towns shall again overflow with prosperity, and the Eternal shall again console Sion and delight in Jeru-

18 salem." I raised my eyes and looked—there were four horns!

19 So I asked the angel who was talking to me, "What are these?"
"These," he answered, "are the horns that routed Judah [[Israel]]
20 and Jerusalem." Then the Eter-

20 and Jerusalem." Then the Eternal showed me four blacksmiths.

- 21 "What have they come to do?" I asked. And he replied, "Yon horns routed Judah, till it could not raise its head; but these have come to demolish them, to strike down the horns of the nations who raised their horns to rout the land of Judah."
 - 2 I raised my eyes and looked—
 there was a man with a measuring
- 2 line in his hand! I asked him where he was going, and he answered, "To measure Jerusalem, to see how broad it has to be and

3 how long." The angel who was talking to me stood still, but another angel came forward and

4 said to him, "Run and tell that young man, Jerusalem shall lie open, like villages unwalled, so numerous are its citizens and

5 cattle to be. For I, the Eternal declares, I will be a wall of fire all round her and, for splendour, I will be within her.

6 Up, up, flee from the land of the north.

for I will gather you from the four winds of heaven—

the Eternal promises;

7 away with you, escape to Sion, you who are in Babylon!

As for the nations who have 8 plundered you,

the Lord of hosts declares (for he who touches you touches the apple of the Eternal's

I will swing my hand over them, 9 and they shall be plundered by their victims."

(So shall you know the Lord of hosts has sent me

to proclaim his glory.)
"Sing and rejoice, O maiden Sion, 10
for I am coming, the Eternal

promises, I will dwell among you."

Many a nation then shall join the 11
Eternal

and become his people, as he dwells among you.

(So shall you know the Lord of hosts

has sent me to you.)

The Eternal shall take Judah for 12 his yery own

within the sacred land,

once more shall he delight in Jerusalem.

Hush, mortal men, in presence of 13 the Eternal!

He moves from his abode in heaven.

Then he showed me the high-3 priest Joshua confronted by the angel of the Eternal. The Adversary was standing by, to accuse him, but the angel of the Eternal said to the Adversary, "The 2 Eternal rebuke you, O Adversary! Yes, the Eternal who delights in Jerusalem rebuke you! Is not this man a charred stick pulled out of the fire?" Meanwhile 3 Joshua was standing in front of the angel, clad in dirty clothes. So the angel told the attendants 4a to take off the dirty clothes and

ZECHARIAH IV, V

robe him in robes of state, adding, 5 " Put a clean turban on his head. Then a clean turban was placed on his head and he was robed in robes of state, with clean clothes: and the angel of the Eternal, 4b standing by, said to him, "See, I have made your iniquity pass 6 from you." The angel of the Eternal also addressed Joshua 7 thus: "The Lord of hosts declares that if you will follow my directions and do your duty to me, you shall rule my house and control my sacred courts, and I will give you the right of access to 8 this company of mine. Listen, O Joshua, O high-priest. You and your fellows who attend you are men of good omen, for I am bringing forward my servant the 9 Scion. Look at the jewel I have set before Joshua, a single stone with seven facets; on it I will engrave my servant's name, the Lord of hosts declares, and in a single day I will remove the 10 iniquity of the land. On that day, the Lord of hosts declares, every one of you shall invite his neighbour to sit under the vine and the fig-tree." Once more the angel who talked to me roused me, like a man roused 2 from sleep. He asked me, "What do you see?" I said, "I see a lampstand there, all of gold, with

4 Once more the angel who talked to me roused me, like a man roused 2 from sleep. He asked me, "What do you see?" I said, "I see a lampstand there, all of gold, with a bowl on the top of it and seven lamps round it, and seven pipes to 3 the lamps on the top of it; also two olive-trees beside it, one to the right of the bowl and the 4 other to the left." Then I asked the angel who talked to me, 5 "What are these, sir?" The angel answered, "Do you not know what these are?" I said,

"No. sir." Then he replied, 6a "These seven are the eyes of the 10b Eternal; they sweep all over the earth." I asked him, "What are 11 these two olive-trees on the right and the left of the lampstand?" [[I asked him a second time, 12 What are these two olive branches, held by the two golden spouts that empty oil into the golden bowl?"] He answered, 13 'Do you not know what these are?" I said, "No, sir." Then 14 he replied, "These are the sources of the oil of bliss, the two men who stand before the Lord of all the earth."

Once more I raised my eyes 5 and looked-there was a flying scroll! He asked me, "What do 2 you see?" I said, "I see a flying scroll thirty feet long and fifteen feet broad." "This," he 3 said to me, "is the curse that is to scour all the land. How long the thief has gone unpunished! How long the perjurer has gone unpunished! So I will make the 4 curse fly far, the Lord of hosts declares, till it enters the house of the thief and the house of him who perjures by my name; it shall cling inside the house and consume it, timber and stones and all."

Then the angel who talked to 5 me came forward and said to me, "Raise your eyes and look at this barrel which is emerging." I said, 6 "What is it?" He answered, "This barrel which you see emerging is their iniquity all over the land." Then a disc of lead was 7 lifted, and there sat a woman inside the barrel! "This," he 8 said, "is Sin"; and he pushed her down inside the barrel and

ZECHARIAH VI

flung the leaden cover over the 9 opening. Then, raising my eyes, I looked and saw two women coming out, with the wind in their wings—they had wings like the wings of a stork—and they lifted the barrel high between

10 earth and heaven. I said to the angel who talked to me, "Where are they carrying the barrel?"

11 He replied, "To the land of Shinar, to build a shed for it; and whenever the shed is ready, the barrel shall be placed there on its own base."

6 Once more I raised my eyes and looked—there were four chariots coming out between two mountains, two mountains of

2 bronze! The first chariot had chestnut horses, the second had

3 black horses, the third had white horses, and the fourth had dappled 4 horses. Then I spoke to the

angel who talked to me; I asked, 5 "What are these, sir?" The angel answered, "They are going out to the four winds of heaven, after they have presented themselves before the Lord of all the

6 earth. The black horses go to the north country, the white horses go to the east, the dappled to the

7 south, and the chestnuts to the west country." They were eager to be off and patrol the earth; so he said, "Off with you, patrol the earth." And they patrolled the

8 earth. Then he called to me, "Look, those who go to the north country will satisfy my anger against the north country."

9 This word from the Eternal 10 came to me: "Take the silver and the gold offered by Heldai, Tobijah, Jedaiah, and Josiah the

11 son of Zephaniah, the exiles who

have arrived from Babylon, in order to make a crown, and place the crown upon the head of Zerubbabel the son of Shealtiel. Tell 12 them this from the Lord of hosts: Here is the man called the Scion! He shall flourish where he is rooted, and he it is who shall rebuild the temple of the Eternal; he shall 13 wear the royal authority and sit enthroned to govern; Joshua shall be priest at his right hand, and both shall hold council in harmony. The crown shall lie 14 inside the temple of the Eternal as a memorial to Heldai, Tobijah, Jedaiah, and Josiah the son of Zephanĭah."

This is the word of the Eternal 4 for Zerubbabel:

"Not by fighting, not by force, but by my spirit!" so the Lord of hosts declares.

"What are you, O mighty moun-7

Be level ground before Zerubbabel! Then shall he bring out the copingstone

amid shouts of 'Splendid, splendid!'"

This message from the Eternal 8 also came to me:

"As the hands of Zerubbabel 9 laid the foundations of this house,

so shall his hands finish it

(showing you that the Lord of hosts did send me to you).

For any who despised the day of 10a small things

shall rejoice then to behold

the final plumb-line in Zerubbabel's hands.

Those who are far away shall also 6 come

and work at the rebuilding of the Eternal's temple

ZECHARIAH VII, VIII

(so shall you know the Eternal did send me to you).

If you listen carefully to the voice of the Eternal your God . . . "

7 In the fourth year of king Darius this message from the Eternal came to Zechariah, on the fourth day of the ninth month [[that is, 2 Chislev]]. The town of Bethel had sent El-sarezer, Regem-melek, and their men to propitiate the 3 Eternal, to ask the priests of the temple of the Lord of hosts and the prophets, "Are we to mourn and fast during the fifth month. as we have been doing all these 4 years?" Then this message from the Lord of hosts came to 5 me: "Tell all the laity and the priests: 'When you fasted and wailed during the fifth month and the seventh month all these seventy years, was it for me, for me, that 6 you were fasting? When you eat and drink, do you not eat for yourselves and drink for yourselves? 7 When Jerusalem was inhabited and at peace, with her towns round her and the Negeb and the lowlands inhabited, did not the Eternal send this loud message by the 9 former prophets, these orders from the Lord of hosts ?-administer genuine justice, practise kindness and compassion towards 10 each other, oppress not the widow, the orphan, the foreigner, or the poor, and never plot evil in your 11 hearts against each other. But they would not listen, they turned their backs stubbornly and shut their ears, that they might not 12 hear his word; they made their hearts like adamant, lest they should hear the directions and the

orders which the Lord of hosts

had inspired the former prophets to deliver. So heavy wrath fell from the Lord of hosts. As they 13 would not listen when he called. so I would not listen when they called, says the Lord of hosts; I scattered them with a whirlwind 14 among all the nations, nations strange to them, and the land they left lay desolate-not a foot stirred in it, for that delightful land was laid desolate." Also 8 these messages from the Eternal came to me: "I am stirred, 2 deeply stirred, on behalf of Sion. the Lord of hosts declares, stirred with deep indignation upon her behalf." " I will return to Sion, 3 the Lord of hosts declares, and dwell within Jerusalem; Jerusalem shall be called 'The faithful city' and the hill of the Lord of hosts called 'The sacred hill.'" "Old men and women shall sit 4 once more in the open spaces of Jerusalem, the Lord of hosts declares, each with staff in hand, so old are they; and the open 5 spaces shall be full of boys and girls playing there." "To those 6 left of the people nowadays this may sound impossible, the Lord of hosts declares, but shall it be impossible for me?" "I am 7 now to rescue my people, the Lord of hosts declares, from the land of the east and the land of the west, and bring them home to dwell 8 within Jerusalem, where they shall be my people and I will be their God, loyally and faithfully." "Strengthen your hands, the 9 Lord of hosts declares, you who in these days have been so encouraged by the prophets, ever since the day when the foundation of the house of the Lord of hosts

ZECHARIAH IX

was laid [[for the building of the 10 temple]]. Till then no gain was to be made by any man or beast; none who went out or in had any peace from his foe, for I set every

11 man against his neighbour. But now, the Lord of hosts declares, I will not deal with those who are left of my people as in former

12 days; for I will sow peace and prosperity, the vine shall bear fruit, the ground shall yield its produce, and the skies drop dew—blessings that I will make lasting

13 for those left of my people. And as the nations once reckoned you 'accursed,' so I will rescue you, O house of Judah [[and house of Israel]], and you shall be an example of 'blessing.' Fear not,

14 strengthen your hands. For the Lord of hosts declares: As I planned to do evil to you, when your fathers vexed me, and as

15 then I did not relent, so in these days have I changed my mind, the Lord of hosts declares, to do good to Jerusalem and to the

16 house of Judah. Fear not! This is what you must do: let every man tell the truth, in dealing with his neighbour, let your decisions

in court be true and for the common good, plot no evil in your 17 hearts against one another, and never give yourselves to any perjury-for all these things I hate, says the Eternal." Then this 18 message from the Eternal came to me: "The Lord of hosts declares 19 that the fast of the fourth month. the fast of the fifth, the fast of the seventh, and the fast of the tenth shall become a joy and delight to the house of Judah, cheerful feasts. Only love to be honest and peaceable." The Lord of 20 hosts declares: "One day peoples and citizens of great cities shall come; citizens of one city shall 21 go to another, saying, 'Let us make haste to propitiate the Eternal and to seek the Lord of hosts'-' Yes, we will go.' Many 22 a people and mighty nation shall come to seek the Eternal in Jerusalem, and to propitiate the Eternal. In those days, the 23 Lord of hosts declares, ten men from nations of every language shall seize the skirt of a single Jew, saying, 'We will go with you, for we have heard that God is with you.' "

9 The oracle of the Eternal's word.
The Eternal is in the land of
Hadrach,

and Damascus is his goal, for Aram's towns belong to the Eternal

[[like all the clans of Israel]], 2 Hamath also on the borders,

Tyre and Sidon for all their shrewdness.

3 Tyre has built herself a fortress, stored up silver like dust, and gold like dirt on the street; 474 but the Eternal will strip her, hurl her ramparts into the sea, and she shall be consumed by

Ashkelon shall see it and be scared, 5 Gaza shall writhe with anguish, Ekron's hopes are dashed, Gaza loses her king,

and Ashkelon lies unpeopled; a half-breed race shall rule in 6 Ashdod.

"So I wipe out the pride of the Philistines,

ZECHARIAH X

7 so I stop them from drinking blood,

from eating food detestable; they too shall be a remnant for our God.

like any sept in Judah, the Ekronites like Jebusites.

8 I will camp round my house like a guard,

to let none march across it;
no invader shall again march
through my folk,

for I am on the watch now."

9 Rejoice indeed, O maiden Sion, shout aloud, dear Jerusalem. Here comes your King, triumphant and victorious, riding humbly on an ass, on the foal of an ass!

10 He banishes all chariots from Ephraim,

war-horses from Jerusalem, and battle-bows;

his words make peace for nations, his sway extends from sea to sea,

from the Euphrates to the ends of earth.

11 "And for the sake of your bloodbond with me

I set your captive exiles free from their dungeon [[which has no water]].

12 Come back to your safe home, poor prisoners, with your hopes; I compensate you now twofold.

13 For I have bent Judah as my bow, and fitted Ephraim like arrows to the string;

I will ply you like a hero's sword, and urge your sons on, Sion, against the sons of Greece."

14 Then shall the Eternal be seen above them,

speeding his shafts like lightning; the Eternal blows a bugle-blast and marches from the south with whirlwinds.

Protected by the Lord of hosts, 15 they shall prevail, stamp on the sons of Greece, drink up their blood like wine, as full of it as altar-bowls.

Their God the Eternal on that day 16 makes them victorious; he shepherds them on his own land [[like jewels for a crown]]

so fair, so fertile 17
[[Corn will make the young men flourish.

and new wine the maidens]].

Ask the Eternal for rain in spring, 10 ask the Eternal, who makes light-

ning flash,
who gives men winter rain,
with grass on all their fields.
What idols say is useless,
the sorcerer's vision is a lie,
dreamers are but deceivers,
idle their promises;

'tis they who make the people stray like sheep,

wandering for lack of any shepherd.

"My anger is hot against the 3 shepherds,

and I will punish the leaders.

The Lord of hosts will visit his poor

sheep and make them splendid steeds

for his campaign

[[they shall produce men to be 4 supports and stays,

men to be battle-bows and rulers]]; together shall they trample down 5 the strong,

like dirt upon the street, fighting, with the Eternal's aid, till mounted foes are in dismay

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ZECHARIAH XI

6 [[I will make the house of Judah strong.

and rescue the house of Joseph, bringing them home in my compassion,

till they shall be as though I never had expelled them]];

7 the Ephraimites shall fight like heroes,

their spirits buoyant as with wine, while their sons look on and rejoice, with hearts exulting in the Eternal.

8 I will whistle for them and gather them in,

for I have redeemed them,

and they shall be as numerous as ever.

9 Though once I scattered them among the nations,

yet in far countries shall they remember me,

rear their children, and return.

10 Back from the land of Egypt will I bring them,

back from Assyria will I gather them,

and bring them home to Gilead and Lebânon,

till there is no more room for them;

11 when they pass through the gulf
of Suez.

the breakers shall be struck aside, and the Nile dried to all its depths; Assyria's pride shall be laid low, and Egypt's tyranny swept aside

12 [[Their strength shall lie in the Eternal,

they glory in his name, says the Eternal]]."

11 Open your doors, O Lebânon, to let fire burn up your cedars!

2 Wail, O pine-tree, the cedar is down [[the glorious trees despoiled]]. Wail, O oaks of Bashan, the thick-set forest is felled! Hark to the shepherds deploring 3 their glorious pastures ruined! Hark to the young lions roaring, for the jungle of Jordan is blasted!

* * *

The Eternal said to me, "Be a 4 shepherd to the doomed flock, whose buyers kill them and go 5 unpunished; their sellers say, 'Thank God, I am rich!' and their very shepherds have no pity on them [[For I will no longer 6 spare the dwellers on earth, the Eternal declares; no, I will hand over mankind, every nation of them, to their shepherds, putting them into the hands of their kings, who shall shatter the earth, and I will not secure it from their violence]]." So I became a 7 shepherd to the doomed flock, abandoned to hucksters. I took two staffs; one I called "Goodwill," the other I called "Union." I was a shepherd to the flock [[and 8 in a single month I deposed three shepherds]]. But I lost patience with the flock; they detested me. So I said, "I will not be your 9 shepherd; what is dying, let it die, let the lost be lost, and let the survivors devour one another." I took my staff "Goodwill" and 10 broke it-so as to annul the safeguard I had made for them with all the nations. The day it was 11 broken, the hucksters who had hired me knew this was by order of the Eternal. I said to them. 12 "If you think it right, give me my wages; but if not-never mind." So they paid out for my wages thirty half-crowns. The Eternal 13 said to me, "Put it into the

ZECHARIAH XIII, XII

treasury, that splendid sum with which they paid you off!" Then I took the thirty half-crowns and put them into the house of the 14 Eternal, into the treasury, and broke my other staff "Union," so as to annul the brotherly tie

15 between Judah and Israel. But the Eternal said to me, "Take the implements of a shepherd once more—of a worthless shepherd;

16 for I am setting a shepherd over the land who will not look after what is missing, who will not look out for what is scattered or heal what is hurt; he will not cherish the sound sheep, but eat up the flesh of the fat sheep and devour their very legs.

17 Woe betide that worthless shepherd of mine,

who leaves the flock to itself!

May the sword strike his arm and
his right eye!

May his arm be withered, and his right eye blinded!

13 Up, sword, against my shepherd, 7 against my high-priest!

('tis a summons from the Lord of hosts).

I will strike the shepherd, till the sheep are scattered, even against the little ones I turn my hand.

8 For all over the land, the Lord of hosts declares, two-thirds shall perish, but one-third shall be left,

9 and this third I will pass through fire,

smelting them like silver, testing them like gold, till they call to me, and then I listen;

I will say, 'They are my people';

they shall cry, 'The Eternal, my God!'"

The oracle of the Eternal's word 12 on Israel, an oracle of the Eternal who stretched out the heavens and founded the earth and formed the spirit of man within him.

"I will make Jerusalem a cup 2 that sends the nations reeling away from it. Jerusalem shall be besieged, but on that day I will 3 make Jerusalem an awkward boulder for the nations to lift; any who shoulder it shall hurt themselves-yes, and all the nations shall be gathered to attack it. On that day, the 4 Eternal declares. I will strike panic into all the horses and frenzy into all their riders: as for the house of Judah, I will open its eyes, but I will strike every horse of the nations blind. Then 5 shall the clans of Judah say to themselves, 'The strength of the dwellers in Jerusalem lies in the Lord of hosts, their God.' that day I will make the clans of Judah like a blazing pan in a forest, or like a fiery torch among sheaves; they shall consume all the surrounding nations, to right and to left of them, but Jerusalem shall still remain on its own site. The Eternal will give the victory 7 first to the tents of Judah, so that the fame of David's house and the fame of the dwellers in Jerusalem may not be exalted over Judah. On that day shall 8 the Eternal protect the dwellers in Jerusalem; even the lame among them on that day shall be like David himself, and David's house shall be like God himself, like the angel of the Eternal who is

ZECHARIAH XIII, XIV

9 their leader. On that day I will set myself to destroy all the 10 nations that attack Jerusalem, but I will pour out a spirit of yearning and entreaty upon David's house and the dwellers in Jerusalem: they shall look at him whom they stabbed and lament for him bitterly, as a man laments for his only son; bitter shall be their grief for him, as bitter as a man's 11 grief for his first-born child. that day the lamenting in Jerusalem shall be as mournful as the lamenting for Hadadrimmon in 12 the valley of Megiddo; the land shall lament, each family by itself, the family of David's house apart and their wives apart, the family

of Nathan's house apart and their
13 wives apart, the family of Levi's
house apart and their wives apart,
the family of the Shimeites apart

14 and their wives apart, and all the other families who are left, each

13 apart and their wivesapart. On that day a fountain shall be opened for David's house and the dwellers in Jerusalem, to cleanse them
2 from sin and impurity. And on

that day (the Lord of hosts declares), I will wipe out the names of idols from the land, till they are no more remembered; I will expel the prophets and the spirit of im-

3 purity from the land." (If anyone still prophesies, then his father and the mother who bore him shall tell him, "You must die, for in the name of the Eternal you are speaking lies"; whereupon his father and the mother who bore him shall stab him as

4 he prophesies.) On that day every prophet shall be ashamed of his vision as he prophesies; he will not wear the leather mantle and deceive people; he will say, 5
"I am no prophet, I am a peasant, the land has been my business from my youth." When he is 6 asked, "Then what are these scars on your hands?" he will answer, "I got these in my harlot's house."

* * *

"Now comes a day for the 14 Eternal, when men shall share your spoil in your very midst; for I will gather all nations to 2 battle against Jerusalem, and the city shall be captured, the houses rifled, and the women ravished; half of the citizens must go into exile, but the rest of the people shall not be torn out of the city." Then the Eternal will sally forth 3 to fight against these nations, as once he fought upon the day of battle. On that day he shall 4 set his feet on the mount of Olives (which fronts Jerusalem on the east), and the mount of Olives shall be split in two, from east to west, by a huge gorge, till half of the mountain slides northward and half southward: the valley 5a of Hinnom shall be stopped up, blocked as far as Azel [[and you shall flee as you fled from the earthquake in the reign of Uzzĭah king of Judah]], and on that day 8 fresh water shall flow out from Jerusalem, half to the sea on the east and half to the sea on the west, flowing on through summer and winter alike. The Eternal 5b your God arrives, with all his holy angels. It will be one long day 6 then, neither cold nor hot nor frosty, a day of days [[the Eternal 7 knows it]], not a day and a night but light at eventide. Then 9

ZECHARIAH XIV

shall the Eternal be king over all the earth, the Eternal on that day shall be the one God, and his

10 worship the one worship. The whole land shall be turned into a plain, from Geba to Rimmon on the south of Jerusalem, but Jerusalem shall sit high upon her site, inhabited from the Gate of Benjamin up to the corner Gate [[where the old Gate stood]], and from the tower of Hananel as far

11 as the king's winepress; Jerusalem shall dwell secure, there shall be no more curse of destruc-

12 tion. As for all the nations that made war upon Jerusalem, this is the plague with which the Eternal will strike them; he will make their flesh rot away while they are standing on their feet, their eyes shall rot in their sockets, and their tongue shall rot within their

15 mouth. And so shall be the plague that falls upon the horses, the mules, the camels, the asses, and all the cattle in all their camps, a plague exactly like this.

13 And on that day a terrible panic from the Eternal shall fall on them, every man seizing his neighbour and raising his hand against his

14 neighbour [[even Judah shall fight against Jerusalem]], and the wealth of all the surrounding

nations shall be heaped together. gold and silver and garments in Then the sur-16 rich profusion. vivors of all the nations that marched against Jerusalem shall march up, year after year, to worship the King, the Lord of hosts, to hold the festival of booths. If any race on earth 17 will not march up to Jerusalem to worship the King, the Lord of hosts, no rain shall fall upon that race; and if the race 18 of Egypt will not march up and present themselves, then they shall be struck by the plague that the Eternal sends on all the nations. Such shall be the punish-19 ment for Egypt and for all the nations that do not go up to hold the festival of booths. On that 20 day the very bells on the horses shall be inscribed with "Sacred to the Eternal": the very pots in the house of the Eternal shall be as sacred as the bowls in front of the altar; indeed, every pot in 21 Jerusalem and in Judah shall be sacred to the Lord of hosts, so that those who sacrifice shall all go and take them to cook the sacrificial flesh. And on that day there shall be no huckster any longer in the house of the Lord of hosts.

MALACHI

1 The oracle of the Eternal's word to Israel, brought by his mes-

senger.

2 I have loved you indeed, says the Eternal; yet you ask, "How hast thou loved us?" "Thus," the Eternal answers; "is not Esau the brother of Jacob, and

3 yet I have loved Jacob and I have hated Esau, laying his mountain ranges waste and leaving his heritage to the jackals

4 of the desert. Edom may say, 'We are crushed, but we will rebuild the ruins.' The Lord of hosts declares: They may build, but I will break, till they are called 'The Criminal Land,' a folk with whom the Eternal is for ever

5 furious. Your own eyes shall see that, and you shall cry, 'All hail to the Eternal, far beyond

the borders of Israel!'

3 I the Eternal never change, but 6 you are the sons of Jacob the 7 cheater still; ever since the days of your fathers you have swerved from my laws and failed to keep them. Come back to me, says the Lord of hosts, and I will come back to you. 'How do we need to

8 come back?' you ask? Well, can a man cheat God? And yet you are cheating me. 'How have we cheated thee?' you ask? By

9 your tithes and offerings. You lie under my curse for cheating 480

me, the whole of your nation. If 10 you would enjoy ample rations in my House, then pay all your tithes into the treasury, and see what I will do, says the Lord of hosts; see if I will not then open the very sluices of heaven to pour a blessing down for you, a harvest more than enough: I will stop 11 the locust from spoiling your crops, and your vines shall not miscarry (the Lord of hosts declares); all nations shall call 12 you happy, the Lord of hosts declares, for you shall be a land of delight.

A son should honour his father, 1 and a servant should reverence 6 his lord. Now, if I am a father. where is my honour? If I am a Lord, where is my reverence? O priests, you slight me, says the Lord of hosts. 'How have we slighted thee?' you ask? putting defiled food upon my 'But how have we defiled it?' By thinking that the table of the Eternal may be despised, bringing a blind brute to be 8 sacrificed and saying, 'No matter!'—bringing a lame or sickly brute and saying, 'No matter!' Just take the beast to your governor and see if he will accept it, see if he will be delighted, says the Lord of hosts! Try to pacify 9 God and win his favour? How

can he favour any one of you, says the Lord of hosts, when you 10 offer him such sacrifices? Will no one close the temple-doors, to keep you from kindling useless fires upon my altar? I take no delight in you, the Lord of hosts declares, I will accept no offering

11 you make; for while my name is being honoured among pagans from sunrise to sunset and a pure offering burned in honour of my name on every sacred spot (for among pagans my name is being honoured, says the Lord of hosts), 12 you are dishonouring it. For you the table of the Eternal is

defiled and its food is no matter; 13 you say, 'What a weariness it all is!' and you sniff at it, says the Lord of hosts! You bring blind brutes and lame and sickly-you actually bring that for an offering! Am I to accept that from 14 you? says the Lord of hosts. A

curse upon the cheat, who, with a male beast in his flock, vows that, and then slays for the Eternal some blemished animal! I am a great King, the Lord of hosts declares, and among pagans

my name is honoured.

2 Now for you priests, here is 2 my charge. If you will not listen and lay to heart my order to honour my name, says the Lord of hosts, then I will send my curse upon you and curse your blessings—ave and I have already cursed them, for you are 3 not laying my order to heart. I will disable your arms and spread dung over your faces and banish

was made with the priest of Levi,

4 you from my presence; then shall you learn that I sent you this charge. For my compact

says the Lord of hosts; my 5 compact was with him, life and peace I gave him, aye and reverence-he did revere me, he did stand in awe of me. True in-6 struction came from his mouth and no wrong issued from his lips; in peace and honesty he lived close to me, and he turned many away from evil. For the lips of 7 a priest ought to treasure wisdom. and men should seek direction from his words, since he is the spokesman of the Lord of hosts. But you have swerved aside, you 8 have done harm to many by your directions, you have violated the Levi-compact, says the Lord of hosts, and so I have made all the 9 people despise and degrade you, because you would not keep to my way nor heed me in your instruc-

Have we not all one Father? 10 has not one God made us? Then why do we break faith with one another, every man with his fellow, by dishonouring our timehonoured troth? [Judah has 11 broken faith, and an abominable crime has been committed in Jerusalem, for Judah has desecrated the sanctuary that the Eternal loves, Judah has married women belonging to a foreign god! The man who does this, 12 may the Eternal strip him of his kith and kin, expelling him from the tents of Judah, leaving him none alive to sacrifice for him to the Lord of hosts! And this 13 again you do]] You drench the Eternal's altar with your tears, sobbing and groaning because he never heeds your offerings, because he will accept no gift from you. You ask, Why? It is because the 14

MALACHI III, IV

Eternal was a witness at your marriage in youth to the wife with whom you have now broken

15 faith—though she is your own mate and lawful wife. Not one of you has any trace of moral sense. Not one desires to have children from God. Take heed to yourselves, and let none prove unfaithful to the wife of his youth,

16 for I detest divorce and cruelty to a wife, the Lord of hosts, the God of Israel, declares. Take heed then to yourselves, never be

faithless.

17 You have wearied the Eternal with your talk. 'How have we wearied him?' you ask? By saying, 'An evildoer is approved by the Eternal.' Or, 'Where is 3 the God of Justice?' Lo, I send

3 the God of Justice? Lo, I send my Envoy to clear the way for me, and the Lord for whom you long will come suddenly to his temple [[that Envoy of the Compact whom you desire; he is coming—the Lord of hosts de-

2 clares]]. But who can face the day of his arrival, who can stand when he appears? For he is like the fire of smelters and the acid

3 used by fullers; he will sit down to smelt and purge, purging the sons of Levi and refining them like silver and gold, until he finds them men who will bring honest

4 sacrifices. Then shall the sacrifices of Judah and Jerusalem be welcome to the Eternal as they were in the days of old, in years

5 gone by. I will draw near to you for judgment; I will be a prompt witness against sorcerers and adulterers and perjurers, against those who defraud widows and orphans and labourers of their wages, against those who

wrong a foreigner, having no fear of me, the Lord of hosts declares.

Your words have been hard 13 against me, says the Lord of hosts. 'How have we spoken against thee?' you ask? You have said, 14 'It is useless to serve God,' and 'What gain is it to do his bidding. to walk in penitent garb before the Lord of hosts? It is the 15 worldly, we find, who are well off: evildoers prosper, they dare God—and they escape!"" indeed they muttered. meanwhile those who shipped the Eternal talked to each other, and the Eternal heeded them and heard them: before him lies a record of his worshippers who adhere to him. "And I will claim them," the 17 Lord of hosts declares, "as my own prized possession, on the day when I take action; I will spare them, as a man spares the son who works in his service. Then 18 once more shall you see the difference between good and bad, between him who serves God and him who does not serve him. For 4 the Day is coming, burning like an oven; worldly men and evildoers shall be straw then, and the Day to come (the Lord of hosts declares) shall set them all ablaze. leaving them neither root nor branch. But for you, my wor-2 shippers, the saving Sun shall rise with healing in his rays, and you shall leap like calves freed from the pen, and crush down evil men 3 like ashes underfoot, on the day when I take action," the Lord of hosts declares.

"Remember the law of my ser- 4 vant Moses, the rules and regula-

MALACHI IV

commands for all Israel.

day of the Eternal dawns, I send | the land down with a curse."

tions I gave him at Horeb as | you the prophet Elijah; he shall 6 reconcile fathers to sons and sons 5 Before the great and dreadful to fathers, lest I come to strike

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